AN APOLOGY

For the

True CHRISTIAN Divinity,

As the ſame is held forth, and preached by the People, *Called, in Scorn,*

QUAKERS:

Being a full Explanation and Vindication of their Principles and Doctrines, by many Arguments, deduced from Scripture and right Reaſon, and the Teſtimony of famous Authors, both ancient and modern, with a full anſwer to the ſtrongeſt objections uſually made againſt them, Preſented to the *KING.*

Written and Publiſhed in Latine, for the information of Strangers, by

ROBERT BARCLAY.

And now put into our own Language, for the benefit of his Country-men.

Acts 24.14. ——*After the way, which they call hereſie, ſo Worſhip I the God of my Fathers, believing all things which are written in the Law, and the Prophets.*

Tit. 2.11, 12, 13, 14. *For the Grace of God, that bringeth Salvation, hath appeared to all men;*
Teaching us, that denying ungodlineſs and wordly luſts, we ſhould live ſoberly, righteouſly, and godlily, in this preſent World.
Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.
Who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar people, Zealous of good Works.

1 Theſ. 5.21. *Prove all things, hold faſt that which is good.*

Printed in the Year 1678.

UNTO

CHARLES II.
KING
OF

Great Britain

And the Dominions thereunto belonging,

ROBERT BARCLAY,

A Servant of JESUS CHRIST, called of God to the Diſpenſation of the Goſpel, now again revealed, and, after a long and dark night of Apoſtacy, commanded to be Preached to all Nations; wiſheth Health and Salvation.

AS the condition of Kings and Princes, puts them in a ſtation, more obvious to the view and obſervation of the World, than that of other men, of whom, as *Cicero* obſerves, neither any word, or action can be obſcure; ſo are thoſe Kings (during whoſe appearance upon the ſtage of this World, it pleaſeth the Great *KING of Kings* ſingularly to make known unto men the wonderful ſteps of his *unſearchable Providence*) more ſignally obſerved, and their lives and actions more diligently remarked, and inquired into by poſterity, eſpecially if thoſe things be ſuch, as not only relate to the outward tranſactions of this World, but alſo are ſignalized by the manifeſtation or revelation of the know-

ledg of God in matters Spiritual and Religious. These are the things that rendred the lives of *Cyrus*, *Augustus Cæsar*, and *Constantine* the Great, in former times, and of CHARLES the Fifth, and some other modern Princes in these last Ages so considerable.

But among all these transactions, which it hath pleased God to permit, for the Glory of His Power, and the manifestation of His Wisdom and Providence, no Age furnisheth us with things so *strange* and *marvellous*, whether with respect to matters Civil or Religious, as these, that have faln out within the compass of thy time, who, though thou be not yet arrived at the Fiftieth year of thy age, hast yet been a witness of stranger things, than many Ages before produced; so that, whether we respect those various troubles, wherein thou foundst thy self engaged, while scarce got out of thy Infancy, the many different afflictions, wherewith men of thy circumstances are often unacquainted, the strange and unparallel'd fortune that befel thy Father, thy own narrow escape, and banishment following thereupon, with the great improbability of thy ever returning (at least without very much pains and tedious combatings) or finally the incapacity thou wert under to accomplish such a design, considering the strength of those that had possessed themselves of thy Throne, and the terror they had inflicted upon Foreign States: and yet that, after all this, thou shouldst be restored without stroke of Sword, the help or assistance of Foreign States, or the contrivance and work of human policy. All these do sufficiently declare, that it is the *Lord's doing*, which, as it is marvellous in our eyes, so it will justly be a matter of wonder and astonishment to generations to come: and may sufficiently serve, if rightly observed, to confute and confound that Atheism, wherewith this Age doth so much abound.

As the vindication of the *Liberty of Conscience* (which thy Father, by giving way to the important clamours of the *Clergy*, the answering and fulfilling of whose unrighteous wills has often proved hurtful and pernicious to Princes, sought, in some part,

part, to reſtrain) was a great occaſion of theſe troubles and revolutions: ſo the pretence of Conſcience was that which carried it on, and brought it to that pitch it came to, and, though (no doubt) ſome, that were engaged in that work, deſigned good things, at leſt in the beginning, (albeit alwaies wrong in the manner they took to accompliſh it, *viz.* by carnal weapons) yet ſo ſoon as they had taſted of the ſweet of the poſſeſſions of them, they had turned out, they quickly began to do thoſe things themſelves, for which they had accuſed others: for their hands were found full of oppreſſion, and *they hated the reproofs of inſtruction, which is the way of life.* And they evilly entreated the Meſſengers of the Lord, and cauſed to beat and impriſon his Prophets, and perſecuted his people, whom he had called and gathered out from among them, whom he had made to beat their *Swords into Plow-ſhares, and their Spears into Pruning-hooks*, and not to learn carnal War any more: but he raiſed them up, and armed them with *Spiritual weapons*; even with his own Spirit and Power, whereby they teſtified in the Streets and High-waies, and publick Markets and Synagogues, againſt the *Pride, Vanity, Luſts*, and *Hypocriſie* of that generation, who were righteous in their own eyes, though often cruelly entreated therefore, and they faithfully propheſied and foretold them of their judgment and downfal, which came upon them, as by ſeveral warnings and Epiſtles delivered to *Oliver* and *Richard Cromwell*, the Parliament, and other then Powers, yet upon Record doth appear.

And after it pleaſed God to reſtore thee, what oppreſſions, what baniſhments and evil entreatings they have met with, by men pretending thy authority, and cloaking their miſchief with thy name, is known to moſt men in this Iſland, eſpecially in *England*, where there is ſcarce a Priſon that hath not been filled with them, nor a Judge, before whom they have not been haled, *though they could never yet be found Guilty* of any thing, that might deſerve that uſage, therefore the ſenſe of their innocency did no doubt greatly contribute to move thee

three years ago to cauſe ſome hundreds of them to be ſet at liberty; for indeed their Sufferings are ſingular, and obviouſly diſtinguiſhable from all the reſt of ſuch as live under thee, in theſe two reſpects.

Firſt, *In that among all the Plots, contrived by others againſt thee, ſince thy return into* Britain, *there was never any owned of that people found or known to be guilty* (tho many of them have been taken and impriſoned upon ſuch kind of jealouſies) *but were alwaies found innocent and harmleſs*, (as became the Followers of Chriſt) *not coveting after, nor contending for the Kingdoms of this World, but ſubject to every ordinance of man for Conſcience ſake.*

Secondly, *In that in the hotteſt times of perſecution and the moſt violent proſecution of thoſe Laws, made againſt Meetings* (being cloathed with Innocency) *they have boldly ſtood to their teſtimony for God, without creeping into holes or corners; or once hiding themſelves*, as all other Diſſenters have done, *but daily met, according to their cuſtom, in the publick places appointed for that end*, ſo that none of thy Officers can ſay of them, *that they have ſurprized them in a corner, overtaken them in a private Conventicle, or catched them lurking in their ſecret chambers: nor needed they to ſend out ſpies, to get them whom they were ſure daily to find in their open aſſemblys, teſtifying for God and his Truth.* By which thoſe, that have an eye to ſee, may obſerve their Chriſtian patience and courage, conſtancy and ſuffering, joyned in one more than in any other People, that differ from them, or oppoſe them: And yet in the midſt of thoſe troubles thou canſt bear witneſs, that, as on the one part, they never ſought to detract from thee, or to render thee and thy Government odious to the people, by nameleſs and ſcandalous Pamphlets and Libels; ſo on the other hand, they have not ſpared to admoniſh, exhort, and reprove thee; and have faithfully diſcharged their Conſciences towards thee, without flattering words, as ever the true Prophets in antient times uſed to do, to thoſe Kings and Princes, under whoſe Power, Violence, or Oppreſſion was acted.

And

And albeit it be evident by experience to be most agreeable both to Divine Truth and Humane Policy, to allow every one to serve God, according to their Consciences; nevertheless those other Sects, who, for the most part, durst not peep out in the times of Persecution, while these innocent People stood bold and faithful, do now combine in a joynt Confederacy (notwithstanding all the former Janglings and Contentions among themselves) to render us odious, seeking unjustly to wrest our Doctrine and Words, as if they were inconsistent both with Christianity and civil Society: so that to effectuat this their work of Malice against us, they have not been ashamed to take the help, and commend the Labours of some invidious *Socinians* against us. So do *Herod* and *Pontius Pilate* agree to Crucifie Christ.

But our practice, known to thee by good experience to be more consistent with Christianity and civil Society, and the peace and welfare of this Island, than that of those that thus accuse us, doth sufficiently guard us against this Calumny, that we may indeed appeal to the testimony of thy Conscience, as a witness for us, in the face of the Nations.

These things moved me to present the world with a brief but true account of this Peoples Principles, in some short Theological Propositions, which, according to the will of God, proving successful, beyond my expectation, to the satisfaction of several, and to the moving in many a desire of being farther informed concerning us, as being every where evil spoken of; and likewise meeting with publick opposition by some, as such will alwayes do, so long as *the Devil rules in the children of disobedience*, I was thereby further engaged in the liberty of the Lord, to present to the world, this *Apology* of the Truth held by those People, which, because of thy interest in them, and theirs in thee, as having first appeared and mostly increased in these Nations under thy rule, I make bold to present unto thee.

Thou know'st and hast experienced *their faithfulness towards their God, their patience in suffering, their peaceableness towards*

the

the King, their honeſty, plainneſs and integrity in their faithful warnings and teſtimonies to thee; and if thou wilt allow thy ſelf ſo much time as to read this, thou may'ſt find *how conſonant their Principles are both to Scripture, Truth, and right Reaſon.* The ſimplicity of their behaviour, the generality of their condition, as being poor men and illiterate; the manner of their procedure being without the wiſdom and policy of this World, hath made many conclude them fools and mad men, and neglect them as not being capable of Reaſon. But tho it be to them as their Crown thus to be eſteemed of the wiſe and great and learned of this world; andthough they rejoyce to be accounted fools for Chriſts ſake, yet of late ſome, even ſuch, who in the worlds account, are eſteemed both wiſe and learned, begin to judge otherwiſe of them, and find that they hold forth things very agreeable both to Scripture, Reaſon, and true Learning.

As it is inconſiſtent with the Truth I bear, ſo it is far from me to uſe this Epiſtle as an *Engine* to *flatter* thee, the uſual deſign of ſuch works; and therefore I can neither dedicate it to thee, nor crave thy Patronage, as if thereby I might have more confidenne to preſent it to the World, or be more hopeful of its ſucceſs. To God alone I owe what I have, and that more immediately in matters Spiritual, and therefore to him alone, and to the Service of his Truth, I dedicate whatever work he brings forth in me, to whom only the praiſe and honour appertains, whoſe Truth needs not the Patronage of worldly Princes, his Arm and Power being that alone, by which it is propagated, eſtabliſhed and confirmed. But I found it upon my Spirit, to take occaſion to preſent this Book unto thee, that, as thou haſt been often warned by ſeveral of that People, who are inhabitants of *England*, ſo thou may'ſt not want a ſeaſonable Advertiſement from a Member of thy antient Kingdom of *Scotland*; and that thou may'ſt know (which I hope thou ſhalt have no reaſon to be troubled at) that God is raiſing up and increaſing that People in that Nation. And the Nations ſhall alſo hereby know, that the Truth we

profeſs

profeſs is not a work of Darkneſs, nor propagated by ſtealth, and that we are not aſhamed of *the Goſpel of Chriſt*, becauſe we know it to be *the Power of God unto Salvation*; and that we are no wayes ſo inconſiſtent with Government, nor ſuch diſturbers of the Peace, as our Enemies by traducing us, have ſought to make the world believe we are, for what to thee I dare appeal as a witneſs of our peaceableneſs and Chriſtian Patience.

Generations to come ſhall not more admire that ſingular ſtep of Divine Providence, in reſtoring thee to thy Throne, without outward Blood-ſhed, than they ſhall admire the increaſe and progreſs of this Truth, without all outward help, and againſt ſo great oppoſition, which ſhall be none of the leaſt things rendring thy Memory remarkable. God hath done great things for thee, he hath ſufficiently ſhewn thee, that it is *by him Princes rule*, and that *he can pull down and ſet up at his pleaſure*. He hath often faithfully warned thee by his Servants, ſince he reſtored thee to thy Royal Dignity, that thy Heart might not wax wanton againſt him, to forget his Mercies and Providences towards thee, whereby he might permit thee to be ſoothed up and lulled aſleep in thy ſins, by the flattering of *Court-Paraſits*, who, by their fawning, are the *ruin* of many *Princes*.

There is no King in the World, who can ſo experimentally teſtifie of Gods Providence and Goodneſs; neither is there any who rules ſo many free People, ſo many true Chriſtians, which thing renders thy Government more honourable, thy ſelf more conſiderable, than the acceſſion of many Nations filled with ſlaviſh and ſuperſtitious Souls.

Thou haſt taſted of proſperity and adverſity; thou know'ſt what it is to be baniſhed thy Native Countrey, to be overruled, as well as to rule and ſit upon the Throne; and being oppreſſed, thou haſt reaſon to know how *hateful* the *Oppreſſor* is, both to God and man. If after all theſe Warnings and Advertiſements, thou doſt not turn unto the Lord withal thy Heart, but forget him, who remembered thee in thy diſtreſs,

and give up thy ſelf to follow Luſt and Vanity, ſurely great will be thy condemnation.

Againſt which ſnare, as well as the temptation of thoſe, that may, or do feed thee, and prompt thee to evil, the moſt excellent and prevalent remedy will be, to apply thy ſelf to that *Light of Chriſt*, which *ſhineth in thy Conſcience*, which neither can nor will flatter thee, nor ſuffer thee to be at eaſe in thy ſins, but doth and will deal plainly and faithfully with thee, as thoſe that are followers thereof have alſo done.

GOD Almighty, who hath ſo ſignally hitherto viſited thee with his love, ſo touch and reach thy heart, ere the day of thy viſitation be expired, that thou mayſt effectually turn to him, ſo as to improve thy place and ſtation for his Name. So wiſheth, ſo prayeth

Thy faithful Friend and Subject

ROBERT BARCLAY.

From Ury, *the place of my Pilgrimage, in my Native Country of* Scotland, *the* 25 *of the Month, called* November, *in the* YEAR, 1675.

R. B.

R. B. Unto the Friendly Reader wisheth Salvation.

FOr asmuch as that, which above all things I propose to my self, is to declare and defend the Truth; for the service whereof I have given up and devoted my self, and all that is mine, therefore there is nothing, which for its sake (by the help and assistance of God) I may not attempt. And in this confidence I did sometime ago publish certain Propositions of Divinity, comprehending briefly the chief Principles and Doctrines of Truth, which appearing not unprofitable to some, and being, beyond my expectation, well received both by Foreigners, though dissenting from us, (albeit also opposed by some envious ones) did so far prevail, as, in some part, to remove that false and monstruous Opinion, which lying fame, and the malice of our adversaries had implanted in the minds of some, concerning us and our Doctrines. In this respect it seem'd to me not fit to spare my pains and labour.

Therefore being acted by the same measure of the Divine Spirit, and the like design of propagating the Truth, by which I published the Propositions, I judg'd it meet to explain them somewhat more largely at this time and defend them by certain arguments.

Perhaps my method of writing may seem not only different, but even contrary to that, which is commonly used by the men, called Divines, with which I am not concerned, for that I confess my self to be not only no imitator and admirer of the School-men, but an opposer and despiser of them, as such, by whose labour I judg the Christian Religion to be so far from being bettered, that it is rather destroyed. Neither have I sought to accommodate this my work to itching Ears, who desire rather to comprehend in their head the sublime notions of Truth, than to imbrace it in their heart. For what I have written comes more from my heart, than from my head, what I have heard with the Ears of my Soul, and seen with my inward Eyes, and my hands have handled of the Word of Life. And what hath been inwardly manifested to me of the things of God, that do I declare, not so much minding the Eloquence and Excellency of Speech, as desiring to demonstrate the efficacy and operation of Truth, and if I err sometime in the former, it is not great matter; for I act not here the Grammarian or the Orator, but the Christian; and therefore in this I have followed the certain Rule of the Divine Light, and of the Holy Scriptures.

And to make an end, what I have written, is written not to feed the Wisdom *and* Knowledge, *or rather* vain pride of this world, *but to ſtarve and oppoſe it, as the little Preface prefix'd to the Propoſitions doth ſhew, which with the title of them is, as followeth.*

THESES THEOLOGICÆ.

To the Clergy of what ſort ſoever, unto whoſe hands theſe may come; but more particularly to the Doctors, Profeſſors, and Students of Divinity, in the Univerſities and Schools of *Great Brittain*, whether *Prelatical*, *Presbyterian*, or any other: *ROBERT BARCLAY*, a Servant of the Lord God, and one of thoſe (who in deriſion are called *Quakers*) wiſheth unfeigned Repentance unto the acknowledgment of the Truth.

FRIENDS,

UNto You theſe following Propoſitions are offered, in which, they being read and conſidered in the fear of the Lord, you may perceive that ſimple Naked Truth, which Man by his Wiſdom hath rendred ſo obſcure and myſterious, that the World is even burthened with the great and voluminous Tractates which are made about it, and by their vain jangling and Commentaries, by which it is rendred a hundred fold more dark and intricate, than of it ſelf it is; which great Learning ſo accounted of (to wit) *your School Divinity (which taketh up almoſt a mans whole Life-time to learn) brings not a whit nearer to God, neither makes any man leſs wicked, or more righteous than he was: Therefore hath God laid aſide the Wiſe and Learned, and the Diſputers of this World, and hath choſen a few deſpicable and unlearned Inſtruments (as to Letter-learning) as he did Fiſher-men of old, to publiſh his pure and naked Truth, and to free it of theſe Miſts and Fogs, wherewith the Clergy hath clouded it, that the People might admire and maintain them: And among ſeveral others, whom God hath choſen to make known theſe things*

things (seeing I also have received in measure Grace to be a Dispencer of the same Gospel) it seemed good unto me, according to my duty, to offer unto you these Propositions (tho short, yet) are weighty, comprehending much, and declaring what the true ground of knowledge is, even of that knowledge which leads to life Eternal, which is here witnessed of, and the Testimony thereof left unto the Light of Christ in all your Consciences.

Farewel,

R. B.

The First Proposition,

Concerning the true Foundation of Knowledge.

SEing the height of all happiness is placed in the true knowledg of God (*This is Life Eternal to know the true God, and Jesus Christ whom thou hast sent*) the true and right understanding of this foundation and ground of knowledge, is that, which is most necessary to be known and believed in the first place. John 17.3.

The Second Proposition.

Concerning Immediate Revelation.

Seeing *no man knoweth the Father, but the Son, and he, to whom the Son revealeth him, and seeing the Revelation of the Son is in and by the Spirit*; therefore the Testimony of the Spirit is that alone, by which the true knowledge of God hath been, is and can be only revealed, who, as by the moving of his own Spirit, converted the *Chaos* of this World, into that wonderful order, wherein it was in the beginning, and created Man, a living Soul to rule and govern it, so by the Revelation of the same Spirit, he hath manifested himself all along unto the Sons of Men, both Patriarchs, Prophets and Apostles, which Revelations of God by the Spirit, whether by outward voices and appearances, Dreams, or inward *objective manifestations in the heart*, were of old the *formal object* of their Faith, and remaineth yet so to be, *since the object of the Saints Faith is the same in all ages*, though Matth. 11. 27.

though set forth under divers Administrations. Moreover, these divine inward Revelations, which we make absolutely necessary for the building up of true Faith, neither do nor can ever contradict the outward Testimony of the Scriptures, or right and sound Reason; Yet from hence it will not follow, that these Divine Revelations are to be subjected to the examination, either of the outward Testimony of the Scriptures, or of the natural reason of Man, as to a more noble or certain rule or touchstone; for this Divine Revelation and inward Illumination is that, which is evident and clear of it self, forceing by its own evidence and clearness the well disposed understanding to assent, irresistibly moving the same thereunto, even as the common Principles of natural Truths move and incline the mind to natural assent. Such as are these, (that *the whole is greater than the part*; that *two contradictory sayings cannot be both true, or false*,) which is also manifest according to our adversaries Principle, who (supposing the possibility of inward Divine Revelations) will nevertheless confess with us, that neither Scripture nor sound Reason will contradict it; and yet it will not follow, according to them, that the Scripture, or sound Reason, should be subjected to the examination of the Divine Revelations in the Heart.

The Third Proposition,

Concerning the Scriptures.

From these Revelations of the Spirit of God to the Saints, have proceeded the Scriptures of Truth, which contain, 1. A faithful Historical Account of the Actings of God's People in divers Ages, with many singular and remarkable Providences attending them. 2. A Prophetical Account of several things, whereof some are already past, and some yet to come. 3. A full and ample account of all the chief Principles of the Doctrine of Christ, held forth in divers pretious declarations, exhortations and sentences, which, by the moving of God's Spirit, were at several times, and upon sundry occasions spoken and written unto some Churches and their Pastors; Nevertheless, because they are only a Declaration of the Fountain, and not the Fountain it self, therefore they are not to be esteemed the principal ground of all Truth and Knowledge, nor yet the *adequate primary Rule* of *Faith* and *Manners*. Nevertheless, as that which giveth a true and faithful Testimony of the first Foundation, they are and may be esteemed a *secondary Rule*, *subordinate* to the *Spirit*, from which

which they have all their excellency and certainty; for as by the inward Teſtimony of the Spirit we do alone truly know them, ſo they teſtifie that the Spirit is that guide, by which the Saints are led into all Truth: Therefore according to the Scriptures the Spirit is the firſt and principle Leader: And ſeeing we do therefore receive and believe the Scriptures, becauſe they proceeded from the Spirit, therefore alſo the Spirit is more originally and principally the Rule, according to that received maxim in the Schools, *Propter quod unumquodque eſt tale, illud ipſum eſt magis tale.* Engliſhed thus: *That for which a thing is ſuch, that thing it ſelf is more ſuch.* Joh. 16. 13. Rom. 8. 14.

The Fourth Propoſition.

Concerning the Condition of Man in the fall.

All *Adam*'s Poſterity (or Mankind) both Jews and Gentiles, as to the firſt *Adam* (or earthly man) is fallen, degenerated, and dead, deprived of the ſenſation (or feeling) of this inward Teſtimony, or *Seed* of *God*, and is ſubject unto the power, nature, and Seed of the Serpent; which he ſows in mens hearts, while they abide in this natural and corrupted State, from whence it comes that not their words and deeds only, but all their imaginations are evil perpetually in the ſight of God, as proceeding from this depraved and wicked Seed. Man therefore as he is in this ſtate can know nothing aright; yea, his thoughts and conceptions concerning God, and things Spiritual (until he be disjoyned from this evil Seed, and united to the *Divine Light*) are unprofitable both to himſelf and others: Hence are rejected the *Socinian* and *Pelagian* Errors, in exalting a Natural Light, as alſo the Papiſts and moſt of Proteſtants, who affirm, *that Man without the true Grace of God may be a true Miniſter of the Goſpel.* Nevertheleſs, this Seed is not imputed to Infants, until by tranſgreſſion they actually joyn themſelves therewith; for they are by Nature the children of Wrath, who walk according to the Power of the Prince of the Air Rom. 5. 12, 15. Eph. 2. 1.

The

The Fifth and Sixth Propoſition.

Concerning the Univerſal Redemption by Chriſt, and alſo the Saving and Spiritual Light, wherewith every Man is enlightened.

The Fifth Propoſition.

Ezek. 18. 23. Eſa. 49. 6. John 3. 16. 1. 19. Tit. 2. 11. Eph. 5. 13. Heb. 2. 9. 1 Cor. 15. 22.

God out of his Infinite love, *who delighteth not in the death of a ſinner, but that all ſhould live and be ſaved, hath ſo loved the world, that he hath given his only Son a Light, that whoſoever believeth in him ſhould be ſaved, who enlighteneth every man, that cometh into the world, and maketh manifeſt all things that are reproveable, and teacheth all temperance, righteouſneſs, and godlineſs*; and this Light enlighteneth the hearts of all in a day in order to Salvation, if not reſiſted; Nor is it leſs *univerſal* than the ſeed of ſin, being the purchaſe of his death, who *taſted death for every Man*; *For as in* Adam *all die, even ſo in Chriſt all ſhall be made alive.*

The Sixth Propoſition.

According to which principle (or *Hypotheſis*) all the Objections againſt the univerſality of Chriſt's death are eaſily ſolved; neither is it needful to recur to the Miniſtry of Angels, and thoſe other miraculous means, which, they ſay, God makes uſe of, to manifeſt the Doctrine and Hiſtory of Chriſt's paſſion unto ſuch who (living in thoſe places of the world where the outward preaching of the Goſpel is unknown) have well improved the firſt and common Grace; For hence it well follows, that as ſome of the old Philoſophers might have been ſaved; ſo alſo may now ſome (who by Providence are caſt into thoſe remote parts of the world, where the knowledg of the Hiſtory is wanting) be made partakers of the Divine Myſtery, if they receive and reſiſt not that Grace, *a manifeſtation whereof is given to every man to profit withal.* This certain Doctrine then being received, (*to wit*) that there is an Evangelical and ſaving Light and Grace in all, the univerſality of the Love and Mercy of God towards mankind; (both in the death of his beloved Son the Lord Jeſus Chriſt, and in the manifeſtation of the Light in the heart) is eſtabliſhed and confirmed againſt all the Objections of ſuch as deny it. Therefore *Chriſt hath taſted death for every man*, not only *for all kinds of men*, as ſome vainly

1 Cor. 12. 7. Heb. 2. 9.

vainly talk; but *for every one, of all kinds*, the benefit of whose offering is not only extended to such, who have the distinct outward knowledg of his death and suffering, as the same is declared in the Scriptures; but even unto those, who are necessarily excluded from the benefit of this knowledg by some inevitable accident; which knowledg we willingly confess to be very profitable and comfortable, but not absolutely needful unto such, from whom God himself hath withheld it, yet they may be made partakers of the mystery of his death (tho ignorant of the History) if they suffer his Seed and Light (inlightning their hearts) to take (in which Light communion with the Father and the Son is enjoyned) so as of wicked men to become holy, and lovers of that power, by whose inward and secret touches, they feel themselves turned from the evil to the good, and learn *to do to others, as they would be done by*, in which Christ himself affirms all to be included. As they have then falsly and erreonously taught, who have denyed Christ to have died for all Men, so neither have they sufficiently taught the Truth, who affirming him to have died for all, have added the absolute necessity of the outward knowledg thereof in order to the obtaining its saving effects; Among whom the *Remonstrants* of *Holland* have been chiefly wanting, and many other Assertors of *universal Redemption*, in that they have not Placed the extent of this salvation in that Divine and Evangelical Principle of Light and Life, wherewith Christ hath enlightned every man that comes into the world, which is excellently and evidently held forth in these Scriptures, *Gen. 6. 3. Deut. 30. 14. John 1. 7, 8, 9. Rom. 10. 8. Tit. 2. 11.*

The Seventh Proposition.

Concerning Justification.

As many as resist not this Light, but receive the same, in them is produced, a holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all these other blessed fruits, which are acceptable to God, by which holy birth (*to wit*) *Jesus Christ* formed *within* us, and working his works in us, as we are sanctified, so are we justified in the sight of God, according to the Apostles words, *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Therefore it is not by our works wrought in our will, nor yet by good works, considered as of themselves, but Christ who is both the gift and the giver, and the cause producing the effects in us, who as he hath reconciled us while

we were enemies, doth also in his wisdom save us, and justifie us after this manner, as saith the same Apostle elsewhere, *according to his mercy he hath saved us, by the washing of Regeneration, and the renewing of the Holy Ghost.*

Tit. 3. 5.

The Eighth Proposition.

Concerning Perfection.

In whom this holy and pure birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected unto the truth, so as not to obey any suggestion or temptation of the evil one, but to be free from actual sinning, and transgressing of the Law of God, and in that respect perfect; yet doth this perfection still admit of a growth, there remaineth ever in some part a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord.

Rom. 6. 14. Rom. 8. 13. Rom. 6. 2, 18. 1 John 3. 6.

The Ninth Proposition.

Concerning Perseverence, and the possibility of falling from Grace.

Altho this Gift and inward Grace of God, be sufficient to work out Salvation, yet in those in whom it is resisted, it both may and doth become their Condemnation; Moreover in whom it hath wrought in part, to purifie and sanctifie them in order to their further Perfection; by disobedience such may fall from it and turn it to wantoness, making Shipwrack of Faith, and *after having tasted of the Heavenly Gift, and been made Partakers of the Holy Ghost, again fall away*, yet such an increase and stability in the Truth may in this Life be attained, from which there can not be a total Apostacy.

1 Tim. 1. 6. Heb. 6. 4, 5, 6.

The Tenth Proposition.

Concerning the Ministry.

As by this Gift, or Light of God, all true knowledge in things Spiritual is received and revealed; so by the same as it is manifested and received *in* the heart by the strength and power thereof, every true Minister of the Gospel is ordained, prepared, and supplied in the work of the Ministry; and by the leading, moving, and drawing hereof, ought every

very Evangeliſt and Chriſtian Paſtor to be led, and ordered in his labour and work of the Goſpel, both as to the place where, as to the Perſon to whom, and as to the times when he is to Miniſter: Moreover, who have this Authority may and ought to Preach the Goſpel, tho without human Commiſſion or Literature; as on the other hand, who want the Authority of this Divine Gift, however Learned or Authorized by the Commiſſions of Men and Churches, are to be eſteemed but as deceivers, and not true Miniſters of the Goſpel; alſo who have received this holy and unſpotted Gift, *as they have freely received, ſo are they freely to give*, without hire or bargaining, far leſs to uſe it as a Trade to get Money by it; yet if God hath called any from their Imployments or Trades, by which they acquire their livelihood, it may be lawful for ſuch (according to the liberty which they feel given them in the Lord) to receive ſuch Temporals (to wit) what may be needful to them for Meat and Cloathing, as are freely given them by thoſe, to whom they have Communicated ſpirituals. Mat. 10.

The Eleventh Propoſition.

Concerning Worſhip.

All true and acceptable worſhip to God is offered in the *inward* and *immediate* moving and drawing of his own Spirit, which is neither limited to places, times, or Perſons; for tho we be to worſhip him always, in that we are to fear before him; yet as to the outward ſignification thereof in Prayers, Praiſes, or Preachings, we ought not to do it where and when we will, but where and when we are moved thereunto by the ſecret Inſpirations of his Spirit in our hearts, which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himſelf is the alone proper Judg: all other worſhip then, both Praiſes, Prayers, and Preachings, which man ſets about in his own will, and at his own appointment, which he can both begin and end at his pleaſure, do or leave undone as himſelf ſees meet, whether they be a preſcribed Form, as a Liturgy or Prayers conceived extemporally, by the natural ſtrength and faculty of the mind, they are all but Superſtitions, Will-worſhip, and abominable Idolatry in the ſight of God, which are to be denyed, rejected, and ſeparated from in this day of his Spiritual ariſing, however it might have pleaſed him who winked at the times of Ignorance, with a reſpect to the ſimplicity and integrity of ſome, and of his own innocent Seed, which lay as it were, buried in the hearts of Men, under the maſs of Superſtition, Ezek. 18. Matt. 10. 20. Acts 2. 4. 18. 5. John 3. 6. & 4. 21. Judges 19. Acts 17. 23.

to blow upon the dead and dry bones, and to raiſe ſome breathings and anſwer them, and that until the day ſhould more clearly dawn and break forth.

The Twelfth Propoſition.

Concerning Baptiſm.

Eph. 4. 5. 1 Pet 3.21. Rom. 6. 4. Gal. 3. 27. Col. 2. 12. Joh. 3. 30. 1 Cor.1.17

As there is one Lord, and *one Faith*, ſo there is *one Baptiſm, which is not the putting away the filth of the fleſh, but the anſwer of a good Conſcience before God, by the Reſurrection of Jeſus Chriſt*, and this Baptiſme is a Pure and Spiritual thing, to wit, the *Baptiſm* of the *Spirit* and *fire*, by which we are buried with him, that being waſhed and purged from our ſins, we may *walk in newneſs of Life*, of which the Baptiſm of *John* was a figure, which was commanded for a time, and not to continue for ever; as to the Baptiſm of Infants it is a meer humane Tradition, for which neither Precept nor Practice is to be found in all the Scripture.

The Thirteenth Propoſition.

Concerning the Communion or participation of the body and blood of Chriſt.

1 Cor. 10. 16, 17. Joh. 6.32, 33, 55. 1 Cor. 5.8. Acts 15,20 Joh.13,14. Ja. 5. 14.

The *Communion* of the Body and Blood of Chriſt is *inward* and *Spiritual*, which is the participation of his fleſh and blood, by which the *inward man* is daily nouriſhed in the hearts of thoſe in whom Chriſt dwells, of which things the *breaking of bread* by Chriſt with his Diſciples was a *figure*, which they even uſed in the Church for a time, who had received the ſubſtance, for the cauſe of the weak: even as *abſtaining from things ſtrangled*, and *from blood*, *the waſhing one anothers feet*, and the *anointing of the ſick with Oyl*, all which are commanded with no leſs authority and ſolemnity than the former; yet ſeeing they are but the *ſhaddows* of better things, they ceaſe in ſuch as have obtained the *Subſtance*.

The

The Fourteenth Propoſition.

Concerning the Power of the Civil Magiſtrate in matter purely religious and pertaining to the Conſcience.

Since God hath aſſumed to himſelf the power and Dominion of the Conſcience, who alone can rightly inſtruct and govern it, therefore it is not lawful for any whatſoever, by vertue of any Authority or Principality they bear in the Government of this World, to force the Conſciences of others; and therefore all Killing, Baniſhing, Fining, Impriſoning, and other ſuch things, which men are afflicted with for the alone exerciſe of their Conſcience or difference in Worſhip, or Opinion, proceedeth from the Spirit of *Cain*, the murtherer, and is contrary to the Truth, providing always that no Man under the pretence of Conſcience, prejudice his Neighbour in his Life or Eſtate; or do any thing deſtructive to, or inconſiſtent with human Society, in which caſe the Law is for the tranſgreſſor, and Juſtice is to be adminiſtred upon all without reſpect of Perſons.

Luc. 9.55, 56. Matt. 7.12, 29. Tit. 3.10.

The Fifteenth Propoſition.

Concerning Salutations and Recreations, &c.

Seeing the chief end of all Religion is to redeem Man from the Spirit and vain Converſation of this World, and to lead into inward communion with God, before whom if we fear always, we are accounted happy, therefore all the vain cuſtoms and habits thereof both in word and deed are to be rejected and forſaken by thoſe who come to this fear; ſuch as the taking off the Hat to a Man, the bowings and cringings of the Body, and ſuch other Salutations of that kind, with all the fooliſh and ſuperſtitious formalities attending them, all which Man has invented in his degenerate ſtate to feed his pride in the vain pomp and glory of this World, as alſo the unprofitable Plays, frivolous Recreations, Sportings and Gamings which are invented to paſs away the pretious time, and divert the mind from the witneſs of God in the heart, and from the living ſenſe of his fear, and from that Evangelical Spirit wherewith Chriſtians ought to be leavened, and which leads into ſobriety, gravity and Godly fear, in which, as we abide, the bleſſing of the Lord is felt to attend us in theſe actions which we are neceſſarily engaged in order to the taking care for the ſuſtenance of the outward man.

Eph. 5.11. 1 Pet 1.14 Joh. 5.44. Jer. 10. 3. Acts 10.26 Matt. 15. 13. Col. 2. 8.

AN APOLOGY For the true CHRISTIAN DIVINITY.

The first Proposition.

Seeing the heighth of all happiness is placed in the true knowledg of God, (this is Life eternal, to know the true God and Jesus Christ, whom thou hast sent) *the true and right understanding of this foundation and ground of knowledg is that which is most necessary to be known and believed in the first place.* John 17.3.

HE that desireth to acquire any art or science, seeketh first those means, by which that art or science is obtained. If we ought to do so in things Natural and Earthly, how much more then in Spiritual? In this affair then should our inquiry be the more diligent, because he that errs in the entrance, is not so easily reduced again into the right way; he that misseth his road from the beginning of his Journey, and is deceived in his first Marks, at his first setting forth, the greater his Mistake is, the more difficult will be his Entrance into the right way.

Thus when a Man first proposeth to himself the knowledg of God, from a sense of his own unworthiness, and from the great weariness of his mind, occasioned by the secret checks of his Conscience, and the tender yet real glances of Gods *Light* upon his Heart; the earnest desires he has to be redeemed from his present trouble, and the fervent breathings he has to be eased of his disordered Passions and Lusts; and to find quietness and peace in the certain knowledg of God, and in the assurance of his love and good will towards him, makes his heart tender, and ready to receive any

Impres-

Impreſſion; and ſo (not having then a diſtinct diſcerning) through forwardneſs embraceth any thing, that brings preſent eaſe. If either through the reverence he bears to certain perſons, or from the ſecret inclination to what doth comply with his natural Diſpoſition, he fall upon any Principles or Means, by which he apprehends he may come to know God, and ſo doth center himſelf, it will be hard to remove him thence again, how wrong ſoever they may be. For the firſt anguiſh being over, he becomes more hardy; and the Enemy being near, creates a falſe peace, and a certain confidence, which is ſtrengthened by the minds unwillingneſs, to enter again into new doubtfulneſs, or the former anxiety of a ſearch.

This ſufficiently verified in the example of the *Phariſees* and *Jewiſh Doctors*, who moſt of all reſiſted Chriſt, diſdaining to be eſteemed ignorant for this vain Opinion; they had of their knowledg hindered them, from the true knowledg, and the mean people who were not ſo much preoccupyed with former principles, nor conceited of their own knowledg did eaſily believe. Wherefore the *Phariſees* upbraid them, ſaying, *Have any of the Rulers or Phariſees believed in him? But this people which know not the Law are accurſed.* This is alſo abundantly proved by the experience of all ſuch, as being ſecretly touched with the call of God's Grace unto them, do apply themſelves unto falſe Teachers, where the remedy proves worſe than the diſeaſe; becauſe, inſtead of knowing God, or the things relating to their Salvation aright, they drink in wrong Opinions of him, from which it's harder to be diſintangled, than while the Soul remains a blank, or *tabula raſa.* For they, that conceit themſelves wiſe, are worſe to deal with, then they, that are ſenſible of their ignorance. Nor hath it been leſs the device of the Devil, the great Enemy of Mankind, to perſwade Men into wrong notions of God, than to keep them altogether from acknowledging him, the latter taking with few, becauſe odious, but the other having been the conſtant ruin of the World; for there hath ſcarce been a Nation found, but hath had ſome notions or other of Religion: ſo that not from their denying any Deity, but from their miſtakes and miſapprehenſions of it, hath proceeded all the Idolatry and ſuperſtition of the world, yea hence even Atheiſm it ſelf hath proceeded, for theſe many and various opinions of God and Religion, being ſo much mixed with the gueſſings and uncertain judgments of men, have begotten in many the opinion that there is no God at all. This and much more, that might be ſaid, may ſhew how dangerous it is to miſs in the firſt ſtep. *All that come not in by the door, are* accounted *as Thieves and Robbers.*

John 7. 48, 49.

Again,

Again, how needful and desireable that knowledge is, which brings Life Eternal, *Epictetus* sheweth, saying excellently well, cap. 38. Ἴσθι ὅτι τὸ Κυριώτατον· *Know that the main foundation of piety, is this to have* ὀρθὰς ὑπολήψεις *right opinions and apprehensions of God.*

This therefore I judged necessary as a first Principle, in the first place, to affirm, and I suppose will not need much further explanation nor defence, as being generally acknowledged by all (and in these things, that are without controversie, I love to be brief) as that, which will easily commend it self to every Man's reason and Conscience, and therefore I shall proceed to the next Proposition, which tho it be nothing less certain, yet by the malice of Satan and ignorance of many, comes far more under debate.

The Second Proposition.

Of Immediate Revelation.

Seeing no man knoweth the Father, but the Son, and he to whom the Son revealeth him, *Matt.* 11. 27. And seeing the revelation *of the Son is* in, *and* by *the Spirit, therefore the Testimony of the Spirit, is that alone, by which the true knowledge of God hath been, is and can be, only revealed: who as by the moving of his own Spirit, he disposed the* chaos *of this World, into that wonderful order, wherein it was in the beginning, and created man a living Soul to rule and govern it; so by the revelation of the same Spirit, he hath manifested himself all along unto the sons of Men, both Patriarchs, Prophets, and Apostles; which revelations of God, by the Spirit, whether by outward voices and appearances, dreams or inward objective manifestations in the heart, were of old the former object of their faith, and remain yet so to be:* since the object of the Saints faith is the same in all ages, tho held forth under divers administrations: *Moreover these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do, nor can ever, contradict the outward testimony of the Scriptures, or right and sound Reason; yet from hence it will not follow that the Divine revelations are to be subjected to the Test, either of the outward testimony of the Scriptures, or of the natural reason of Man, as to a more noble, and certain rule and touchstone; for this Divine revelation and inward illumination, is that, which is evident, and clear of it self; forcing by its own evidence and clearness, the well disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths do*

move

move and incline the mind to a natural assent. As that the whole is greater than its part. *That* two contradictorys can neither be both true, nor both false.

§ I. IT is very probable, that many carnal and natural Christians will oppose this Proposition, who being wholly unacquainted with the movings and actings of God's Spirit upon their hearts, judge the same nothing necessary, and some are apt to flout at it as ridiculous. Yea to that highth are the generality of all Christians apostatized and degenerated, that tho there be not any thing more plainly asserted, more seriously recommended, nor more certainly attested to, in all the writings of the Holy Scriptures, yet nothing is less minded, and more rejected by all sorts of Christians, than *Immediate and Divine Revelation*, in so much, that once to lay claim to it is matter of reproach. Whereas of old, none were ever judged Christians, but such as *had the Spirit of Christ*, Rom. 8. 9. But now many do boldly call themselves *Christians*, who make no difficulty of confessing they are without it, and laugh at such as say they have it. Of old they were accounted *the Sons of God*, *who were led by the Spirit of God*, ibid. verse 14. But now many averr themselves Sons of God who know nothing of this leader, and he that affirms himself so led, is, by the pretended Orthodox of this Age, presently proclaimed a Heretick: the reason hereof is very manifest, *viz*, because many in these dayes, under the name of Christians do experimentally find that they are not acted, nor led by Gods Spirit, yea many great *Doctors*, *Divines*, *Teachers*, and *Bishops* of Christianity (commonly so called) have wholly shut their ears from hearing, and their eyes from seeing this *inward Guide*, and so are become strangers unto it; whence they are, by their own experience, brought to this strait, either to confess that they are as yet ignorant of God, and have only the shadow of knowledg, and not the true knowledg of him, or that this knowledg is acquired without immediate revelation.

For the better understanding then of this proposition, we do distinguish betwixt the certain knowledg of God, and the uncertain, betwixt the spiritual knowledg and the literal, the saving heart-knowledg and soaring, airy head-knowledg. The last we confess may be, divers obtained, but the first by no other way, then the inward immediate manifestation and revelation of Gods Spirit, shining in and upon the heart, inlightning and opening the understanding.

§. II. Having then proposed to my self, in these propositions, to affirm those things which relate to the true and effectual knowledg which

which brings life eternal with it, therefore I have affirmed, and that truely, that this knowledg is no otherways attained, and that none have any true ground to believe they have attained it, who have it not by this revelation of Gods Spirit.

The certainty of which truth is such, that it hath been acknowledged by some of the most refined and famous of all sorts of Professors of Christianity in all ages; who being truly upright-hearted and earnest seekers of the Lord (however stated under the disadvantages and epidemical errors of their several sects, or ages) the true seed in them hath been answered by Gods love, who hath had regard to the Good, and hath had of his elect ones among all, who finding a distast and disgust in all other outward means, even in the very principles and precepts more particullary relative to their own forms and societies, have at last concluded, with one voice, that there was no true knowledg of God, but that which is revealed inwardly by his own Spirit; whereof take these following testimonies of the Ancients.

'1. *It is the inward Master* (saith *Augustin*) *that teacheth, it is Christ* Aug. ex. 'that teacheth, it is inspiration that teacheth: where this inspiration Tract. 'and unction is wanting, it is in vain that words from without are bea- Epist. 'ten in. And therefore, for he that created us and redeemed us, and Joh. 3. 'called us by faith, and dwelleth in us by his Spirit, unless he speaketh 'unto you inwardly, it is needless for us to cry out.

'2. *There is a difference* saith (*Clemens Alexandrinus*) *betwixt that,* Lib. 1. 'which any one saith of the Truth, and that which the Truth it self in- Storm. 'terpreting it self, saith. A conjecture of Truth differeth from the Truth 'it self, a similitude of a thing differeth from the thing it self; it is one 'thing that is acquired by exercise and discipline, and another thing, which 'by power and faith. Lastly, the same *Clemens* saith, *Truth is neither* Pædag. 'hard to be arrived at, nor is it impossible to apprehend it, for it is most 'nigh unto us, even in our houses, as the most wise Moses hath insinuated.

'3. *How is it,* (saith *Tertullian*) *that since the Devil always worketh,* Lib. de 'and stirreth up the mind to iniquity, that the work of God should either veland. 'cease or desist to act? Since for this end the Lord did send the Comforter, virginibus 'that because human weakness could not at once bear all things, knowledg cap. 1. 'might be by little and little directed, formed and brought to perfection by 'the holy Spirit that Vicar of the Lord. I have many things yet '(saith he) to speak unto you, but ye can not as yet bear them, but 'when that Spirit of Truth shall come, he shall lead you into all 'Truth, and shall teach you these things, that are to come. *But of* 'his works we have spoken above. What is then the administration of the

'*Comforter, but that diſcipline be derived, and the Scriptures revealed?* '&c.

Hpiſt. Paulin. 103. '4. *The Law* (ſaith *Hierom*) *is ſpiritual, and there is need of a re-* 'velation to underſtand it. And in his epiſtle 150 to *Hedibia*, queſtion '11. he ſaith, *the whole epiſtle to the* Romans *needs an interpretation, it* 'being involved in ſo great obſcuritys, that for the underſtanding thereof, 'we need the help of the Holy Spirit, who through the *Apoſtle*, dictated it.

De incarnatione verbi Dei. '5. *So great things* (ſaith *Athanaſius*) *doth our Saviour daily: he* 'draws unto piety, perſwades unto vertue, teaches immortality, excites 'to the deſire of heavenly things, reveals knowledg from the Father, in-'ſpires power againſt death, and ſhews himſelf unto every one.

Hom. 30. upon the Goſpel. '6. *Gregory* the Great, upon theſe words [he ſhall teach you all 'things] ſaith, *that unleſs the ſame Spirit ſit upon the heart of the hear-* 'er, in vain is the diſcourſe of the doctor, let no man then aſcribe unto 'the man, that teacheth what he underſtands from the mouth of him that 'ſpeaketh, for unleſs he that teacheth, be within the tongue of the Do-'ctor, that's without, laboureth in vain.

In theſau. 10. lib. 13. cap. 3. '7. *Cyrillas Alexandrinus* plainly affirmeth, *that men know that* Je-'ſus is the Lord by the Holy Ghoſt, *no otherwiſe than they who taſt* 'honey, know that it is ſweet even by its proper quality.

In Pſal 84. '8. *Therefore* (ſaith *Bernard*) *we daily exhort you, Brethren, by ſpeech* 'that ye walk the ways of the heart, and that your Souls be always in your 'hands; that he may hear what the Lord ſaith in you. And again, upon 'theſe words of the *Apoſtle*, [Let him that glorieth, glory in the 'Lord] with which threefold vice (ſaith he) all ſorts of religious men 'are leſs or more dangerouſly affected, becauſe they do not ſo diligently at-'tend with the ears of the heart, to what the Spirit of Truth (which flat-'ters none) inwardly ſpeaks.

This was the very *baſis* and main foundation, upon which the primitive Reformers walked.

Luther in his book to the Nobility of *Germany* ſaith. '*This is certain,* 'that no man can make himſelf a Doctor of the holy Scripture, but the 'holy Spirit alone. And upon the *Magnificat* he ſaith, *No man can* 'rightly underſtand God, or the Word of God, unleſs he immediately re-'ceive it from the Holy Spirit, neither can any one receive it from 'the Holy Spirit, except he find it by experience in himſelf, and in this 'experience the Holy Ghoſt teacheth, as in his proper ſchool, out of which 'ſchool nothing is taught but meer talk.

'*Philip Melanchton* in his Annotations upon the 6. of John, *Who* 'hear only an outward and bodily voice, hear the creature; but God is 'a Spirit, and is neither diſcerned nor known, nor heard, but by the Spi-

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'rit; *and therefore to hear the voice of God, to see God, is to know and* 'hear the Spirit: *by the Spirit alone God is known and perceived.*

'*Which also the more serious to this day do acknowledg, even all such,* 'who satisfie themselves not with the superfice of Religion, *and use it not* 'as a cover or art. *Yea all these, who apply themselves effectually to* 'Christianity, *and are not satisfied until they have found its effectual work* 'upon their hearts, *redeeming them from Sin, do feel that no knowledge* 'effectually prevails to the producing of this, *but that which proceeds from* 'the warm influence of God's Spirit upon the heart, *and from the comfort-* 'able shinings of his Light upon their understanding: and therefore to 'this purpose a late modern Author saith well, videlicet, Doctor *Smith* 'of *Cambridge* in his select discourses: '*To seek our Divinity meerly in* 'Books and Writings, *is to seek the living among the dead, we do but in* 'vain many times seek God in these, *where his Truth is too often, not so* 'much enshrined as entombed. Intra te quære Deum, *seek God within* 'thine own Soul, *he is best discerned* νοερᾷ ἁπτῇ *as Plotinus phraseth it, by* 'an intellectual touch of him. *We must* see with our eyes, and hear 'with our ears, and our hands must handle the Word of Life (*to ex-* 'press it in St. John's *words*) ὅτι ἡ ζωὴ αἰώνιος, &c. *The Soul it self* 'hath its sense as well as the Body. And therefore *David*, when he 'would teach us to know what the Divine Goodness is, calls not for 'speculation but sensation. *Taste and see how good the Lord is.* That 'is not the best and truest knowledg of God, which is wrought out by 'the labour and sweat of the Brain, but that which is kindled with-'in us by an heavenly warmth in our Hearts. And again: there is 'a knowledg of the *Truth, as it is in Jesus*, as it is in a Christ-like 'nature, as it is in that sweet, mild, humble and loving Spirit of Je-'sus, which spreads it self like a *Morning-star*, upon the spirits of 'good men full of Light and Life. It profits little to know Christ 'himself after the flesh, but he gives his Spirit to good men, *that search-* 'eth the deep things of God. And again: it is but thin airy knowledg, 'that is got by meer speculation, which is usher'd in by Syllogisms 'and demonstrations, but that, which springs forth from true good-'ness is διηγεσν πασης ἀποδειξεως as Origen speaketh, *it brings such* 'a Divine Light to the Soul as is more clear and convincing, *than any de-* 'monstration.

§ III. That this certain and undoubted method of the true knowledg of God hath been brought out of use, hath been none of the least devices of the Devil, to secure mankind to his kingdom. For after the light and glory of the Christian Religion had prevailed, over a good part of the World, and dispelled the thick mists of the heathen-

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ish Doctrine, of the plurality of Gods, he that knew there was no probability of deluding the World any longer that way, did then puff man up with a false knowledg of the true God, setting him on work to seek God the wrong way, and perswading him to be content with such a knowledg as was of his own acquiring, and not of God's teaching. And this device hath proved the more successful, because accommodated to the natural and corrupt spirit and temper of man, who, above all things, affects to exalt himself; in which exaltation, as God is most greatly dishonoured, so therein the Devil hath his end; who is not anxious how much God be acknowledged in words, provided himself be but always served, he matters not how great and high speculations the natural man entertains of God, so long as he serves his lusts and passions, and is obedient to his evil suggestions and temptations. Thus Christianity is become an art, acquired by humane science and industry, as any other art and science is, and men have not only assumed unto themselves the name of Christians; but even have procured to be esteemed as masters of Christianity, by certain artificial tricks, though altogether strangers to the Spirit and Life of Jesus. But if we shall make a right definition of a *Christian*, according to the Scripture, videlicet, that *he is one, that hath the Spirit and is led by it*. How many *Christians*, yea, and of these great Masters and Doctors of Christianity, so accounted, shall we justly divest of that noble title?

If then such as have all the other means of knowledg, and are sufficiently learned therein, whether it be the letter of the Scripture, the traditions of Churches, the works of Creation and Providence, whence they are able to deduce strong and undeniable arguments (which may be true in themselves) are not yet to be esteemed Christians, according to the certain and infallible definition above-mentioned: And if the inward and immediate Revelation of Gods Spirit in the Heart, in such as have been altogether ignorant of some, and but very little skilled in others, of these means of attaining knowledg, hath brought them to Salvation: Then it will necessarily and evidently follow, that inward and immediate Revelation, is the only sure and certain way to attain the true and saving knowledge of God.

But the first is true:

Therefore the last.

Now as this Argument doth very strongly conclude. for this way of knowledge, and against such as deny it, so herein it is the more considerable, because the Propositions from which it is deduced are so clear, that our very Adversaries cannot deny them. For, as to the first, it is a know-

acknowledged that many learned men may be, and have been damned. And as to the second, who will deny but many illeterate men may be, and are saved? Nor dare any affirm that none come to the knowledge of God and Salvation, by the inward Revelation of the Spirit, without these outward means, unless they be also so bold, as to exclude *Abel*, *Seth*, *Noah*, *Abraham*, *Job*, and all the Holy Patriarchs, from true Knowledge and Salvation.

§. IV. I would however not be understood, as if hereby I excluded those other means of Knowledge, from any use or service to Man, it is far from me to judge, as in the next Proposition concerning the Scriptures shall more plainly appear. The question is not, what may be profitable or helpful, but what is absolutely necessary. Many things may contribute to further a work, which yet are not that main thing that makes the work go on.

The sum then of what is said, amounts to this, that where the true inward Knowledge of God is, through the Revelation of his Spirit, there is all, neither is there any absolute necessity of any other. But where the best, highest, and most profound Knowledge is, without this there is nothing, as to the obtaining the great End of Salvation. This Truth is very effectually confirmed, by the first part of the Proposition it self, which in few words, comprehendeth divers unquestionable Arguments, which I shall in brief subsume.

First, *That there is no knowledge of the Father but by the Son.*
Secondly, *That there is no knowledge of the Son but by the Spirit.*
Thirdly, *That by the Spirit God hath alwayes revealed himself to his Chilldren.*
Fourthly, *That these Revelations were the formal Object of the Saints Faith.*
And Laftly, *That the same continueth to be the Object of the Saints Faith to this day.*

Of each of these I shall speak a little particularly, and then proceed to the latter part.

§. V. As to the first, *viz. That there is no Knowledge of the Father but by the Son*, it will not need much probation, being founded upon the plain words of Scripture, and is therefore a fit *medium* to draw the rest of our Assertions from.

For

For the infinite and most wise God, who is the Foundation, Root and Spring of all Operation, hath wrought all things by his Eternal Word and Son. *This is that* WORD, *that was in the beginning with God, and was God, by whom all things were made, and without whom was not any thing made that was made.* This is that *Jesus Christ, by whom God created all things, by whom and for whom, all were created, that are in Heaven and in Earth, visible and invisible, whether they be Thrones or Dominions or Principalities, or Powers,* Col. 1. 16. Who therefore is called *the first born of every Creature,* Col. 1. 15. As then, that infinite and incomprehensible Fountain of Life and Motion, operateth in the Creatures, by his own Eternal Word and Power, so no Creature has access again unto him, but in and by the Son, according to his own express words, *No man knoweth the Father, but the Son, and he to whom the Son will reveal him,* Matth. 11. 27. Luk. 10. 22. And again, he himself saith, *I am the Way, the Truth and the Life: no man cometh unto the Father but by me,* Joh. 14. 6.

John 1. 1, 2, 3.

Eph. 3. 9.

Hence he is fitly called *the Mediator betwixt God and Man*: For having been with God from all Eternity, being himself God, and also in time partaking of the nature of man, through him, is the goodness and love of God conveighed to mankind, and by him again man receiveth and partaketh of these mercies.

Hence is easily deduced the probation of this first Assertion, thus:

If no man know the Father but the Son, and he to whom the Son will reveal him, then there is no knowledge of the Father but by the Son.

But no man knoweth the Father but the Son.

Therefore there is no knowledge of the Father but by the Son.

The first part of the antecedent are the plain words of Scripture. The consequence thereof is undeniable, except one would say, that he hath the knowledge of the Father, while yet he knows him not, which were an absurd repugnance.

Again, If the Son be the Way, the Truth, and the Life, and that no man cometh unto the Father but by him, then there is no knowledg of the Father but by the Son.

But the first is true.

Therefore the last.

The antecedent are the very Scripture words. The consequence is very evident. For how can any know a thing who useth not the way, without which it is not knowable? But it is already proved that there is no other way, but by the Son; so that who so uses not that way cannot know him, neither come unto him.

§ VI.

§. VI. Having then laid down this first Principle, I come to the second, *viz. That there is no Knowledg of the Son but by the Spirit*, or *that the Revelation of the Son of God, is by the Spirit.*

Where it is to be noted, that I alwayes speak of the saving, certain, and necessary Knowledge of God, which that it cannot be acquired otherwayes than by the Spirit, doth also appear from many clear Scriptures. For Jesus Christ, in and by whom the Father is revealed, doth also reveal himself to his Disciples and Friends, in and by his Spirit, as his manifestation was sometimes outwards, when he testified and witnessed for the Truth in this World, and approved himself faithful throughout. So being now withdrawn, as to the outward man, he doth teach and instruct mankind inwardly, by his own Spirit, *he standeth at the door and knocketh, and who so heareth his Voice and openeth, he comes in* to such, Rev. 3. 20. Of this Revelation of Christ in him, *Paul* speaketh, *Gal.* 1. 6. in which he placeth the excellency of his Ministry, and the certainty of his Calling. And the Promise of Christ to his Disciples, *Lo, I am with you to the end of the World*, confirmeth this same thing, for this is an inward Presence and Spiritual, as all acknowledg. But what relates hereto will again occur. I shall deduce the proof of this Proposition, from two manifest places of Scripture. The first is, 1 *Cor.* 2. 11, 12. *What man knoweth the things of a man, save the Spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things which are freely given us of God.* The Apostle in the verses before, speaking of the wonderful things which are prepared for the Saints, after he hath declared that the natural man cannot reach them, adds, that *they are revealed by the Spirit of God*, ver. 9, 10. giving this reason, *for the Spirit searcheth all things, even the deep things of God.* And then he bringeth in the comparison, in the verses above mentioned, very apt, and answerable to our purpose and Doctrine, that *as the things of a man are only known by the Spirit of man, so the things of God are only known by the Spirit of God:* that is, that as nothing below the Spirit of man (as the Spirit of Brutes, or any other Creatures) can properly reach unto, nor comprehend the things of a man, as being of a more noble and higher Nature, so neither can the Spirit of man, or the natural man, as the Apostle, in the 14 verse, subsumes, receive, nor discern the things of God, or the things that are Spiritual, as being also of a higher Nature, which the Apostle himself gives for the reason, saying, *neither can he know them, because they are spiritually discerned.* So that, the Apostles words being reduced to

an argument do very well prove the matter under debate, thus:

If that, which appertaineth properly to man, cannot be diſcerned by any lower or baſer Principle, than the Spirit of man; then cannot theſe things, that properly relate unto God and Chriſt, be known or diſcerned by any lower or baſer thing, than the Spirit of God and Chriſt.

But the Firſt is true:

Therefore alſo the Second.

The whole ſtrength of the argument is contained in the Apoſtles words before mentioned, which therefore being granted, I ſhall proceed to deduce a ſecond argument, thus:

That which is Spiritual, can only be known and diſcerned by the Spirit of God.

But the Revelation of Jeſus Chriſt, and the true and ſaving knowledg of him is Spiritual:

Therefore the Revelation of Jeſus Chriſt, and the true and ſaving knowledge of him, can only be known and diſcerned by the Spirit of God.

The other Scripture is alſo a ſaying of the ſame Apoſtle, 1 *Cor.* 12. 3. *No man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.* The Scripture, which is full of Truth, and anſwereth full well to the inlightned underſtanding of the Spiritual and real Chriſtian, may perhaps prove very ſtrange to the carnal and pretended follower of Chriſt, by whom perhaps it hath not been ſo diligently remarked. Here the Apoſtle doth ſo much require the Holy Spirit in the things that relate to a Chriſtian, that he poſitively averrs, we cannot ſo much as affirm *Jeſus to be the Lord without it*, which inſinuates no leſs, than that the Spiritual Truths of the Goſpel are as lyes in the Mouths of carnal and unſpiritual men, for though, in themſelves they be true, yet are they not true, as to them, becauſe not known, nor uttered forth, in and by that Principle and Spirit, that ought to direct the mind, and actuat it, in ſuch things, they are no better than the counterfeit repreſentations of things in a comedy, neither can it be more truly and properly called a real and true knowledg of God and Chriſt, than the actings of *Alexander* the great, and *Julius Cæſar*, &c. if now tranſacted upon a Stage, might be called truly and really their doings, or the perſons repreſenting them might be ſaid truly and really to have conquered *Aſia*, and overcome *Pompey*, &c.

This knowledg then of Chriſt, which is not by the Revelation of his own Spirit in the heart, is no more properly the knowledg of Chriſt, than the pratling of a Parret which has been taught a few words, may be ſaid to be the voice of a man: for as that, or ſome other Bird,

may

may be taught to ſound or utter forth a rational ſentence, as it hath learned it by the outward ear, and not from any living principle of reaſon actuating it. So juſt ſuch is that knowledg of the things of God, which the natural and carnal man hath gathered from the words or writings of Spiritual men, which are not true to him, becauſe conceived in the natural Spirit, and ſo brought forth by the wrong Organ, and not proceeding from the Spiritual Principle, no more than the words of a man, acquired by art and brought forth by the mouth of a Bird, not proceeding from a rational Principle, are true, with reſpect to the Bird that utters them. Wherefore from this Scripture I ſhall further add this Argument.

If no man can ſay Jeſus is the Lord, but by the Holy Ghoſt, then no man can know Jeſus to be the Lord, but by the Holy Ghoſt.

But the Firſt is true:

Therefore the Second.

From this argument there may be another deduced, concluding in the very terms of this aſſertion: thus,

If no man can know Jeſus to be the Lord, but by the Holy Ghoſt, then can there be no certain knowledg or Revelation of him, but by the Spirit.

But the Firſt is true:

Therefore the Second.

§ VII. The third thing affirmed is, *That, by the Spirit, God always revealed himſelf to his Children.*

For making appear of the truth of this aſſertion, it will be but needful to conſider God's manifeſting himſelf towards, and in relation to his Creatures from the beginning, which reſolves it ſelf always herein. The Firſt ſtep of all is aſcribed hereunto by *Moſes*, *Gen.* 1. 2. *And the Spirit of God moved upon the face of the Waters.* I think it will not be denied that God's converſe with man, all along from *Adam* to *Moſes*, was by the immediate manifeſtation of his Spirit. And afterwards through the whole tract of the Law, he ſpake to his Children no otherwaies: which, as it naturally followeth from the Principles above proved, ſo it cannot be denied, by ſuch as acknowledg the Scriptures of Truth to have been written by the inſpiration of the Holy Ghoſt. For theſe writings, from *Moſes* to *Malachy* do declare that during all that time, God revealed himſelf to his Children, by his Spirit.

But if any will object, *that after th diſpenſation of the Law, God's method of ſpeaking was altered.*

I anſwer firſt, that God ſpake alwayes immediatly to the Jewes, in that he ſpake always immediatly to the High-Prieſt, from betwixt the Cherubins; who, when he entered into the Holy of Holys, re-

turning, did relate to the whole People the voice and will of God there immediately revealed. So that his immediate ſpeaking never ceaſed in any age.

Secondly, from this immediate fellowſhip were none ſhut out, who earneſtly ſought after and waited for it: in that many, beſides the High-Prieſt, who were not ſo much as of the kindred of *Levi*, nor of the Prophets, did receive it and ſpeak from it, as it is written *Numb.* 11. 25. Where the *Spirit* is ſaid to have *reſted upon* the *ſeventy Elders*, which Spirit alſo reached unto two, that were not in the Tabernacle, but in the Camp, whom when ſome would have forbidden, *Moſes* would not, but rejoiced, *wiſhing all the Lord's people were Prophets, and that he would put his Spirit upon them*, verſe 29.

This is alſo confirmed *Neh.* 9. Where the Elders of the People, after their return from captivity, when they began to ſanctifie themſelves by faſting and prayer, in which, numbring up the many mercies of God towards their Fathers, they ſay, ver. 20. *Thou gaveſt alſo thy good Spirit to inſtruct them*, and ver. 30. *Yet many years didſt thou forbear and teſtifie againſt them by thy Spirit in thy Prophets.* Many are the ſayings of Spiritual *David*, to this purpoſe, as *Pſal.* 51. 13. *Take not thy Holy Spirit from me, uphold me with thy free Spirit*, Pſal. 139. 7. *Whither ſhall I go from thy Spirit?* Hereunto doth the Prophet *Iſaiah* aſcribe the credit of his Teſtimony, ſaying, chap. 48. v. 16. *And now the Lord God and his Spirit hath ſent me.* And that God revealed himſelf to his children under the New Teſtament, to wit, to the Apoſtles, Evangeliſts, and primitive Diſciples, is confeſſed by all. How far now this yet continueth, and is to be expected comes hereafter to be ſpoken to.

§ VIII. The fourth thing affirmed, is, that *theſe Revelations were the object of the Saints faith of old.*

This will eaſily appear by the definition of Faith, and conſidering what its object is. For which we ſhall not dive into the curious and various notions of the School-men, but ſtay in the plain and poſitive words of the Apoſtle *Paul*, who, *Hebr.* 11. deſcribes it two ways. Faith (ſaith he) *is the ſubſtance of things hoped for, and the evidence of things not ſeen:* which as the Apoſtle illuſtrateth it, in the ſame chapter, by many examples, is no other but a firm and certain belief of the mind, whereby it reſteth, and in a ſence poſſeſſeth the ſubſtance of ſome things hoped for, through its confidence in the promiſe of God. And thus the Soul hath a moſt firm evidence by its faith, of things not yet ſeen nor come to paſs. The object of this faith is *the promſe, word, or teſtimony of God* ſpeaking to the mind. Hence it hath been generally affirmed, that the object of Faith is *Deus loquens*, &c. That is, *God ſpeaking*,

ing, &c. Which is also manifest from all these Examples, deduced by the Apostle throughout that whole Chapter, whose Faith was founded neither by that outward testimony, nor upon the voice and writing of man, but upon the revelation of Gods Will manifest unto them, and in them; as in the Example of *Noah*, ver. 7. thus, *By Faith* Noah *being warned of God, of things not seen, as yet moved with fear, prepared an Ark to the saving of his House, by the which he condemned the World, and became Heir of the Righteousness which is by Faith.* What was here the object of *Noahs* Faith but God speaking unto him? He had not the Writings nor Prophesyings of any going before, nor yet the concurrence of any Church or People to strengthen him; and yet his Faith in the Word, by which he contradicted the whole World, saved him and his House. Of which also *Abraham* is set forth as a singular Example, being therefore called the Father of the Faithful, who is said *against hope to have believed in hope*: In that he only willingly forsook his Fathers Countrey, not knowing whether he went: In that he believed concerning the coming of *Isaac*, though contrary to natural probability: But above all, In that he refused not to offer him up, not doubting but God was able to raise him from the dead; of whom it is said, that in *Isaac shall thy Seed be called.* And last of all, In that he rested in the Promise, that his Seed should possess the Land, wherein himself was but a Pilgrim, and which to them was not to be fulfilled, while divers Ages after. The object of *Abrahams* Faith, in all this, was no other but inward and immediate Revelation, or God signifying his will unto him inwardly, and immediately by his Spirit.

But because, in this part of the Proposition, we made also mention of external Voices, Appearances, and Dreams in the alternative, I think also fit to speak hereof, what in that respect, may be objected, to wit,

Obj. *That those, who found their Faith now upon immediate and objective Revelation, ought to have also outward Voices or Visions, Dreams or appearances for it.*

It is not denyed but God made use of the Ministry of Angels, who in the appearance of men, spake outwardly to the Saints of old, and that he did also reveal some things to them in Dreams and Visions, none of which we will affirm to be ceased, so as to limit the power and liberty of God, in manifesting himself towards his Children. But while we are considering the object of Faith, we must not stick to that, which is but circumstantially and accidently so, but to that, which is universally and substantially so.

Next

Next again, we must distinguish betwixt that, which in it self is subject to doubt and delusion, and therefore is received for and because of another; and that which is not subject to any doubt, but is received simply for, and because of it self, as being *prima veritas* the *very first* and *original* Truth. Let us then consider how, or how far these outward voices, appearances, and dreams, were the object of the Saints faith? was it because they were simply voices, appearances, or dreams? nay certainly we know, and they were not ignorant, that the Devil can form a sound of words, and convey it to the outward ear. That he can easily deceive the outward senses, by making things to appear that are not. Yea, do we not see by daily experience, that the Juglers and Mountebancks can do as much as all that, by their Legerdemain? God forbid then, that the Saints faith should be founded upon so fallacious a foundation, as man's outward and fallible senses. What made them then give credit to these visions? certainly nothing else, but the secret testimony of Gods Spirit in their hearts, assuring them, that the voices, dreams, and Visions were of and from God. *Abraham* believed the Angels, but who told him that these men were Angels? we must not think his faith then was built upon his outward senses, but proceeded from the secret perswasion of Gods Spirit in his heart. This then must needs be acknowledged to be originally and principally the object of the Saints faith, without which there is no true and certain faith, and by which many times faith is begotten and strenthenged, without any of these outward or visible helps. As we may observe in many passages of the Holy Scripture, where it is only mentioned, and *God said*, &c. And *the word of the Lord came* unto such and such, saying, *&c.*

But if any one should pertinaciously affirm, that *this did import an outward audible voice to the carnal ear.*

I would gladly know, what other argument such a one could bring, for this his affirmation, saving his own simple conjecture. It is said indeed *the Spirit witnesseth with our Spirit*; but not to our outward ears, *Rom.* 8. 16. and seeing the Spirit of God is within us, and not without us, it speaks to our Spiritual, and not to our bodyly ear. Therefore I see no reason where it's so often said in Scripture; *the Spirit said, moved, hindered, called* such or such a one, to *do*, or *forbear* such or such a thing, that any have to conclude, that this was not an inward voice, to the ear of the Soul, rather than an outward voice to the bodyly ear. If any be otherwise minded, let them if they can, produce their arguments, and we may further consider of them. From all then which is above declared, I shall deduce an argument, to conclude the probation of this assertion, thus, That

That which any one firmly believes, as the ground and foundation of his hope in God and life Eternal; is the formal object of his faith.

But the inward and immediate revelation of God's Spirit, speaking in and unto the Saints, was by them believed, as the ground and foundation of their hope in God, and life eternal.

Therefore these inward and immediate revelations were the formal object of their faith.

§. IX. That which now cometh under debate, is, what we have asserted in the last place, to wit, *That the same continueth to be the object of the Saints faith unto this day.* Many will agree to what we said before, who differ from us herein.

There is nevertheless a very firm argument confirming the truth of this assertion, included in the Proposition it self, to wit, *That the object of the Saints faith, is the same in all ages, though held forth under divers administrations.* Which I shall reduce to an argument, and prove thus,

First, *Where the Faith is one, the object of the Faith is one.*
But the Faith is one:
Therefore, &c.

That the Faith is one, is the express words of the Apostle, *Eph.* 4. 5. who placeth the *one Faith* with *the one God*, importing no less than that to affirm *two faiths* is as absurd, as to affirm *two Gods.*

Moreover if the Faith of the Ancients were one and the same with ours, i. e. agreeing in substance therewith, and receiving the same definition, it had been impertinent for the Apostle, *Heb.* 11. to have illustrated the definition of our faith, by the examples of that of the Ancients, or to go about to move us by the example of *Abraham*, if *Abraham*'s faith were different in nature from ours. Nor doth hence any difference arise, because they believe in Christ, with respect to his appearace outwardly as future, and we as already appeared; For nor did they then so believe in him to come, as not to feel him present with them, and witness him near, seeing the Apostle saith *they all drank of that spiritual Rock, which followed them, which Rock was Christ:* Nor do we so believe concerning his appearance past, as not also to feel and know him *present with us*, and to *feed upon him*; *except Christ* (saith the Apostle) *be in you, ye are reprobates*, so that both our faith is one, terminating in one and the same thing. And as to the other part or consequence of the antecedent, to wit, that *the object is one, where the faith is one*, the Apostle also proveth it, in the forecited Chapter, where he makes all the Worthys of old, examples

to

to us. Now wherein are they imitable, but becauſe they believed in God? and what was the object of their Faith, but inward and immediate revelation, as we have before proved? Their example can be no ways applicable to us, except we believe in God, as they did, that is, by the ſame object. The Apoſtle clears this yet further by his own example, *Gal.* 1. 16. where he ſaith, *ſo ſoon as Chriſt was revealed in him, he conſulted not with fleſh and blood, but forthwith believed and obeyed.* The ſame Apoſtle, *Heb.* 13. 7, 8. where he exhorteth the Hebrews to follow the faith of the Elders, adds this reaſon, *conſidering the end of their converſation, Jeſus Chriſt the ſame to day, yeſterday and for ever*: hereby notably inſinuating that in the object there is no alteration.

If any now object *the diverſity of Adminiſtration.*

I anſwer, that altereth not at all the *object*, for the ſame Apoſtle mentioned this diverſity three times, 1 *Cor.* 12. 4, 5, 6. centreth always in the ſame Object, the ſame Spirit, the ſame Lord, the ſame God.

But further, if the object of Faith were not one and the ſame, both to us and to them, then it would follow, that we were to know God ſome other way, than by the Spirit.

But this were abſurd:

Therefore, *&c.*

Laſtly, this is moſt firmly proved from a common and received maxim of the School-men; to wit, *Omnis actus ſpecificatur ab objecto*, every act is ſpecified from its object, from which, (if it be true) as they acknowledg (tho for the ſake of many, I ſhall not recur to this argument, as being too nice and Scholaſtick. Neither lay I much ſtreſs upon thoſe kind of things, as being that, which commends not the ſimplicity of the Goſpel.) *If the object were different, then the faith would be different alſo.*

Such as deny this Propoſition now adays, uſe here a diſtinction, granting that *God is to be known by his Spirit*, but again denying, that *it is immediate* or *inward, but in and by the Scriptures, in which the mind of the Spirit* (as they ſay) *being fully and amply expreſſed, we are thereby to know God, and be led in all things.*

As to the negative of this aſſertion, that the Scriptures are not ſufficient, neither were ever appointed to be the adequate and only rule, nor yet can guide or direct a Chriſtian in all thoſe things, that are needful for him to know, we ſhall leave that to the next Propoſition to be examined. What is proper in this place to be proved, is, that *Chriſtians now are to be led inwardly and immediatly by the Spirit*

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of God, even in the same manner, though it befal not to many to be led in the same measure as the Saints were of old.

§. X. I shall prove this by divers Arguments, and first from the Promise of Christ in these words, *Joh.* 14. 16. *And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever:* 17. *Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.* Again, ver. 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance.* and 16. 13. *But when that Spirit of Truth shall come, he shall lead you into all Truth, for he shall not speak of himself, but whatsoever he shall hear he shall speak, and shall declare unto you things to come.* We have here first, who this is, and that is divers wayes expressed: to wit, *The Comforter, the Spirit of Truth, the Holy Ghost, and sent of the Father in the Name of Christ.* And hereby is sufficiently proved the sottishness of those Socinians, and other carnal Christians, who neither know nor acknowledge any internal Spirit or Power, but that which is meerly Natural, by which they sufficiently declare themselves to be of the World, who cannot receive the Spirit, because they neither see him nor know him. Secondly, Where this Spirit is to be, *He dwelleth with you, and shall be in you.* And Thirdly, What his Work is, *He shall teach you all things, and bring all things to your remembrance, and guide you into all Truth,* ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.

As to the First, Most do acknowledge that there is nothing else understood than what the plain words signifie; which is also evident by many other places of Scripture, that will hereafter occur: Neither do I see how such as affirm otherwayes can avoid Blasphemy. For, If the *Comforter*, the *Holy Ghost*, and *Spirit of Truth* be all one with the Scriptures, then it will follow that the Scriptures is God, seeing it is true that the Holy Ghost is God. If these Mens reasoning might take place, where ever *the Spirit* is mentioned in relation to the Saints, thereby might be truly and properly understood *the Scriptures*. Which what a non-sensical Monster it would make of the Christian Religion, will easily appear to all Men. As where it is said, *A Manifestation of the Spirit is given to every man to profit withal*; it might be rendred thus, A manifestation of the *Scriptures* is given to every man to profit withal. What notable sense this would make, and what a curious interpretation, let us consider by the sequel of the same chapter, 1 *Cor.* 12. 9, 10, 11. *To another the gifts of Healing by the same Spirit, to a-*

nother the working of Miracles, &c. *But all these worketh that one and the self same Spirit, dividing to every man severally as he will.* What would now these great masters of Reason, the Socinians judge, if we should place the *Scriptures* here instead of the *Spirit?* Would it answer their Reason, which is the great guide of their Faith? Would it be good and sound Reason in their Logical Schools, to affirm that the Scriptures divideth severally, as it will, and giveth to some the gift of Healing, to others the working of Miracles? If then this Spirit, a manifestation whereof is given to every man to profit withal, be no other than *that Spirit of Truth*, before-mentioned, *which guideth into all Truth*; this Spirit of Truth cannot be the Scriptures. I could infer an hundred more absurdities of this kind, upon this sottish Opinion, but what is said may suffice. For even some of themselves, being at times forgetful, or ashamed of their own Doctrine, do acknowledge that the Spirit of God is another thing, and distinct from the Scriptures, to guide and influence the Saints.

Secondly, That this Spirit is inward, in my opinion, needs no interpretation nor commentary, *He dwelleth with you and shall be in you.* This indwelling of the Spirit in the Saints, as it is a thing most needful to be known and believed, so is it as positively asserted in the Scripture, as any thing else can be. *If so be the Spirit of God dwell in you*, saith the Apostle to the *Romans*, 8. 9. and again, *Know ye not that ye are the Temple of the Holy Ghost, and that the Spirit of God dwelleth in you*, 1 *Cor.* 6. 19. Without this the Apostle reckoneth no man a Christian. *If any man* (saith he) *have not the Spirit of Christ he is none of his.* These words immediately follow those above-mentioned out of the Epistle to the *Romans*, *but ye are not in the Flesh, if so be the Spirit of God dwell in you.* The context of which sheweth that the Apostle reckoneth it the main token of a Christian, both positively and negatively. For in the former verses, he sheweth how the *carnal mind is enmity against God*, and that such as are in the Flesh cannot please him. Where subsuming, he adds concerning the *Romans*, that they *are not in the Flesh*, if the Spirit of God dwell in them. What is this, but to affirm that they, in whom the Spirit dwells, are no longer in the Flesh, nor of those who please not God, but are become Christians indeed? Again, In the next verse he concludes negatively, that *if any man have not the Spirit of Christ he is none of his*, that is, he is no Christian. He then that acknowledges himself ignorant, and a stranger to the inward in-being of the Spirit of Christ in his Heart, doth thereby acknowledge himself to be yet in the carnal mind, which is enmity to God, to be yet in the Flesh, where God cannot

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be pleaſed: and in ſhort (whatever he may otherwayes know or believe of Chriſt, or however much skilled, or acquainted with the Letter of the Holy Scripture, not yet to be) notwithſtanding all that attained to the leaſt deſire of a Chriſtian, yea, not once to have embraced the Chriſtian Religion. For take but away the Spirit, and Chriſtianity remains no more Chriſtianity, than the dead Carcaſs of a Man, when the Soul and Spirit is departed, remains a man, which the living can no more abide, but to bury out of their ſight, as a noiſome and uſeleſs thing, however acceptable it hath been, when actuated and moved by the Soul. Laſtly, *Whatſoever is Excellent, whatſoever is Noble, whatſoever is Worthy, whatſoever is Deſireable* in the Chriſtian Faith, is aſcribed to this *Spirit*, without which it could no more ſubſiſt, than the outward World without the Sun. Hereunto have all true Chriſtians in all Ages, attributed their Strength and Life. It is by this Spirit that they avouch themſelves to have been converted to God, to have been redeemed from the World, to have been ſtrengthened in their Weakneſs, comforted in their Afflictions, confirmed in their Temptations, imboldened in their Suffering, and triumphed in the midſt of all their Perſecutions. Yea, The Writings of all true Chriſtians, are full of the great and notable things, which they all affirm themſelves to have done, by the Power and Vertue, and Efficacy of the Spirit of God working in them. *It is the Spirit that quickeneth*, Joh. 6. 63. It was the *Spirit* that *gave them utterance*, Act. c. 2. 4. It was the *Spirit* by which *Stephen* ſpake, *That the Jews were not able to reſiſt*, Acts 6. 10. It is ſuch as *walk after the Spirit that receive no condemnation*, Rom. 8. 1. It is *the Law of the Spirit that makes free*, ver. 2. It is by *the Spirit of God dwelling in us*, that we are *redeemed from the Fleſh and from the carnal mind*, v. 9. It is *the Spirit of Chriſt dwelling in us, that quickneth our mortal Bodies*, v. 11. It is through this *Spirit* that the deeds of the Body are *mortified*, and Life obtained, *ver.* 13. It is by this *Spirit* that we are *adopted*, and *cry ABBA Father*, v. 15. It is this *Spirit that beareth witneſs with our Spirit, that we are the Children of God*, v. 16. It is this *Spirit that helpeth our infirmities, and maketh interceſſion for us, with groanings which cannot be uttered*, 26. It is by this *Spirit* that the glorious things which God hath laid up for us, which *neither outward Ear hath heard, nor outward Eye hath ſeen, nor the Heart of Man conceived*, by all his Reaſonings, are revealed unto us, 1 *Cor.* 2. 9, 10. It is by this *Spirit* that both *Wiſdom* and *Knowledg*, and *Faith* and *Miracles*, and *Tongues* and *Propheſies* are obtained, 1 *Cor.* 12. 8, 9, 10. It is by this *Spirit* that we are *all baptized into one Body*, v. 13. In ſhort, what things relating to

the Salvation of the Soul, and to the Life of a Christian, is rightly performed, or effectually obtained without it? And what shall I more say? For the time would fail me, to tell of all those things, which the Holy Men of Old have declared; and the Saints of this day, do witness themselves to enjoy, by the vertue and power of this *Spiritual dwelling in them.* Truely, my Paper could not contain those many Testimonies, whereby this Truth is confirmed; wherefore besides what is above mentioned out of the Fathers, whom all pretend to reverence, and these of *Luther* and *Melanchthon*, I shall deduce yet one observable Testimony out of *Calvin*, because not a few of the followers of his Doctrine do refuse and deride (and that as it is to be feared, because of their own Non-experience thereof) this way of the Spirit's in-dwelling, as uncertain and dangerous, that so, if neither the Testimony of the Scripture, nor the sayings of others, nor right reason can move them, they may at least be reproved by the words of their own Master, who saith in the third book of his Institutions, cap. 2. on this wise.

'*But they alledg, it is a bold presumption for any one to pretend to an undoubted knowledg of God's will*; which (saith he) I should grant unto them, if we should ascribe so much to our selves, as to subject the incomprehensible counsel of God to the rashness of our understandings. But while we simply say, with *Paul*, that we have received *not* the *Spirit of this World*, *but the Spirit which is of God*, by whose teaching we know those things that are given us of God. What can they prate against it, without reproaching the Spirit of God? For if it be a horrible Sacriledg, to accuse any Revelation, coming from him, either of a lye, of uncertainty or ambiguity; in asserting its certainty, wherein we do offend? But they cry out, *that it is not without great temerity, that we dare so boast of the Spirit of Christ.* Who would believe that the sottishness of these men were so great, who would be esteemed the masters of the world, that they should so fail in the first Principles of Religion? Verily I could not believe it, if their own writings did not testify so much. *Paul* accounts those the Sons of God, who are acted by the Spirit of God; but these will have the Children of God acted by their own Spirits, without the Spirit of God. He will have us call God Father, the Spirit dictating that term unto us, which only can witness to our Spirits, that we are the Sons of God. These tho they cease not to call upon God, do nevertheless demit the Spirit, by whose guiding he is rightly to be called upon. He denies them to be the Sons of God, or the Servants of Christ: who are not led by his Spirit, but these feign a

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'Christianity, that needs not the Spirit of Christ. He makes no 'hope of the blessed Resurrection, unless we feel the Spirit residing 'in us, but these feign a hope without any such a feeling; But per-'haps they will answer that they deny not but that it is necessary to 'have it, only of modesty and humility we ought to deny and not 'acknowledg it. What means he then, when he commands the '*Corinthians* to try themselves if they be in the Faith, to examine them-'selves, whether they have Christ, whom whosoever acknowledges 'not dwelling in him, is a reprobate. By the *Spirit which he hath* '*given us*, saith *John*, *we know that he abideth in us.* And what do we 'then else, but call in question Christ his promise, while we would be 'esteemed the Servants of God without his Spirit, which he declared 'he would pour out upon all his? Seeing these things are the first 'grounds of Piety, it is miserable blindness to accuse Christians of 'Pride, because they dare glory of the presence of the Spirit, without 'which glorying, Christianity it self could not be. But by their ex-'ample they declare how truly Christ spake, saying, that his Spirit 'was unknown to the world, and that those only acknowledg it, 'with whom it remains. Thus far *Calvin.*

If therefore it be so, why should any be so foolish as to deny, or so unwise as not to seek after this Spirit, which Christ hath promised shall dwell in his Children? They then that do suppose the in-dwelling and leading of his Spirit to be ceased, must also suppose Christianity to be ceased, which cannot subsist without it.

Thirdly, *What the work of this Spirit is*, is partly before shown, which Christ compriseth in two or three things, *He will guide you into all Truth, he will teach you all things, and bring all things to your remembrance.* Since Christ hath provided for us so good an instructor, what need we then lean so much to those traditions and commandments of Men, wherewith so many Christians have Burthened themselves? What need we set up our own Carnal and corrupt reason for a guide to us in matters Spiritual, as some will needs do? May it not be complained of all such, as the Lord did of old, concerning *Israel*, by the Prophets, *Jer.* 2. 13. *For my People have commited two Evils; they have forsaken me, the Fountain of Living waters, and hewed them out Cisterns, broken Cisterns, that hold no water.* Have not many forsaken, do not many deride and reject, this inward and Immediate Guide, this Spirit, that leads into all Truth, and cast up to themselves other ways, broken waves indeed, which have not all this while brought them out of the flesh, nor out of the world, nor from under the dominion of their own lusts, and sinful affections, whereby truth

Joh. 16. 13. & 14, 26.

which

which is only rightly learned by this Spirit, is so much a stranger in the Earth?

From all them that have been mentioned concerning this promise and these words of Christ, it will follow that Christians are always to be led inwardly and immediately by the Spirit of God dwelling in them; and that the same is a standing and perpetual Ordinance, as well to the Church in general in all ages, as to every individual member in particular, as appears from this argument.

The *promise* of Christ to his Children are *Yea* and *Amen*, and cannot fail, but must of necessity be fulfilled.

But Christ hath promised that the *Comforter*, the *Holy Ghost*, the *Spirit of Truth* shall abide with his Children for ever, shall dwell with them, shall be *in* them, shall lead them into all Truth, shall teach them all things, shall bring all things to their remembrance.

Therefore, *&c.*

Again, No man is redeemed from the carnal mind, which is at enmity with God, which is not subject to the Law of God, neither can be; No man is yet in the Spirit, but in the flesh, and cannot please God, except he in whom the Spirit of God dwells.

But every true Christian, is in measure redeemed from the carnal mind, is gathered out of the Enmity; and can be subject to the Law of God, is out of the flesh, and in the Spirit, the Spirit of God dwelling in him.

Therefore every true Christian hath the Spirit of God dwelling in him.

Again, Whosoever *hath not the Spirit of Christ is none of his*, that is, no Child, no Friend, no Disciple of Christ.

But every true Christian is a Child, a Friend, a Disciple of Christ.

Therefore every true Christian hath the Spirit of Christ.

Moreover, Whosoever is the Temple of the Holy Ghost, in him the Spirit of God dwelleth and abideth.

But every true Christian is the Temple of the Holy Ghost.

Therefore in every true Christian, the Spirit of God dwelleth and abideth.

But to conclude, He in whom the Spirit of God dwelleth, it is not in him a lazy, dumb, useless thing; but it moveth, actuateth, governeth, instructeth, and teacheth him all things whatsoever is needfull for him to know, yea bringeth all things to his remembrance.

But the Spirit of God dwelleth in every true Christian:

Therefore it leadeth, instructeth, and teacheth every true Christian whatsoever is needful for him to know.

§ XI.

§ XI. But there are ſome, that will confeſs, that *the Spirit doth now lead and influence the Saints, but that he doth it only Subjectively*, or *in a blind manner, by inlighting their underſtandings, to underſtand and believe the Truth delivered in the Scriptures. But not at all by preſenting theſe Truths to the mind by way of object*, and this they call *medium incognitum aſſentiendi*, as *that of whoſe working a man is not ſenſible.*

This opinion, tho ſomewhat more tolerable than the former, is nevertheleſs not altogether according to Truth, neither doth it reach the fulneſs of it.

1. Becauſe there be many Truths, which as they are applicable to particulars, and individuals, and moſt needful to be known by them, are no wiſe to be found in the Scripture, as in the following *Propoſition*, ſhall be ſhown.

Beſides, the arguments already deduced do prove, that the Spirit doth not only *ſubjectively* help us to diſcern Truths, elſewhere delivered, but alſo *objectively* preſent thoſe Truths to our minds. For that which teacheth me all things, and is given me for that end, without doubt preſents thoſe things to my mind which it teacheth me. It is not ſaid *it ſhall teach you how to underſtand thoſe things that are written*, but *it ſhall teach you all things.* Again, that which brings all things to my remembrance, muſt needs preſent them by way of object, elſe it were improper to ſay, it brought them to my remembrance, but onely, that it helpeth to remember the objects brought from elſewhere.

My ſecond argument ſhall be drawn from the Nature of the New Covenant, by which, and thoſe that follow, I ſhall prove that we are led by the Spirit, both immediately and objectively: the nature of the New Covenant is expreſſed in divers places, and

Firſt, *Iſa.* 59. 21. *As for me, this is my Covenant with them, ſaith the Lord, My Spirit that is upon thee, and my words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever.* By the latter part of this, is ſufficiently expreſſed the perpetuity and continuance of this Promiſe, *It ſhall not depart ſaith the Lord from henceforth and for ever.* In the former part is the promiſe it ſelf, which is the Spirit of God being upon them, and the words of God being put into their mouths.

Firſt, this was *immediate*, for there is no mention made of any *medium*, he ſaith not, I ſhall by the means of ſuch and ſuch writings, or books, convey ſuch and ſuch words into your mouths, but *my words, I, even I, ſaith the Lord, ſhall put into your mouths.*

Secondly,

Secondly, this must be *objectively*, for [the words put into your mouth] are the *object* presented by him. He saith, not the words which ye shall see written, my Spirit shall only enlighten your understandings, to assent unto, but positively, *my words, which I have put into thy mouth*, &c.

From whence I argue thus,

Upon whomsoever the Spirit remaineth alwaies, and putteth words into his mouth, him doth the Spirit teach *immediately*, *objectively*, and *continually*.

But the Spirit is alwaies upon the Seed of the Righteous, and putteth words into their mouths, neither departeth from them.

Therefore the Spirit teacheth the Righteous *immediately*, *objectively* and *continually*

Secondly, the nature of the New Covenant is yet more amply expressed, *Jer.* 31. 33. which is again repeated and reasserted by the Apostle, *Heb.* 8. 10. in these words, *For this is the Covenant, that I will make with the House of Israel in those days, saith the Lord, I will put my Laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a People. And they shall not teach every man his Neighbour, and every man his Brother, saying, Know the Lord, for they shall all know me from the least to the greatest.*

The *object* here, is *God's Law* placed in the heart, and written in the mind; from whence they become God's People, and are brought truly to know him.

In this then is the *Law* distinguished from the *Gospel*: The *Law* before was *outward*, written in Tables of stone; but now it is *inward*, written in the heart. Of old the People depended upon their Priests for the knowledg of God; but now they have all a certain and sensible knowledg of him: concerning which, *Augustin* speaketh well, in his book *De Litera & Spiritu*; from whom *Aquinas* first of all seems to have taken occasion to move this question, *Whether the New Law be a written Law, or an implanted Law? Lex scripta, vel Lex indita?* which he thus resolves, affirming that *the New Law, or the Gospel, is not properly a Law written, as the Old was; but Lex indita, an implanted Law*; and that *the Old Law was written without, but the New Law is written within on the Table of the Heart.*

How much then are they deceived, who, instead of making the Gospel preferable to the Law, have made the condition of such as are under the Gospel far worse? for no doubt it is a far better, and more desirable thing to converse with God *immediately*, than only *mediately*, as being a higher and more glorious Dispensation: And yet these men acknow-

acknowledg, that many under the Law, had *immediate* converſe with God, whereas they now cry it is ceaſed.

Again, Under the Law, there was the Holy of Holys, into which the High-Prieſt did enter, and received the word of the Lord *immediately* from betwixt the Cherubins, ſo that the People could then certainly know the mind of the Lord; but now, according to theſe mens judgment, we are in a far worſe condition, having nothing but the outward letter of the Scripture, to gueſs and divine from, concerning one verſe of which, ſcarce two can be found to agree. But Jeſus Chriſt hath promiſed us better things, though many are ſo unwiſe not to believe him, even to guide us, by his own unerring Spirit, and hath rent and removed the vail, whereby not only one, and that once a year, may enter, but all of us at all times have acceſs unto him, as often as we draw near unto him with pure hearts. He reveals his will to us by his Spirit, and writes his Laws in our Hearts. Theſe things then being thus premiſed; I argue,

Where the Law of God is put into the mind, and written in the heart, there the object of Faith, and revelation of the knowledg of God is inward, *immediate*, and *objective*.

But the Law of God is put into the mind, and written in the heart of every True Chriſtian, under the new Covenant.

Therefore the object of Faith, and Revelation of the knowledg of God to every True Chriſtian, is inward, immediate and objective.

The *aſſumption* is the expreſs words of Scripture. The *Propoſition* then muſt needs be true, except that, *which is put into the mind, and written in the heart*, were either not *inward*, not *immediate*, or not *objective*, which is moſt abſurd.

§ XII. The third Argument is from theſe words of *John*, 1 *John* 2. ver. 27. *But the Anointing, which ye have received of him, abideth in you, and ye need not that any man teach you, but the ſame Anointing teacheth you of all things, and is Truth, and no Lye, and even as it hath taught you, ye ſhall abide in him.*

Firſt, This could not be any ſpecial, peculiar, or extraordinary priviledg, but that which is common to all the Saints, it being a general Epiſtle, directed to all them of that Age.

Secondly, the Apoſtle propoſeth this Anointing in them, as a more certain Touch-ſtone for them to diſcern and try Seducers by, even then his own writings; for having in the former verſe ſaid, that he had written ſome things to them, concerning ſuch as ſeduced them, he begins the next verſe, *but the Anointing*, &c. *and ye need not that any man*

teach you, &c. which infers, that having said to them what can be said, he refers them for all to the inward Anointing, which teacheth all things as the most firm, constant, and certain Bull-wark, against all Seducers.

And Lastly, that it is a lasting and continuing thing, the Anointing which abideth; if it had not been to abide in them, it could not have taught them all things, neither guided them against all hazard. From which I argue thus,

He that hath Anointing abiding in him, which teacheth him all things, so that he needs no man to teach him, hath an inward and immediate Teacher, and hath some things inwardly and immediately revealed unto him.

But the Saints have such an Anointing:

Therefore, *&c.*

I could prove this Doctrine from many more places of Scripture, which for brevitys sake I omit, and now come to the second part of the Proposition, where the objections usually formed against it are answered.

§ XIII. The most usual, is that *these Revelations are uncertain.*

But this bespeaketh much ignorance in the opposers; for we distinguish betwixt the *thesis* and the *hypothesis*, that is, betwixt the *proposition* and *supposition*. For it is one thing to affirm *that the true and undoubted Revelation of God's Spirit, is certain and infallible*; and another thing to affirm that this or that particular person, or people, is led infallibly by this Revelation, in what they speak or write, because they affirm themselves to be so led, by the inward and immediate Revelation of the Spirit. The first is only by us asserted, the latter may be called in question. The question is not, who are, or are not so led? but whether all ought not, or may not be so led?

Seeing then we have already proved, that Christ hath promised his Spirit to lead his Children, and that every one of them both ought, and may be led by it. If any depart from this certain Guide, in deeds, and yet in words pretend to be led by it into things that are not good, it will not from thence follow that the true guidance of the Spirit is uncertain, or ought not to be followed, no more than it will follow that the Sun sheweth not light, because a blind man, or one who wilfully shuts his Eyes, falls into a ditch at Noon day for want of Light: or that no words are spoken because a deaf man hears them not: or that a Garden full of fragrant Flowers has no sweet smell, because he that has lost his smelling, doth not savour it; the fault then is in the Organ, and not in the Object.

All these mistakes therefore are to be ascribed to the weakness or wick-

wickedness of men, and not to that Holy Spirit. Such as bend themselves most against this certain and infallible Testimony of the Spirit, use commonly to alledge the example of the old *Gnosticks*, and the late monstruous and mischievous actings of the *Anabaptists* of *Munster*, all which toucheth us nothing at all, neither weakens a whit our most true Doctrine. Wherefore as a most sure Bullwark against such kind of assaults, was subjoyned that other part of our Proposition, thus, *Moreover these Divine and inward Revelations which we establish, as absolutely necessary for the founding of the true Faith, as they do not, so neither can they at any time contradict the Scriptures Testimony, or sound Reason.*

Besides the intrinsick and undoubted Truth of this assertion, we can boldly affirm it, from our certain and blessed Experience. For this Spirit never deceived us, never acted nor moved us to any thing that was amiss, but is clear and manifest in its Revelations, which are evidently discerned of us, as we wait in *that pure and undefiled Light of God* (that proper and fit *Organ*) in which they are received. Therefore if any reason after this manner,

(*That because some wicked, ungodly, devilish men have committed wicked actions, and have yet more wickedly asserted, that they were led into these things by the Spirit of God.*

Therefore, *no man ought to lean to the Spirit of God, or seek to be led by it.*)

I utterly deny the consequence of this Proposition, which, were it to be received as true, then would all *faith in God*, and *hope of Salvation* become uncertain, and the *Christian Religion* be turned into meer *Scepticism*. For after the same manner I might reason thus,

Because *Eve* was deceived by *the lying of the Serpent*:

Therefore she ought not to have trusted to the *promise of God.*

Because the old World was deluded by *evil Spirits*:

Therefore ought neither *Noah*, nor *Abraham*, nor *Moses*, to have trusted *the Spirit of the Lord.*

Because a lying Spirit spake through the four hundred Prophets, that perswaded *Achab* to go up and fight at *Ramoth Gilead*:

Therefore the Testimony of the *true Spirit of Micajah* was uncertain and dangerous to be followed.

Because there were *seducing Spirits* crept into the Church of old:

Therefore it was not good, or uncertain, to follow *the Anointing*, which taught all things, and is Truth, and no Lye.

Who dare say that this is a necessary consequence? Moreover, not only the Faith of the Saints, and Church of God of old, is hereby rendered

dered uncertain, but also the Faith of all sorts of Christians now, is liable to the like hazard; even of those, who seek a foundation for their Faith elsewhere, than from *the Spirit*. For I shall prove by an inevitable argument *ab incommodo*, i. e. from the inconveniency of it, that if the Spirit be not to be followed upon that account, and that men may not depend upon it as their Guide, because some, while pretending thereunto commit great evils; that then nor Tradition, nor the Scriptures, nor Reason, which the *Papists*, *Protestants*, and *Socinians*, do respectively make the rule of their Faith, are any whit more certain. The *Romanists* reckon it an error to celebrate *Easter* any other ways than that Church doth. This can only be decided by Tradition. And yet the Greek Church, which equally layeth claim to Tradition with her self, doth it otherwise. Yea so little effectual is Tradition to decide the case, that *Polycarpus* the Disciple of *John*, and *Anicetus* the Bishop of *Rome*, who immediately succeeded them (according to whose example both sides concluded the question ought to be decided) *could not agree*. Here of necessity one behoved to err, and that following Tradition. Would the Papists now judg we dealt fairly by them, if we should thence aver, that Tradition is not to be regarded? Besides, in a matter of far greater importance, the same difficulty will occur, to wit, in the Primacy of the Bishop of *Rome*, for many do affirm, and that by Tradition, that in the First Six Hundred Years the Roman Prelates never assumed the Title of *Universal Shepherd*, nor were acknowledged as such. And, as that which altogether overturneth this presidency, there are that alledg, and that from Tradition also, that *Peter* never saw *Rome*; and that therefore the Bishop of *Rome* cannot be his Successor. Would ye Romanists think this sound reasoning, to say, as ye do.

Euseb. Hist. Eccles. lib. 5. cap. 26.

Conc. Flor. Sess. 5. decreto quodam Concl. Eph. Act. 6. Sess. 11. & 12. Council. Flor. Sess. 18. 20. Conc. Flor. Sess. 21. p. 480. & seqq.

Many have been deceived, and erred grievously, in trusting to Tradition.

Therefore we ought to reject all Traditions, yea even those by which we affirm the contrary, and as we think prove the Truth.

Lastly, in the Council of *Florence*, the chief Doctors of the Romish and Greek Churches, did debate whole Sessions long, concerning the Interpretation of one Sentence of the Council of *Ephesus*, and of *Epiphanius*, and *Basilius*, neither could they ever agree about it.

Secondly as to the Scripture, the same difficulty occurreth: the *Lutherans* affirm they believe Consubstantiation, by the Scripture, which they *Calvinists* deny, as that which they say according to the same Scripture, is a gross error. The *Calvinists* again affirm *absolute reprobation*, which the *Arminians* deny, affirming the contrary, wherein

in both affirm themſelves to be ruled by the Scripture, and Reaſon, in the matter; ſhould I argue thus then to the Calviniſts?

Here the *Lutherans* and *Arminians* groſly err, by following the Scripture.

Therefore the Scripture is not a good nor certain Rule, and *e contra*.

Would either of them accept of this Reaſoning as good and ſound? What ſhall I ſay of the Epiſcopalians, Presbyterians, Independants, and Anabaptiſts of *Great Britain*, who are continually buffeting one another with the Scripture? To whom the ſame Argument might be alledged, though they do all unanimouſly acknowledge it to be the Rule.

And Thirdly, As to Reaſon, I ſhall not need to ſay much, from whence comes all the Controverſies, Contentions and Debates in the World, but becauſe every man thinks he follows right Reaſon? Hence of old came the Jangles betwixt the *Stoicks*, *Platoniſts*, *Peripateticks*, *Pythagorians*, and *Cynicks*, as of late betwixt the *Ariſtotelians*, *Carteſians*, and other Naturaliſts: Can it be thence inferred, or will the *Socinians*, thoſe great Reaſoners, allow us to conclude, becauſe many, and that very wiſe men, have erred, by following (as they ſuppoſed) their Reaſon, and that with what diligence, care and induſtry they could, to find out the Truth, that therefore no man ought to make uſe of it at all, nor be poſitive in what he knows certainly to be rational. And thus far as to Opinion, the ſame uncertainty is no leſs incident unto thoſe other Principles.

§. XIV. But if we come to Practices, though I confeſs, I do with my whole heart abhor and deteſt thoſe wild Practices, which are written, concerning the Anabaptiſts of *Munſter*; I am bold to ſay as bad if not worſe things, have been committed by thoſe that lean to Tradition, Scripture and Reaſon, wherein alſo they have averred themſelves to have been authorized by theſe Rules. I need but mention all the Tumults, Seditions, and horrible Blood-ſhed, wherewith *Europe* hath been afflicted theſe divers Ages; in which Papiſts againſt Papiſts, Calvaniſts againſt Calvaniſts, Lutherans againſt Lutherans, and Papiſts aſſiſted by Proteſtants, againſt other Proteſtants aſſiſted by Papiſts, have miſerably ſhed one anothers Blood, hireing and forcing men to kill one another, who were ignorant of the Quarrel, and ſtrangers to one another: All, mean while, pretending Reaſon for ſo doing, and pleading the lawfulneſs of it from Scripture.

For what have the Papiſts pretended for their many Maſſacres, acted as well in *France* as elſewhere, but *Tradition*, *Scripture* and *Reaſon*? Did they not ſay, that *Reaſon* perſwaded them, *Tradition* allowed them,

them, and *Scripture* commanded them to persecute, destroy, and burn Hereticks, such as denyed this plain Scripture, *Hoc est corpus meum, This is my body*? And are not the Protestants assenting to this bloodshed? who assert the same thing, and encourage them, by burning and banishing, while their brethren are so treated for the same cause. Are not the Islands of great Britain and *Ireland* (yea and all the Christian world) a lively example hereof, which were divers years together as a Theatre of Blood; where many lost their lives, and numbers of Families were utterly destroyed, and ruined? For all which, no other cause was principally given, than the precepts of the Scripture. If we then compare these actings, with those of *Munster*, we shall not find great difference; for both affirmed and pretended they were called, and that it was lawful to Kill, Burn, and Destroy the Wicked. We must Kill all the Wicked, said those Anabaptists, that we that are the Saints, may possess the Earth. We must burn *obstinate Hereticks*, say the Papists, that the holy *Church of Rome* may be purged of rotten Members, and may live in peace. We must cut-off *seducing Separatists*, say the Prelatick Protestants, who trouble the peace of the Church, and refuse the *Divine Hierarchy* and *religious Ceremonies* thereof; we must kill, say the Calvinistick Presbyterians, the profane malignants, who accuse the *Holy Consistorical* and *Presbyterian Government*, and seek to defend the *Popish* and *Prelatick Hierarchy*; as also those other *Sectarys*, that trouble the peace of our *Church*. What difference I pray thee, impartial Reader, seest thou betwixt these?

If it be said, *The Anabaptists went without, and against the authority of the Magistrate, so did not the other.*

I might easily refute, by alledging the mutual Testimonies of these *Sects* against one another. The behaviour of the Papists towards *Henry* the third and fourth of *France*; Their designs upon *James* the sixth, in the Gun-powder Treason; as also their Principle of the Popes power to depose Kings, for the cause of Heresie, and to absolve their subjects from their Oath, and give them to others: proves it against them.

And as to the Protestants, how much their actions differ from those other above mentioned, may be seen by the many Conspiracies and Tumults, which they have been active in, both in *Scotland* and *England*, and which they have acted within these hundred years in divers Towns and Provinces of the Netherlands. Have they not often times sought, not only from the Popish Magistrates, but even from those that had begun to reform, or that had given them some liberty of exercising their Religion, that they might only be permitted, without

out trouble or hinderance, to exercise their Religion, promising they would not hinder or molest the Papists, in the exercise of theirs? and yet did they not on the Contrary, so soon as they had power, trouble and abuse these Fellow-Citizens, and turn them out of the City, and which is worse, even such who together with them, had forsaken the Popish religion? Did they not these things in many places, against the mind of the Magistrates? Have they not publickly with contumelious Speeches, assaulted their Magistrates, from whom they had but just before sought and obtained the free exercise of their Religion? Representing them so soon as they opposed themselves to their Hierarchy, as if they regarded neither God nor Religion? Have they not by violent hands possessed themselves of the Popish Churches; so called, or by force against the Magistrates mind taken them away? Have they not turned out of their Office and Authority whole Councils of Magistrates, under pretence that they were addicted to Popery? Which Popish Magistrates nevertheless they did but a little before acknowledg to be ordained by God, affirming themselves obliged to yield them obedience and subjection, not only for fear, but for Conscience sake, to whom moreover the very Preachers and Overseers of the reformed Church, had willingly sworn fidelity: and yet afterwards have they not said, that the people is bound to force a wicked Prince to the observation of God's Word? There are many other instances of this kind to be found in their Histories, not to mention many worse things, which we know to have been acted in our time, and which for brevity's sake I pass by.

I might say much of the *Lutherans*, whose tumultuous actions against their Magistrates, not professing the Lutheran profession, are testifyed of by several Historians worthy of credit. Among others I shall propose only one example to the Readers consideration, which fell out at *Berline*, in the year 1615. 'Where the seditious multitude of 'the Lutheran Citizens being stirred up, by the daily clamours of 'their Preachers, did not only violently take up the Houses of the 'reformed Teachers, overturn their libraries, and spoil their furniture; 'but also with reproachful words, yea and with stones, assaulted the 'Marques of *Brandeburgh* the Elector's brother, while he sought by 'smooth words to quiet the fury of the multitude: they killed ten of 'his Guard, scarcely sparing himself, who at last by flight, escaped out 'of their hands.

All which sufficiently declares, that the concurrence of the Magistrate doth not alter their Principles, but only their method of procedure. So that for my own part, I see no difference betwixt the actings

ings of those of *Munster*, and these others, whereof the one pretended to be led by the *Spirit*, the other by *Tradition*, *Scripture*, and *Reason*, save this that the former were rash, heady, and foolish, in their proceedings, and therefore were the sooner brought to nothing, and so into contempt and derision? But the other being more Politick and wise in their Generation, held it out longer, and so have authorized their wickedness more, with seeming Authority of Law and Reason. But both their actings being equally evil, the difference appears to me to be only like that; which is betwixt a simple silly Thief, that is easily catched, and hanged without any more ado, and a Company of resolute bold Robbers, who being better guarded, tho their offence be nothing less, yet by violence, do, to evite the danger, force their Masters to give them good terms.

From all which then it evidently follows, that they argue very ill, that despise and reject any Principle, because Men, pretending to be led by it, do evil, in case it be not the natural and consequential tendency of that principle, to lead unto those things that are evil.

Again, It doth follow from what is above asserted, that if the Spirit be to be rejected upon this account, all these other principles ought on the same account to be rejected. And for my part, as I have never a whit the lower esteem of the blessed Testimony of the Holy Scriptures, nor do the less respect any solid Tradition, that is answerable and according to Truth, neither at all despise Reason, that noble and excellent faculty of the mind; because wicked men have abused the name of them, to cover their wickedness, and deceive the simple; So would I not have any reject or diffide the certainty of that unerring Spirit, which God hath given his Children, as that which can alone guide them into all Truth, because some have falsly pretended to it.

§ XV. And because the Spirit of God is the Fountain of all Truth and sound Reason, therefore we have well said, that *it cannot contradict neither the Testimony of the Scripture, nor right Reason:* yet (as the Proposition it self concludeth, to whose last part I now come) *it will not from hence follow, that these Divine Revelations are to be subjected to the examination either of the outward Testimony of Scripture, or of the humane or natural reason of Man, as to a more noble and certain rule and touch-stone; for the Divine Revelation and inward Illumination is that, which is evident by it self, forcing the well-disposed understanding, and irresistibly moving it to assent, by its own evidence and clearness, even as the common Principles of Natural Truths do bow the mind to a natural assent.*

He

He that denies this part of the Propoſition, muſt needs affirm, that the Spirit of God, neither can nor ever hath manifeſted it ſelf to Man, without the Scripture or a diſtinct diſcurſion of Reaſon: or that the Efficacy of this Supernatural Principle working upon the Souls of Men, is leſs evident, then natural principles in their common Operations both which are falſe.

For Firſt, through all the Scriptures we may obſerve, that the manifeſtation and revelation of God by his Spirit, to the Patriarchs, Prophets, and Apoſtles, was *immediate* and *objective*, as is above proved, which they did not examin by any other principle but their own evidence and clearneſs.

Secondly, to ſay that the Spirit of God has leſs evidence upon the mind of Man, then natural principles have, is to have too mean and low thoughts of it. How comes *David* to invite us, to *taſt and ſee that God is good*, if this cannot be felt and taſted? This were enough to overturn the faith and aſſurance of all the Saints, both now and of old. How came *Paul* to be perſwaded, that nothing could ſeparate him from the love of God, but by evidence and clearneſs, which the Spirit of God gave him? The Apoſtle *John* who knew well, wherein the certainty of Faith conſiſted, judged it no ways abſurd, without further argument; to aſcribe his knowledg and aſſurance, and that of all the Saints, hereunto in theſe words, *Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit*, 1 Joh. 4. 13. and again, 5, 6. it's the *Spirit that beareth witneſs, becauſe the Spirit is Truth.*

Obſerve the reaſon brought by him, *becauſe the Spirit is Truth.* Of whoſe certainty and infallibility I have heretofore ſpoken; We then truſt to and confide in this Spirit, becauſe we know, and certainly believe, that it can only lead us a right, and never mis-lead us, and from this certain confidence, it is that we affirm, that no revelation coming from it, can ever contradict the Scriptures Teſtimony nor right Reaſon: not as making this a more certain rule to our ſelves, but as condeſcending to ſuch, who not diſcerning the revelations of the Spirit, as they proceed purely from God, will try them by theſe *mediums*. Yet thoſe that have the Spiritual ſences, and can ſavour the things of the Spirit as it were *in prima inſtantia*, i. e. at the firſt bluſh, can diſcern them without, or before they apply them either to Scripture, or Reaſon. Juſt as a good Aſtronomer can calculate an eclipſe infallibly, by which he can conclude, if the order of Nature continue; and ſome ſtrange and unnatural revolution interveen not, there will be an eclipſe of the Sun, or Moon, ſuch a day, and ſuch an hour: yet can he not perſwade an ignorant ruſtick of this, until he viſibly ſee it. So alſo a Mathe-

matician can infallibly know by the Rules of Art, that the three ſides of a right triangle are equal to two right angles, yea can know them more certainly, than any man by meaſure. And ſome geometrical demonſtrations are by all acknowledged to be infallible, which can be ſcarcely diſcerned or proved by the Senſes; yet if a Geometer be at the pains, to certify ſome ignorant man concerning the certainty of his Art, by condeſcending to meaſure it, and make it obvious to his ſenſes, it will not hence follow, that that meaſuring is ſo certain, as the demonſtration it ſelf; or that the demonſtration would be uncertain without.

§ XVI. But to make an end, I ſhall add one argument to prove, that this inward Immediate objective Revelation, which we have pleaded for all along, is the only, ſure, certain, and unmoveable foundation of all Chriſtian faith; which argument when well weighed, I hope will have weight with all ſorts of Chriſtians, and it is this.

That which all Profeſſors of Chriſtianity, of whatſoever kind are forced ultimately to recur unto, when preſſed to the laſt. That for and becauſe of which all other foundations are recommended and accounted worthy to be believed; and without which they are granted to be of no weight at all, muſt needs be the only moſt true, certain, and unmovable foundation of all Chriſtian Faith:

But inward immediate objective revelation by the Spirit, is that which all Profeſſors of Chriſtianity of whatſoever kind are forced ultimately to recur unto, *&c.*

Therefore, &c.

The Propoſition is ſo evident, that it will not be denyed. The aſſumption ſhall be proved by parts.

And firſt, as to *Papiſts*, they place their foundation in the judgment of the *Church* and *Tradition*. If we preſs them to ſay, why they believe as the *Church* doth? Their anſwer is, *becauſe the Church is always led by the infallible Spirit*. So here *the leading of the Spirit* is the utmoſt foundation. Again, If we ask them why we ought to truſt *Tradition?* They anſwer, *Becauſe theſe Traditions were delivered us by the Doctors and Fathers of the Church, which Doctors and Fathers by the Revelation of the Holy Ghoſt commended the Church to obſerve them.* Here again all ends in the Revelation of the Spirit.

And for the *Proteſtants* and *Socinians*, both which acknowledg the Scriptures to be the foundation and rule of their Faith; the one is ſubjectively influenced by the Spirit of God, to uſe them; the other, as manageing them with and by their own Reaſon. Ask both, or either of them, why they truſt in the *Scriptures*, and take them to be their

their Rule? Their answer is, *Because we have in them, the mind of God delivered unto us, by those, to whom these things were inwardly, immediately, and objectively revealed by the Spirit of God.* And not because this or that man wrote them, but because the *Spirit of God dictated* them.

It is strange then that men should render that so uncertain and dangerous to follow, upon which alone the certain ground and foundation of their own faith is Built. Or that they should shut themselves out from that Holy Fellowship with God, which only is enjoyed in the Spirit, in which we are commanded, both to walk and live.

If any reading these things, find themselves moved by the strength of these Scripture arguments to assent, and believe such Revelations necessary, and yet find themselves strangers to them, which as I observed in the beginning is the cause, that this is so much gain-said and contradicted. Let them know that it is not, because it is ceased to become the priviledge of every Christian, that they do not feel it, but rather because they are not so much Christians by Nature as by Name: and let such know that the secret *Light* which shines in the heart, and reproves unrighteousness, is the small beginnings of the Revelation of God's Spirit, which was first sent into the world to reprove it of Sin, *John* 16. 8. And as by forsaking Iniquity, thou com'st to be acquainted with that Heavenly voice in thy heart, thou shalt feel, as the Old man, the Natural man, that savoureth not the things of God's Kingdom, is put off, with his evil and corrupt affections and Lusts, I say thou shalt feel the New Man, the Spiritual birth, and Babe raised, which hath its Spiritual Sences, and can see, feel, taste, handle, and smell the things of the Spirit: but till then, the knowledg of things Spiritual is but as an historical Faith, but as the description of the Light of the Sun, or of curious Colours to a blind man; who, though of the largest capacity, cannot so well understand it, by the most acute and lively description, as a child can by seeing them. So neither can the natural man of the large capacity, by the best words, even Scripture words so well understand the Mysteries of God's Kingdom, as the least and weakest child who tasteth them, by having them revealed inward and objectively, by the Spirit.

Wait then for this, in the small Revelation of that pure Light, which first reveals things more known, and as thou becom'st fitted for it, thou shalt receive more and more, and by a living experience easily refute their Ignorance, who ask, how dost thou know that thou art acted by the Spirit of God? which will appear to thee a question no less ridiculous, then to ask one, whose eyes are open,

how he knows the Sun ſhines at Noon-day; and though this be the ſureſt and certaineſt way, to anſwer all objections, yet by what is above written, it may appear, that the mouths of all ſuch oppoſers as deny this Doctrine, may be ſhut by unqueſtionable and unanſwerable reaſons.

The Third Propoſition,

Concerning the Scriptures.

From theſe Revelations of the Spirit of God to the Saints have proceeded the Scriptures of Truth, which contain,

I. *A faithful hiſtorical account of the actings of Gods People in divers ages, with many ſingular and remarkable Providences attending them.*

II. *A Prophetical account of ſeveral things, whereof ſome are already paſt, and ſome yet to come.*

III. *A full and ample account of all the chief Principles of the Doctrine of* Chriſt, *held forth in divers precious Declarations, Exhortations, and Sentences, which, by the moving of God's Spirit, were at ſeveral times, and upon ſundry occaſions, ſpoken and written unto ſome Churches, and their Paſtors.*

Nevertheleſs, becauſe they are only a Declaration of the Fountain, and not the Fountain it ſelf, therefore they are not to be eſteemed the principal ground of all Truth and Knowledg, nor yet the adequate, primary Rule *of Faith and manners. Yet, becauſe they give a true and faithful Teſtimony of the firſt Foundation, they are and may be eſteemed, a* ſecondary rule, ſubordinate *to the Spirit, from which they have all their excellency and certainty: for, as by the inward Teſtimony of the Spirit we do alone truly know them, ſo they teſtifie, that the Spirit is that Guide by which the Saints are led into all Truth; therefore, according to the Scriptures, the* Spirit *is the* Firſt *and Principal Leader. Seeing then that we do therefore receive and believe the Scriptures, becauſe they proceeded from the Spirit, for the very ſame reaſon, is the Spirit more Originally and Principally the Rule, according to that received Maxime in the Schools,* Propter quod unumquodque eſt tale, illud ipſum eſt magis tale; That for which a thing is ſuch, the thing it ſelf is more ſuch.

John 16. verſe 13. Rom. 8. verſe 14.

§ I. THE former part of this Propoſition, though it needs no Apology for it, yet it is a good Apology for us, and will help to ſweep away that, among many other Calumnys, wherewith we are often

often loaded, as if we were vilifiers and deniers of the Scriptures, for in that which we affirm of them, it doth appear at what high rate we value them, accounting them without all deceit or equivocation, the most excellent Writings in the World, to which not only no other Writings are to be preferr'd, but even in divers respects not comparable thereunto. For, as we freely acknowledg, that their Authority doth not depend upon the approbation or Canons of any Church or Assembly, so neither can we subject them to the faln, corrupt, and defiled reason of man; and therein as we do freely agree with the Protestants, against the error of the Romanists; so on the other hand, we cannot go the length of such Protestants, as make their Authority to depend upon any vertue, or power, that is in the Writings themselves; but we desire to ascribe all to that Spirit, from which they proceeded.

We confess indeed, there wants not a Majestie in the Stile, a coherence in the parts, a good scope in the whole, but seeing these things are not discerned by the Natural, but only by the Spiritual man, it is the Spirit of God that must give us that belief of the Scriptures, which may satisfie our Consciences. Therefore the chiefest among Protestants, both in their particular Writings, and publick Confessions, are forced to acknowledg this.

Hence *Calvin*, though he saith he is able to prove that if there be a God in Heaven, these writings have proceeded from him, yet he concludes another knowledg to be necessary: Instit. lib. 1. cap. 7. Sect. 4.

'But, if (saith he) we respect the Consciences, that they be not 'daily molested with doubts, and they stick not at every Scruple, it 'is requisite that this perswasion which we speak of, be taken high-'er than humane Reason, Judgment, or conjectures, to wit, from the 'secret Testimony of the Holy Spirit. And again, To those that 'ask that *we prove unto them, by Reason, that* Moses *and the* Prophets '*were Inspired of God to speak*, I answer, that the Testimony of the 'Holy Spirit is more excellent than all reason. And again, let this 'remain a firm Truth, that he only whom the Holy Ghost hath per-'swaded, can repose himself on the Scripture with a true certainty. 'And lastly, this then is a judgment, which cannot be begotten, but 'by a Heavenly Revelation, *&c.*

The same is also affirmed in the first publick Confession of the French Churches, published in the Year 1559. Art. 4. 'We know these 'books to be Canonick, and the most certain Rule of our Faith, not 'so much by the common accord and consent of the Church, as

by

by the Teſtimony and inward perſwaſion of the Holy Spirit. Thus alſo in the 5 Article of the Confeſſion of faith of the Churches of *Holland*, confirmed by the Synod of *Dort*. 'We receive theſe 'books only, for holy and canonick, not ſo much becauſe the Church 'receives and approves them, as becauſe the Spirit of God renders 'witneſs in our hearts, that they are of God.

And laſtly, The *Divines*, ſo called, at *Weſtminſter*, who began to be afraid of, and guard againſt the Teſtimony of the Spirit, becauſe they perceived a diſpenſation beyond that, which they were under, beginning to dawn, and to eclipſe them, yet could they not get by this, tho they have laid it down neither ſo clearly, diſtinctly, nor honeſtly, as they that went before. It is in theſe words, chap. 1. ſect. 5. 'Nevertheleſs, our full perſwaſion and aſſurance of the infallible 'Truth thereof, is from the inward work of the Holy Spirit, bear-'ing witneſs by and with the Word in our heart.

By all which it appeareth, how neceſſary it is, to ſeek the certainty of the Scriptures, from the Spirit; and no where elſe. The infinit janglings and endleſs conteſts of thoſe, that ſeek their authority elſewhere, do witneſs to the Truth hereof.

Concil. Laod. can. 59. in cod. Ecc. 163. Concil. Laod. *held in the Year* 364. *excluded from the canon Eccl. the Wiſdom of* Solomon Judith, Tobias, *the* Maccabees, *which the Council of Carthage held in the Year* 399 *received.*

For the Antients themſelves even of the firſt Centuries, were not as one among themſelves, concerning them; while ſome of them rejected Books, which we approve, and others of them approved thoſe which ſome of us reject. It is not unknown to ſuch as are in the leaſt acquainted with Antiquity, what great conteſts are, concerning the ſecond Epiſtle of *Peter*, that of *James*, the ſecond and third of *John*, and the *Revelations*, which many even very Antient, deny to have been written by the beloved Diſciple and Brother of *James*, but by another of that name. What ſhould then become of Chriſtians, if they had not received that Spirit, and thoſe Spiritual ſenſes, by which they know how to diſcern the *true* from the *falſe*. It's the priviledg of Chriſt's Sheep indeed, that they hear his voice, and refuſe that of a ſtranger, which priviledg being taken away, we are left a prey to all manner of wolves.

§ 11. Tho then we do acknowledg the Scriptures to be a very heavenly and Divine writing, the uſe of them to be a very comfortable and neceſſary to the Church of Chriſt, and that we alſo admire, and give praiſe to the Lord, for his wonderful Providence, in preſerving theſe writings, ſo pure and uncorrupted, as we have them through ſo long a night of Apoſtaſy, to be a teſtimony of his Truth, againſt the wickedneſs and abominations even of theſe, whom he made inſtrumental in preſerving them; ſo that they have kept them to be a witneſs

witneſs againſt themſelves, yet we may not call them the principal fountain of all Truth and knowledg, nor yet the firſt adequate rule of Faith, and manners, becauſe the principal fountain of Truth muſt be the Truth it ſelf, i. e. that whoſe certainty and authority depends not upon another. When we doubt of the ſtreams of any river or flood, we recur to the fountain it ſelf, and having found it, there we ſiſt, we can go no further, becauſe there it ſprings out of the bowels of the Earth, which are inſcrutable. Even ſo the writing and ſayings of all men we muſt bring to the Word of God, I mean the Eternal Word, and if they agree hereunto, we ſtand there for this Word always proceedeth, and doth eternally proceed from God, in and by which, the unſearchable wiſdom of God, and unſearchable counſel, and will conceived in the heart of God, is revealed unto us; that then the Scripture is not the principal ground of faith and knowledg, as it appears by what is above ſpoken, ſo it is provided in the latter part of the Propoſition, which being reduced to an argument runs thus.

That the certainty and authority whereof depends upon another, and which is received as Truth, becauſe of its proceeding from another, is not to he accounted the principal ground and origin of all Truth and knowledg.

But the Scriptures authority and certainty depends upon the Spirit, by which they were dictated, and the reaſon why they were received, as Truth, is, becauſe they proceeded from the Spirit:

Therefore they are not the principal ground of Truth.

To confirm this argument, I added the School Maxim *Propter quod unumquodque eſt tales, illud ipſum eſt magis tale.* Which Maxim, tho I confeſs it doth not hold univerſally, in all things, yet in this it both doth and will very well hold, as by applying it, as we have above intimated, will appear.

The ſame argument will hold, as to the other branch of the poſition, *That it is not the primary adequade rule of faith and manners*, thus,

That, which is not the rule of my faith in believing the Scriptures themſelves, is not the primary adequate rule of faith and manners:

But the Scripture is not, nor can it be the rule of that faith, by which I believe them, *&c.*

Therefore, *&c.*

But as to this part, we ſhall produce divers arguments hereafter, as to what is affirmed, That the *Spirit*, and *not the Scriptures, is the rule*, it is largely handled in the former propoſition, the ſum whereof I ſhall ſubſume in one argument, thus,

If by the Spirit we can only come to the true knowledge of God;

If

If by the Spirit we be to be led into all truth, and so be taught of all things, Then the Spirit, and not the Scriptures, is the foundation and ground of all Truth, and knowledg, and the primary rule of faith and manners:

But the first is true:

Therefore also the last.

Next, the very nature of the Gospel it self declareth, that the Scriptures cannot be the *only* and *chief rule* of *Christians*, else there should be no difference betwixt the *Law* and the *Gospel*. As from the nature of the New Covenant, by divers Scriptures described in the former Proposition is proved.

But besides those, which are before mentioned, herein doth the *Law* and the *Gospel* differ, in that the *Law* being outwardly written, brings under *condemnation*, but hath *not life* in it to *save*, whereas the *Gospel* as it declares and makes manifest the evil, so it being an inward powerful thing also gives power to obey, and deliver from the evil. Hence it is called Εὐαγγέλιον, which is *glad tidings*, the *Law* or *Letter*, which is *without* us, *kills*: but the *Gospel*, which is the *inward* Spiritual *Law*, gives *life* for it consists not so much in *words*, as in *vertue*. Wherefore such as comes to know it, and be acquainted with it, come to feel greater power over their iniquities, than all outward Laws or Rules can give them. Hence the Apostle concludes, *Rom.* 6. 14. *Sin shall not have dominion over you. For ye are not under the Law, but under Grace.* This Grace then, that is inward, and not an outward Law, is to be the Rule of Christians: hereunto the Apostle commends the Elders of the Church, saying, Acts 20. 32. *And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all those that are sanctified.* He doth not commend them here to outward *laws*, or *writings*; but to the *Word of Grace*, which is *inward*, even the *Spiritual Law*, which makes free, as he elsewhere affirms, *Rom.* 8. 2. *The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.* This Spiritual Law is that which the Apostle declares he preached and directed people unto, which was not outward, as *Rom.* 10. 8. is manifest, where distinguishing it from the Law, he saith, *The Word is nigh thee, in thy heart and in thy mouth, and this is the Word of Faith which we preach.* From what is above said, I argue thus,

The principal Rule of Christians under the Gospel, is not an outward letter, nor law outwardly written and delivered, but an inward Spiritual Law, ingraven in the heart, the Law of the Spirit of Life, the Word, that is nigh in the heart and in the mouth.

But

But the letter of the Scripture is outward, of it ſelf a dead thing, a meer declaration of good things, but not the things themſelves.

Therefore it is not, nor can be the chief or principle rule of Chriſtians.

§. III. Thirdly, That which is given to Chriſtians for a Rule and Guide, muſt needs be ſo full, as it may clearly and diſtinctly guide and order them in all things and occurrences that may fall out.

But in that there are many hundred of things, with a regard to their circumſtances, particular Chriſtians may be concerned in, for which there can be no particular Rule had in the Scriptures:

Therefore the Scriptures cannot be a Rule to them.

I ſhall give an inſtance in two or three particulars, for to prove this Propoſition. It is not to be doubted but ſome men are particularly called to ſome particular Services, there being not found in which, though the act be no general poſitive duty, yet in ſo far as it may be required of them, is a great ſin to omit, for as much *God* is *zealous* of his *Glory*, and every act of Diſobedience to his will manifeſted, is enough not only to hinder one greatly from that Comfort and inward Grace, which otherwiſe they might have, but alſo bringeth Condemnation.

As for inſtance, Some are called to the Miniſtry of the Word, *Paul* ſaith, there was *a neceſſity upon him to preach the Goſpel, wo unto me if I preach not.*

If it be neceſſary that there be now Miniſters of the Church, as well as then, then there is the ſame neceſſity upon ſome more than upon others, to occupy this place, which neceſſity, as it may be incumbent upon particular perſons, the Scripture neither doth nor can declare.

If it be ſaid, that *the qualifications of a Miniſter are found in the Scripture, and by applying theſe qualifications to my ſelf, I may know whether I be fit for ſuch a place or no.*

I anſwer, The qualifications of a Biſhop or Miniſter, as they are mentioned, both in the Epiſtle to *Tim.* and *Tit.* are ſuch as may be found in a private Chriſtian, yea which ought in ſome meaſure to be in every true Chriſtian? ſo that that giveth a man no certainty, every pacity to an office giveth me not a ſufficient call to it.

Next again, By what Rule ſhall I judg if I be ſo qualified? how do I know that I am *ſober, meek, holy, harmleſs*? Is not the Teſtimony of the Spirit in my *Conſcience*, that, which muſt aſſure me hereof? And, ſuppoſe that I was quallified, and called, yet what Scripture Rule ſhall inform me, whether it be my duty to preach in this or that place, in *France* or *England, Holland* or *Germany*? whether I ſhall

take up my Time in Confirming the Faithful, reclaiming Hereticks, or Converting Infidels, as also in Writing Epistles to this or that Church?

The general Rules of the Scripture, viz. *to be diligent in my duty, to do all to the Glory of God, and for the good of his Church*, can give me no light in this thing. Seeing two different things may both have a respect to that way, yet may I commit a great error and offence, in doing the one, when I am called to the other. If *Paul*, when his Face was turned by the Lord toward *Jerusalem*, had gone back to *Achaia*, or *Macedonia*, he might have supposed he could have done God more acceptable service, in Preaching and Confirming the Churches, than in being shut up in Prison in *Judea*; but would God have been pleased herewith? Nay certainly. *Obedience is better than Sacrifice*, and it is not our doing that which is good simply that pleaseth God, but that good which he wills th us to do. Every Member hath its particular place in the Body, as the Apostle sheweth, 1 *Cor.* 12. If then, I being the *foot* should offer to exercise the office of the *hand*, or being the *hand*, that of the *tongue*, my service would be troublesome and not acceptable; and instead of helping the Body I should make a *Schism* in it. So that, that which is good for another to do, may be sinful to me: for, as Masters will have their Servants to obey them according to their good pleasure, not only in blindly doing that which may seem to them to tend to their Masters profit; whereby it may chance (the Master having business both in the field and in the house) that the Servant that knows not his Masters will, may go to the field, when it is the mind of the Master he should stay and do the business of the house. Would not this Servant then deserve a reproof for not answering his Master's mind? And what Master is so sottish and careless, as having many Servants, leaves them in such disorder, as not to assign each his particular station, and not only the general term of doing that which is profitable, which would leave them in various doubts, and no doubt end in confusion?

Shall we then dare to ascribe unto Christ, in the ordering of his Church and Servants, that which in man might justly be accounted disorder and confusion; The Apostle sheweth this distinction well, *Rom. c.* 12. *v.* 6, 8. *Having then Gifts differing according to the Grace, that is given us, whether Prophecy, let us Prophecy according to the proportion of Faith, or Ministry, let us wait on our Ministrings, or he, that teacheth, on teaching, or he that exhorteth, on exhortation.* Now what Scripture Rule sheweth me, that I ought to exhort rather than prophecy?

phecy? or to minister rather than teach? Surely none at all. Many more difficulties of this kind occur in the Life of a Christian.

Moreover, that which of all things is most needful for him to know, to wit, whether he really be in the Faith, and an heir of Salvation, or no, the Scripture can give him no certainty in, neither can it be a Rule to him. That this knowledg is exceeding desirable and comfortable, all do unanimously acknowledg, besides that it is especially commanded, 2 *Cor.* 13. *v.* 5. *Examine your selves whether ye be in the Faith, prove your selves. Know ye not your own selves how that Jesus Christ is in you, except you be reprobates?* and 2 *Pet.* 1. 10. *Wherefore the rather Brethren, give all dilligence to make your calling and election sure.* Now I say, what Scripture Rule can assure me, that I have true Faith? that my calling and election is sure?

If it be said, *by comparing the Scripture marks of true faith with mine?*

I demand, wherewith shall I make this observation? what shall ascertain me that I am not mistaken? It cannot be the Scripture: That's the matter under debate.

If it be said, *My own Heart*;

How unfit a judg is it in its own case? and how like to be partial, especially if it be yet unrenewed? Doth not the Scripture say, that it is *deceitful above all things*? I find the promises, I find the threatnings in the Scripture, but who telleth me that the one belongs to me, more than the other? The Scripture gives me a meer declaration of these things, but makes no application; so that the assumption must be of my own making: thus, as for example, I find this Proposition in the Scripture;

He that believes, shall be saved: thence I draw this assumption.

But I, *Robert believe*:

Therefore I *shall be saved.*

The *minor* is of mine own making, not expressed in the Scripture, and so a humane conclusion, not a Divine position, so that by my Faith and assurance here, is not built upon a Scripture position, but upon a humane Principle; which unless I be sure of elsewhere, the Scripture gives me no certainty in the matter.

Again, if I should pursue the argument further, and seek a new *medium* out of the Scripture, the same difficulty would occur thus:

He, that hath the true and certain marks of true Faith, hath true Faith:

But I have those marks:

Therefore I have true Faith.

For the *assumption* is still here of my own making, and is not found

in the Scriptures, and by conſequence the concluſion can be no better, ſince it ſtill followeth the weaker propoſition. This is indeed ſo pungent, that the beſt of Proteſtants, who plead for this aſſurance, aſcribe it to the inward Teſtimony of the Spirit (as *Calvin* in that large citation, cited in the former Propoſition) ſo that, not to ſeek further into the Writings of the primitive Proteſtants, which are full of ſuch expreſſions, even the *Weſtminſter* confeſſion of Faith affirmeth, chap. 18. ſect. 12. 'This certainty is not bear conjecture and probable perſwaſion grounded upon fallible hope, but an infallible aſſurance of Faith, founded upon the Divine Truth of the promiſe of Salvation, the inward evidences of theſe Graces, unto which theſe promiſes are made, the Teſtimony of the Spirit of Adoption, witneſſing to our Spirits, that we are the Children of God, which *Spirit* is the *earneſt of our Inheritance, whereby we are ſealed to the day of Redemption.*

Moreover, the Scripture it ſelf, wherein we are ſo earneſtly preſſed to ſeek after this Aſſurance, doth not at all affirm it ſelf a rule ſufficient to give it, but wholly aſcribeth it to the Spirit, as *Rom.* 8. 16. *The Spirit it ſelf beareth witneſs with our Spirit, that we are the Children of God,* 1 Joh. 4. 13. *Hereby do we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit*; and 5. 6. *And it is the Spirit that beareth witneſs, becauſe the Spirit is truth.*

§. IV. Laſtly, That cannot be the only principle nor chief rule, which doth not univerſally reach every individual, that needeth it to produce the neceſſary effect, and from the uſe of which (either by ſome innocent and ſinleſs defect, or natural, yet harmleſs and blameleſs imperfection) many who are within the compaſs of the viſible Church, and may without abſurdity, yea with great probability be accounted of the Elect) are neceſſarily excluded, and that either wholly, or at leaſt from the immediate uſe thereof. But it ſo falls out frequently concerning the Scriptures, in the caſe of deaf People, Children and Ideots, who can by no means have the benefit of the Scriptures. Shall we then affirm that they are without any rule to God-ward, or that they are all damned? As ſuch an Opinion is in it ſelf very abſurd, and inconſiſtent both with the Juſtice and Mercy of God, ſo I know no ſound reaſon can be alledged for it. Now if we may ſuppoſe any ſuch to be under the New Covenant Diſpenſation, as I know none will deny, but that we may ſuppoſe it without any abſurdity, we cannot ſuppoſe them without ſome rule and means of knowledg, ſeeing it is expreſly affirmed, *They ſhall all be taught of God,* Joh. 6. 45. *And they ſhall know me from the leaſt to the greateſt,* Heb. 8. 11. But ſecondly, Though we were rid of this difficulty, how many illeterate and yet good men,

are

are there in the Church of God, who cannot read a Letter in their own Mothers Tongue? Which imperfection, though it be inconvenient, I cannot tell whether we may ſafely affirm it to be ſinful; theſe can have no immediate Knowledg of the rule of their Faith; So their Faith muſt needs depend upon the credit of other mens Reading, or relating it unto them, where either the altering, adding or omitting of a little word may be a foundation in the poor hearer, of a very dangerous miſtake; whereby he may either continue in an iniquity ignorantly, or believe a lie confidently. As for Example, the Papiſts in all their Catechiſms and publick Exerciſes of Examination, towards the People, have boldly cut away the ſecond Command, becauſe it ſeems ſo expreſly to hit againſt their Adoration and uſe of Images. Whereas many of theſe People, in whom by this omiſſion, this falſe Opinion is foſtered, are under a ſimple impoſſibility, or at leaſt a very great difficulty, to be outwardly informed of this abuſe. But further, ſuppoſe all could read the Scriptures in their own Language, where is there one of a thouſand that hath that through knowledge of the original Languages, in which they are written, ſo as in that reſpect immediately to receive the benefit of them? Muſt not all theſe here depend upon the honeſty and faithfulneſs of the Interpreters? Which how uncertain it is for a man to build his Faith upon, the many Corrections, Amendments, and various Eſſays, which even among Proteſtants have been uſed, whereof the latter hath conſtantly blamed and corrected the former, as guilty of Defects and Errors, doth ſufficiently declare. And that even the laſt Tranſlations in the vulgar Languages needs to be corrected (as I could prove at large, were it proper in this place) learned men do confeſs. But laſt of all there is no leſs difficulty even occurs to theſe skilled in the Original Languages, who cannot ſo immediately receive the mind of the Authors in theſe Writings, as that their Faith doth at leaſt obliquely depend upon the honeſty and credit of the Tranſcribers, ſince the Original Copies are granted by all not to be now extant.

Of which Tranſcribers *Jerome* in his time complained, ſaying, that *they wrote not what they found, but what they underſtood.* And *Epiphanius* ſaith, that in the good and correct Copies of *Luke* it was written; that *Chriſt wept*, and that *Irenæus* doth cite it, but that the Catholicks blotted it out, fearing leaſt Hereticks ſhould have abuſed it. Other Fathers alſo declare, that whole verſes were taken out of *Mark*, becauſe of the *Manichees*.

Hieron. epiſt. 28. ad Lucin pag. 247. Epiphan. in Anchor. Tom. 2. oper.

But further, the various lections of the *Hebrew Character* by reaſon of the *Points*, which ſome plead for as coævous with the firſt writings, which

which others, with no less probability, alledg to be a later invention, the disagreement of divers citations of Christ and the Apostles, with those passages in the Old Testament, they appeal to the great controversie among the Fathers, whereof some highly approve the Greek *Septuagint*, decrying and rendring very doubtful the Hebrew Copy, as in many vitiated, and altered by the Jews, other some and particularly *Jerom*, exalting the certainty, of the Hebrew, and rejecting, yea even deriding the History of the Septuagint, which the primitive Church chiefly made use of, and some Fathers that lived centuries before them, affirmed to be a most certain thing. Add the many various lections in divers copys of the Greek, and the great alterations among the Fathers of the first three Centuries, (who had greater opportunity to be better informed, than we can now lay claim to) concerning the books to be admitted or rejected, as is above observed. I say, all these and much more which might be alledged, puts the minds, even of the Learned, into infinite doubts, scruples, and inextricable difficulties. Whence we may very safely conclude, that Jesus Christ, who promised to be always with his Children, to lead them into all Truth, to guard them against the devices of the Enemy, and to establish their Faith upon an unmoveable Rock, left them not to be principally ruled by that, which was subject in it self, to many uncertainties, and therefore he gave them his Spirit, as their Principal Guide, which neither moths nor time can wear out, nor transcribers nor translators corrupt, which none are so young, none so illiterate, none in so remote a place, but they may come to be reached, and rightly informed by it.

Through and by the clearness, which that Spirit gives us, it is that we are only best rid of those difficulties, that occur to us, concerning the Scriptures. The real and undoubted experience whereof I my self have been a witness of, with great admiration of the love of God to his children in these latter days. For I have known some of my Friends, who profess the same faith with me, faithful servants of the most High God, and full of the Divine knowledg of his Truth, as it was immediately and inwardly revealed to them, by the Spirit from a true and living experience. Who not only were ignorant of the Greek and Hebrew, but even some of them could not read their own vulgar Language, who being pressed by the adversaries with some citations out of the *English* Translation, and finding them to disagree with the manifestation of Truth in their hearts, have boldly affirmed the Spirit of God never said so, and that it was certainly wrong, for they did not believe that any of the Holy Prophets, or Apostles, had ever written

written ſo, which when I on this account ſeriouſly examined, I really found to be errors and corruptions of the Tranſlators. Who as in moſt tranſlations, do not ſo much give us the genuine ſignifications of the words, as ſtrain them to expreſs that which comes neareſt with that opinion and notion they have of Truth. And this ſeemed to me to ſute very well with that ſaying of *Auguſtin*, *Epiſt.* 19. *ad Hen. Tom.* 2. fol. 14. after he has ſaid that he gives only that honour to thoſe books, which are called *Canonical*, as to believe that the Authors thereof did in writing, not err. He adds, 'and if I ſhall meet 'with any thing in theſe writings, that ſeemeth repugnant to Truth, 'I ſhall not doubt to ſay that either the volume is faulty, or errone-'ous: that the expounder hath not reached what was ſaid, or that I have in no wiſe underſtood it. So that he ſuppoſes, that in the tranſcription and tranſlation there may be errors.

§ V. If it be then asked me, *whether I think hereby to render the Scripture altogether uncertain, or uſeleſs?*

I anſwer, not at all. The propoſition it ſelf declares what eſteem I have for them; and provided that to the Spirit, from which they came, be but granted, that place the Scriptures themſelves give it, I do freely concede to the Scripture the ſecond place, even whatſoever they ſay of themſelves. Which the Apoſtle *Paul* chiefly mentions in two places, *Rom.* 15. 4. *Whatſoever things were written aforetime, were written for learning, that we through patience and comfort of the Scriptures might have hope.* 2 Tim. 3. 15, 16, 17. *The Holy Scriptures are able to make wiſe unto Salvation, through Faith, which is in Chriſt Jeſus. All Scripture given by inſpiration from God, is profitable for correction, for inſtruction, in righteouſneſs, that the Man of God may be perfect, throughly furniſhed unto every good work.*

For tho God do principally and chiefly lead us by his Spirit, yet he ſometimes conveys his comfort and conſolation to us, through his Children, whom he raiſes up and inſpires, to ſpeak or write a word in ſeaſon; whereby the Saints are made inſtruments in the hand of the Lord, to ſtrengthen and encourage one another: which do alſo tend to perfect, and make them wiſe unto Salvation, and ſuch as are led by the Spirit, cannot neglect but do natural love, and are wonderfully cheriſhed by that, which proceedeth from the ſame Spirit in another; becauſe ſuch mutual emanations of the heavenly Life, tend to quicken the mind, when at any time it is overtaken with heavineſs. *Peter* himſelf declares this to have been the end of his writing, 2 *Pet.* 1. 12, 13. *Wherefore I will not be negligent to put you alwaies in remembrance of thoſe things, tho ye know them and be eſtabliſhed in the preſent*

present Truth. Yea, I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in remembrance.

God is Teacher of his People himself, and there is nothing more expres than that such as are under the New Covenant, they *need no man to teach* them: yet it was a fruit of Christ's Ascension, to send Teachers and Pastors, for perfecting of the Saints. So that the same work is ascribed to the Scriptures, as to Teachers; the one to make the man of God perfect, the other for the perfection of the Saints.

As then Teachers are not to go before the teaching of God himself, under the New Covenant, but to follow after it, neither are they to rob us of that great privileg, which Christ hath purchased unto us, by his *Blood*, so neither is the Scripture to go before the teaching of the Spirit, or to rob us of it.

Secondly, God hath seen meet, that herein we should, as in a looking glass, see the conditions and experiences of the Saints of old, that finding our experience answer to theirs, we might thereby be the more confirmed and comforted, and our hope strengthened of obtaining the same end; that observing the Providences attending them, seeing the snares they were liable to, and beholding their deliverances, we may thereby be made wise unto Salvation, and seasonably reproved, and instructed in righteousnes.

This is the great work of the Scriptures and their service to us, that we may witnes them fulfilled *in* us, and so discern the stamp of God's Spirit and ways upon them, by the inward acquaintance we have with the same Spirit and work in our hearts. The prophecys of the Scripture are also very comfortable, and profitable unto us, as the same Spirit inlightens us, to observe them fulfilled and to be fulfilled. For in all this, it is to be observed, that it is only the Spiritual Man, that can make a right use of them, they are able to make the man of God perfect (so it is not the natural Man) and whatsoever was written aforetime, was written for *our comfort*, [*our*] that are the believers, [*our*] that are the Saints, concerning such the Apostle speaks; for as for the other, the Apostle *Peter* plainly declares, that the *unstable and unlearned wrest them to their own destruction:* these were they that were unlearned in the Divine and heavenly learning of the Spirit, not in humane and School Literature, of which we may safely presume that *Peter* himself, being a Fisher-man, had no great skill: for it may with great probability, yea certainly, be affirmed, that he had no knowledg of *Aristotles* Logick, which both Papists and Protestants, now degenerating from the simplicity of Truth, make hand-maid of Divinity (as they call it) and a necessary introduction to their carnal, natural

natural and humane Miniſtry. By the infinite obſcure labours of which kind of men, mixing in their heatheniſh ſtuff, the Scripture is rendred at this day of ſo little ſervice to the ſimple People, whereof if *Jerom* complained in his time, now twelve hundred years ago, *Hieron* Ep. 134. ad *Cypr.* tom. 3. ſaying, *It is wont to befall the moſt part of learned Men, that it is harder to underſtand their expoſitions, than the things, which they go about to expound*; what may We ſay then, conſidering thoſe great heaps of commentarys ſince, in ages yet far more corrupted?

§ VI. In this reſpect above mentioned then, we have ſhown what ſervice and uſe the Holy Scriptures, as managed in and by the Spirit are of, to the Church of God; wherefore we do account them a ſecondary rule. Moreover, becauſe they are commonly acknowledged by all, to have been written by the dictates of the Holy Spirit, and that the errors which may be ſuppoſed by the injury of times to have ſlipt in, are not ſuch, but that there is a ſufficient clear Teſtimony left to all the eſſentials of the Chriſtian faith; we do look upon them as the only fit outward judg of Controverſies among Chriſtians, and that whatſoever doctrine is contrary unto their Teſtimony, may therefore juſtly be rejected as falſe. And for our parts, we are very willing, that all our Doctrines and Practices be tryed by them; which we never refuſed, nor ever ſhall in all controverſies with our adverſaries, as the Judg and Teſt. We ſhall alſo be very willing to admit it, as a poſitive certain Maxim, *That whatſoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a deluſion of the Devil.* For as we never lay claim to the Spirit's leadings, that we may cover our ſelves in any thing that is evil, ſo we know, that as every evil contradicts the Scriptures, ſo it doth alſo the Spirit; in the firſt place, from which the Scriptures came, and whoſe motions can never contradict one another, though they may appear ſometimes, to be contradictory to the blind Eye of natural Man, as *Paul* and *James* ſeem to contradict one another.

Thus far we have ſhown both what we believe, and what we believe not, concerning the Holy Scriptures, hoping we have given them their due place. But ſince they that will needs have them to be the only, certain, and principal Rule, want not ſome ſhew of arguments, even from the Scripture it ſelf (though it no where call it ſelf ſo) by which they labour to prove their Doctrin, I ſhall briefly lay them down by way of Objections, and anſwer them before I make an end of this matter.

§ VII. Their first Objection is usually drawn from *Isaiah* 8. 20. *To the Law and to the Testimony, if they speak not according to this Word, it is because there is no Light in them.* Now this *Law*, *Testimony*, and *Word*, they plead to be the Scriptures.

To which I answer that, That is to beg the thing in question, and remains yet unproved. Nor do I know for what reason we may not safely affirm this *Law* and *Word* to be *inward*. But suppose it was outward, it proves not the case at all for them, neither makes it against us; for it may be confessed, without any prejudice to our cause, that the outward Law was more particularly to the Jews a Rule, and more principally than to us: seeing their Law was outward and literal, but ours, under the New Covenant, (as hath been already said) is expressly affirmed to be *inward* and *Spiritual*. So that this Scripture is so far from making against us, that it makes for us: for if the Jews were directed to try all things by their Law, which was without them, written in tables of stone, then if we will have this advice of the Prophet to reach us, we must make it hold parallel to that dispensation of the Gospel, which we are under. So that we are to try all things (in the first place) by that *Word of Faith*, which is preached unto us, which the Apostle saith is *in* the *heart*, and by that Law, which God hath given us, which the Apostle saith also expresly, is *written* and *placed in the mind*.

Lastly, If we look to this place, according to the Greek interpretation of the Septuagint, our adversaries shall have nothing from thence to carp, yea it will favour as much; for there it is said, that *the Law is given us for a help*, which very well agrees with what is above asserted.

Their second objection is from *Joh.* 5. 39. *Search the Scriptures*, &c.

Here, say they, *we are commanded*, by Christ himself, *to search the Scriptures*.

I answer First, That the Scriptures ought to be searched, we do not at all deny, but are very willing to be tryed by them, as hath been above declared. But the question is, *Whether they be the only and principal Rule?* which this is so far from proving, that it proveth the contrary; for Christ checks them here, for too high an esteem of the Scriptures, and neglecting of him, that was to be preferr'd before them, and to whom they bore witness, as the following words declare. *For in them ye think ye have eternal life, and they are they, which testify of me, and ye will not come unto me, that ye may have life.* This shewes, that while they thought they had eternal life in the Scriptures, they

they neglected to come unto Christ to have Life, of which the Scriptures bore witness. This answers well to our purpose, since our adversaries now do also exalt the Scriptures, and think to have life in them, which is no more, than to look upon them as the only principal rule, and way to Life, and yet refuse to come unto the Spirit, of which they testifie, even the inward Spiritual Law, which could give them Life. So that the cause of this Peoples ignorance and unbelief was not their want of respect to the Scriptures, which though they knew, and had a high esteem of, yet Christ testifies in the former verses, that they had neither *seen the Father, nor heard his voice at any time, neither had his word abiding in them,* which had they then had, then they had believed in the Son. Moreover, that place may be taken in the Indicative mood, *Ye search the Scriptures,* which interpretation the Greek word will bear, and so *Pasor* translateth it, which by the reproof following, seemeth also to be the more genuine interpretation, as *Cyrillus* long ago hath observed.

§ VIII. Their third objection is from these words, *Acts* 17. 11. *These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*

Here say they, *the Bereans are commended, for searching the Scriptures, and making them the Rule.*

I answer, That the Scriptures either are the principal or only Rule, will not at all from this follow, neither will their searching the Scriptures, or being commended for it, infer any such thing, for we recommended and approve the use of them, in that respect as much as any; yet will it not follow, that we affirm them to be the principal and only Rule.

Secondly, It is to be observed, that these were the Jews of *Berœa* to whom these Scriptures, which were the Law and the Prophets, were more particularly a Rule, and the thing under examination was, whether the Birth, Life, Works, and sufferings of Christ did answer to the Prophecies that went before of him; so that it was most proper for them being Jews, to examine the Apostles Doctrine, by the Scriptures, seeing he pleaded it to be a fulfilling of them. It is said nevertheless in the first place, that *they received the Word with chearfulness*: and in the second place, *they searched the Scriptures*; not that they searched the Scriptures, and then received the Word; for then could not they have prevailed to convert them, had they not first minded the *Word abiding in them,* which opened their understandings no more, than the *Scribes* and *Pharisees,* who (as in the former ob-

jection we obſerved) ſearched the Scriptures, and exalted them, and yet remained in their unbelief, becauſe they had not the *Word abiding in them.*

But laſtly, If this commendation of the Jewiſh *Beræans* might inſer, that the Scriptures were the only and prsncipal Rule to try the Apoſtles Doctrine by, what ſhould have become of the Gentiles? How ſhould they ever have come to received the Faith of Chriſt, who neither knew the Scriptures nor believed them? We ſee in the end of the ſame Chapter, how the Apoſtle preaching to the *Athenians*, took another method, and directed them to ſomewhat of *God within* themſelves, that they might *feel after* him. He did not firſt go about to Proſolite them to the Jewiſh Religion, and to the belief of the Law and the Prophets. and from thence to prove the coming of Chriſt. Nay, he took a neaier way. Now certainly, the principal and only Rule is not different; one to the Jews, and another to the Gentiles, but is *vniverſal*, reaching both: though ſecondary and ſubordinate Rules and means may be various, and diverſly ſuted, according as the people they are uſed to, are ſtated and circumſtantiated. Even ſo we ſee that the Apoſtle to the *Athenians* uſed a Teſtimony of one of their own Poets, which he judged would have credit with them: and no doubt ſuch Teſtimonys whoſe Authors they eſteemed, had more weight with them, than all the ſayings of *Moſes* and the *Prophets*, whom they neither knew, nor would have cared for. Now becauſe the Apoſtle uſed the Teſtimony of a Poet to the *Athenians*, will it therefore follow he made that the Principal, or only rule to try his Doctrine by? So neither will it follow, that, though he made uſe of the Scriptures to the Jews, as being a principle already believed by them, to try his Doctrine, that from thence the Scriptures may be accounted the principal or only rule.

§ IX. The laſt, and which at firſt view ſeems to be the greateſt objection, is this,

Obj. *If the Scripture be not the adequate, principal, and only Rule, then it would follow that the Scripture is not compleat, nor the Canon filled, that if men be now immediately led and ruled by the Spirit, they may add new Scriptures of equal authority with the old, whereas every one that adds is curſed: yea what aſſurance have we, but at this rate every one may bring in a new Goſpel, according to his fancy?*

The dangerous conſequences, inſinuated in this objection, were fully anſwered in the latter part of the laſt Propoſition, in what was ſaid a little before, offering freely to diſclaim all pretended Revelations contrary to the Scriptures.

But

But if it be urged, that *it is enough to deny these consequences, if they naturally follow from your Doctrine of immediate Revelation, and denying the Scripture to be the only rule.* Obj.

I answer, We have proved both these Doctrines to be true and necessary, according to the Scriptures themselves, and therefore to fasten evil consequences upon them, which we make appear do not follow, is not to accuse us, but Christ and his Apostles, who preached them.

But Secondly, we have shut the door upon all such Doctrine, in this very position, affirming that *the Scriptures give a full and ample Testimony to all the principal Doctrines of the Christian Faith.* For we do firmly believe, that there is no other Gospel or Doctrine to be preached, but that which was delivered by the Apostles, and do freely subscribe to that saying, *Let him that preacheth any other Gospel, than that which hath been already preached by the Apostles, and according to the Scriptures be accursed.* Gal. 1.8.9.

So we distinguish betwixt a revelation of a *new Gospel* and *new doctrines* and a *new Revelation* of the *good old Gospel* and *Doctrines*; the last we plead for, but the first we utterly deny. For we firmly believe, that *no other foundation can any man lay, than that which is laid already.* But that this revelation is necessary, we have already proved, and this distinction doth sufficiently guard us against the hazard insinuated in the objection.

As to the *Scriptures* being a *filled Canon*, I see no necessity of believing it. And, if these men that believe the Scripture to be the only Rule, will be consistent to their own Doctrine, they must needs be of my judgment: Seeing it is simply impossible to prove the Canon by the Scriptures. For it cannot be found in any book of the Scripture, that these Books, and just these, and no other are Canonical, as all are forced to acknowledg, how can they then evite this argument?

That, which cannot be proved by Scripture is no necessary article of Faith.

But the Canon of the Scripture, to wit, that there are so many Books precisely, neither more or less, cannot be proved by Scripture.

Therefore, it is no necessary article of Faith.

If they should alledg, that *the admitting of any other books to be now written by the same Spirit might infer the admission of new doctrines.* Obj.

I deny that consequence, for the Principal of fundamental Doctrines of the Christian Religion are contained in the tenth part of the Scripture; but it will not follow thence, that the rest are impertinent, or use-

uſeleſs. If it ſhould pleaſe God to bring to us any of theſe Books, which by the injury of time are loſt, which are mentioned in the Scripture, as *The Prophecy of Enoch*, *the Book of Nathan*, &c. or *the third epiſtle of Paul to the Corinthians*, I ſee no reaſon why we might not receive them, and place them with the reſt. That which diſpleaſeth me is, that men ſhould firſt affirm that the Scripture is the only and principal rule, and yet make a great article of Faith of that which the Scripture can give us no light in.

As for inſtance, how ſhall a Proteſtant prove by Scripture, to ſuch as deny the Epiſtle of *James* to be authentick, that it ought to be received?

Firſt, if he ſhould ſay, *becauſe it contradicts not the reſt*, (beſides that there is no mention made of it in any of the reſt) perhaps theſe men think it doth contradict *Paul*, in relation to *Faith* and *Works*. But, if that ſhould be granted, it would as well follow, that every Writer that contradicts not the Scripture ſhould be put into the Canon. And by this means, theſe men fall into a greater abſurdity, than they fix upon us; for thus they would equal every one the writings of their own Sect with the Scriptures, for I ſuppoſe they judg their own confeſſion of Faith doth not contradict the Scriptures. Will it therefore follow, that it ſhould be bound up with the Bible? And yet it ſeems impoſſible, according to their Principles, to bring any better argument to prove the Epiſtle of *James* to be authentick. There is then this unavoidable neceſſity, to ſay, We know it by the ſame Spirit, from which it was written, or otherwiſe to ſtep back to *Rome* and ſay; we know by Tradition that the Church hath declared it to be Canonical; and the Church is infallible: let them find amidſt if they can, ſo that out of this objection we ſhall draw an unanſwerable Argument *ad hominem*, to our purpoſe.

That, which cannot aſſure me concerning an article of Faith, neceſſary to be believed, is not the primary, adequate, only rule of Faith:

But the Scripture cannot thus aſſure me:

Therefore, *&c.*

I prove the *aſſumption* thus,

That which cannot aſſure me concerning the canon of the Scripture to wit, that ſuch Books are only to be admitted, and the *Apochrypha* to be excluded, cannot aſſure me of this.

Therefore, *&c.*

Obj. And laſtly, As to theſe words, *Rev.* 22. 18. *that if any man ſhall add unto theſe things, God ſhall add unto him the plagues, that are written in this Book*, I deſire they will ſhew me how it relates to anything elſe, than

to

to that particular Prophecy. It ſaith not, *now the Canon of the Scripture is filled up, no man is to write more from that Spirit.* Yea do not all confeſs that there have been Prophecies, and true Prophets ſince? The Papiſts deny it not. And do not the *Proteſtants* affirm that *John Hus* prophecied of the *Reformation*? was he therefore curſed, or did he therein evil? I could give many other examples confeſſed by themſelves; but moreover the ſame was in effect commanded long before, *Prov.* 30. 6. *Add thou not unto his words, leſt he reprove thee and thou be found a Lyar.* Yet how many books of the Prophets were written after? and the ſame was ſaid by *Moſes, Deut.* 4. 2. *Ye ſhall not add unto the word, which I command you, neither ſhall ye diminiſh ought from it.* So that, though we ſhould extend that of the Revelation beyond the particular Prophecy of that book, it cannot be underſtood, but of a new Goſpel, or new Doctrines, or of reſtraining man's Spirit, that he mix not his humane words with the Divine, and not of *a new revelation of the old*, as we have ſaid before.

The Fourth Propoſition,

Concerning the Condition of Man in the fall.

All Adam's *poſterity* (*or mankind*) *both Jews and Gentiles, as to the firſt* Adam (*or earthly man*) *is faln, degenerated, and dead, deprived of the ſenſation* (*or feeling*) *of this inward* Teſtimony, *or* Seed *of* God; *and is ſubject unto the Power, Nature, and Seed of the Serpent, which he ſoweth in mens hearts, while they abide in this natural and corrupted eſtate: from whence it comes, that not only their words and deeds, but all their imaginations, are evil perpetually in the ſight of* God, *as proceeding from this depraved and wicked Seed. Man therefore, as he is in this ſtate, can know nothing aright, yea his Thoughts and Conceptions concerning* God, *and things* Spiritual (*until he be disjoyned from this evil Seed, and united to the* Divine Light) *are unprofitable both to himſelf and others. Hence are rejected the* Socinian, *and* Pelagian *errors in exalting a Natural Light; as alſo the Papiſts and moſt of* Proteſtants, *who affirm,* that man without the true Grace of God, may be a true Miniſter of the Goſpel. *Nevertheleſs, this Seed is not imputed to Infants, until by Tranſgreſſion they actually joyn themſelves therewith, for they are by* Nature the Children of Wrath. *Who walk according to the* Power of the Prince of the Air, and the Spirit that now worketh, in the Children of diſobedience, having their

their converſation in the luſts of the fleſh, fulfilling the deſires of the fleſh, and of the mind, *Eph.* 2.

§. I. HItherto we have diſcourſed how the True knowledg of God is attained, and preſerved, alſo of what uſe and ſervice the Holy Scripture is to the Saints.

We come now to examine *the ſtate and condition of Man, as he ſtands in the fall; what his capacity and power is, and how far he is able, as of himſelf, to advance, in relation to the things of God.* Of this we touch'd a little in the beginning of the ſecond Propoſition; but the full, right, and through underſtanding of it, is of great uſe and ſervice: becauſe from the ignorance and altercations, that have been about it, there have ariſen great and dangerous errors, both on the one hand and the other. While ſome do ſo far exalt the light of Nature, or the faculty of the natural man, as capable of himſelf by virtue of the inward will, faculty, light and power, that pertains to his Nature, to follow that which is good, and make real progreſs towards Heaven. And of theſe are the *Pelagians*, and *Semi-Pelagians* of old, and of late the *Socinians*, and divers others among the *Papiſts*. Others again will needs run into another extream, to whom *Auguſtin*, among the Antients firſt made way in his declining age, through the heat of his Zeal againſt *Pelagius*) not only confeſſing men uncapable of themſelves to do good, and prone to evil; but that in his very Mothers-womb, and before he commits any actual Tranſgreſſion, he is contaminate with a real guilt, whereby he deſerves eternal Death: in which reſpect they are not afraid to affirm, *that many poor Infants are eternally damned, and for ever endure the Torments of Hell.* Therefore the God of Truth, having now again revealed his Truth, that good and even Way, by his own Spirit, hath taught us to avoid both theſe extreams.

That then, which our propoſition leads us to treat of, is,

Firſt, *What the condition of man is in the Fall, and how far uncapable to meddle in the things of God.*

And Secondly, *that God doth not impute this evil to Infants, until they actually joyn with it*, that ſo by eſtabliſhing the Truth, we may overturn the errors on both parts.

And as for that Third thing included in the propoſition it ſelf, concerning theſe *Teachers*, which *want the Grace of God*, we ſhall refer that to the Tenth Propoſition, where that matter is more particularly handled.

§ II.

§ II. As to the First, not to dive into the many curious Notions which many have, concerning *the Condition of Adam before the fall*; all agree in this, that thereby he came to a very great loss, not only in the things which related to the outward man, but in regard of that true Fellowship and Communion he had with God. This loss was signified to him in the Command, *For in the day thou eatest thereof, thou shalt surely dye*, *Gen.* 2. 17. This death could not be an outward death, or the dissolution of the outward man, for as to that, he did not dye yet many Hundred Years after; so that it must needs respect his Spiritual Life and Communion with God. The consequence of this fall, besides that which relates to the fruits of the Earth, is also expressed, *Gen.* 3. 24. *So he drove out the man, and he placed at the East of the Garden of Eden, Cherubims, and a Flaming Sword, which turned every way, to keep the way of the Tree of Life.* Now whatsoever literal signification this may have, we may safely ascribe to this Paradise, a mystical signification, and truly account it that Spiritual Communion and Fellowship, which the Saints obtain with God, by Jesus Christ, to whom only these Cherubims give way, and unto as many as enter by him, who calls himself the *door*. So that, though we do not ascribe any whit of *Adam's* guilt to men, until they make it theirs by the like acts of Disobedience, yet we cannot suppose that men, who are come of *Adam* naturally, can have any good thing in their Nature, as belonging to it, which he from whom they derive their Nature, had not himself to communicate unto them.

If then we may affirm, that *Adam* did not retain in his Nature, as belonging thereunto, any will or light capable to give him knowledg in Spiritual things, then neither can his posterity. For whatsoever real good any man doth, it proceedeth not from his nature as he is a man, or the Son of *Adam*: but from the *Seed of God in him*, as a new visitation of Life, in order to bring him out of this natural condition. So that, though it be *in him*, yet it is not *of him*, and this the Lord himself witnessed, *Gen.* 6. 5. where it is said, he *saw, that every imagination of the thoughts of his heart was only evil continually:* which words as they are very positive, so are they very comprehensive. Observe the *emphasis* of them, First, there is *every imagination of the thoughts of his heart*, so that this admits of no exception of any Imagination of the thoughts of his heart. Secondly, *is only evil continually:* it is neither in *some part evil continually*, nor yet *only* evil *at sometimes*; but both *only* evil, and *always* and *continally* evil: which certainly excludes any good, as a proper effect of mans heart, naturally. For that, which is only evil, and that always, cannot of its own Nature, pro-

duce any good thing. The Lord expreſſeth this again a little after, *chap.* 8. *v.* 21. *The Imagination of man's heart, is evil from his youth.* Thus inferring how natural and proper it is unto him; From which I thus argue.

If the thoughts of mans heart be not only evil, but always evil, then are they, as they ſimply proceed from his heart, neither good in part, nor at any time:

But the firſt is true:

Therefore alſo the laſt.

Again,

If mans thoughts be always and only evil, then are they altogether uſeleſs and ineffectual to him, in the things of God.

But the Firſt is true:

Therefore alſo the Laſt.

Secondly, this appears clearly from that ſaying of the Prophet *Jeremiah*, 17. 9. *The Heart is deceitful above all things, and deſperately wicked.* For who can with any colour of reaſon, imagine that that which is ſo, hath any power of it ſelf, or is any wiſe fit to lead a man to righteouſneſs, whereunto it is of its own Nature directly oppoſite? This is as contrary to reaſon, as it is impoſſible in Nature, that a ſtone of its own nature and proper motion, ſhould flee upwards. For, as a ſtone of its own nature, inclineth and is prone to move down-wards towards the Center; ſo the Heart of man is naturally prone and inclined to evil, ſome to one, and ſome to another. From this then I alſo thus argue:

That which is *deceitful above all things, and deſperately wicked*, is not fit, neither can it lead a man aright, in things that are good and honeſt.

But the heart of man is ſuch:

Therefore, *&c.*

Rom. 3. 10. Pſ. 14. 3. & 53. 2. But the Apoſtle *Paul*, deſcribeth the condition of men in the Fall, at large, taking it out of the Pſalmiſt. *There is none righteous, no not one: There is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one. Their throat is an open Sepulchre, with their Tongues they have uſed deceit, the poiſon of Aſps is under their Lips: whoſe mouths are full of curſing and bitterneſs. Their feet are ſwift to ſhed blood. Deſtruction and Miſery are in their ways: and the way of peace have they not known: There is no fear of God before their Eyes.* What more poſitive can be ſpoken? He ſeemeth to be particularly careful to avoid, that any good ſhould be aſcribed to the natu-

natural man, he shews how he is polluted in all his ways, he shews how he is void of Righteousnes, of Understanding, of the Knowledg of God, how he is out of the way, and in short, unprofitable: than which nothing can be more fully said, to confirm our judgment. For if this be the condition of the natural man, or of man as he stands in the fall, he is unfit to make one right step to Heaven.

If it be said, *That is not spoken of the condition of man in general, but only of some particulars, or at the least that it comprehends not all.* Obj.

The Text sheweth the clean contrary, in the foregoing verses, where the Apostle takes in himself, as he stood in his natural condition, *What then are we better than they? No, in no wise, for we have before proved both Jews and Gentiles, that they are all under Sin, as it is written.* And so he goes on, by which it is manifest, that he speaks of Mankind in general. Answ.

If they object that, which the same Apostle saith, in the foregoing chapter, verse 14. to wit, that *the Gentiles do by nature the things contained in the Law, and so consequently do by Nature, that which is good and acceptable in the sight of God.* Obj.

I answer, This *nature* must not, neither can be understood of *mans own nature*, which is corrupt and fall'n, but of the *Spiritual Nature*, which proceedeth from the *Seed of God in man*, as it receiveth a new visitation of God's love, and is quickened by it, which clearly appears by the following words, where he saith, *These not having a Law* (id est) outwardly, *are a Law unto themselves, which shews the work of the Law, written in their Hearts.* These acts of theirs then, are an effect of the Law written in their hearts, but the Scripture declareth that the writing of the Law in the heart is a part, yea and a great part too of the New Covenant dispensation, and so no consequence nor part of mans nature. Answ.

Secondly, if this nature here spoken of, could be understood of mans own nature, which he hath as he is a man, then would the Apostle unavoidably contradict himself, since he elsewhere positively declares, *That the Natural man discerneth not the things of God, nor can.* Now I hope the Law of God is among the things of God, especially as its written in the heart. The Apostle, in the 7 *chap.* of the same *Epistle*, saith, *verse* 12. that *the Law is Holy, just, and good*; and verse 14. that *the Law is Spiritual, but he is carnal.* Now in what respect is he *carnal*, but as he stands in the Fall, unregenerate? Now what inconsistency would here be to say, that he is *carnal*, and yet not so, of his own Nature? seeing it is from his Nature, that he is so denominated. We see the Apostle contra-distinguisheth the Law, as Spiritual, from

mans Nature, as *carnal* and *ſinful*. Wherefore, as Chriſt ſaith, *there*
Mat. 7.16. *can no Grapes be expected from Thiſtles, nor Figgs of Thorns*, ſo neither can the fulfilling of the Law, which is Spiritual, Holy and Juſt, be expected from that Nature which is Corrupt, Fall'n and Unregenerate. Whence we conclude with good reaſon, that the Nature here ſpoken of, by which the *Gentiles* are ſaid to have done the *things contained in the Law*, is not the *common Nature of men*, but the *Spiritual Nature*, that ariſeth from the works of the Righteous and Spiritual Law that's written in the heart. I confeſs they of the other extream when they are preſſed with this Teſtimony by the *Socinians* and *Pelagians*, as well as by us, when we uſe this Scripture to ſhew them, how ſome of the *Heathens*, by *the Light of Chriſt in their heart*, come to be ſaved, are very far to ſeek, giving this anſwer, that *there were ſome reliques of the Heavenly Image left in* Adam, *by which the Heathens could do ſome good things*. Which, as it is in it ſelf without proof, ſo it contradicts their own aſſertions elſewhere, and gives away their cauſe. For if theſe reliques were of force to enable them to fulfil the Righteous Law of God, it takes away the neceſſity of Chriſts coming, or at leaſt leaves them away to be ſaved without him: unleſs they will ſay, which is worſt of all; *that though they really fulfilled the righteous Law of God, yet God damned them, becauſe of the want of that particular knowledg, while he himſelf withheld all means of their coming to him, from them*; but of this hereafter.

§ III. I might alſo here uſe another argument, from theſe words of the Apoſtle, 1 *Cor.* 2. where he ſo poſitively excludes the Natural man from an underſtanding in the things of God; but becauſe I have ſpoken of that Scripture in the beginning of the Second Propoſition, I will here avoid to repeat what is there mentioned, referring thereunto. Yet becauſe the *Socinians* and others, who exalt the Light of the Natural man, or a natural Light in man, do object againſt this Scripture, I ſhall remove it ere I make an end.

Obj. They ſay, *The Greek word ψυχικὸς ought to be tranſlated* animal, *and not* natural, *elſe*, ſay they, *it* would have been φυσικὸς from which they ſeek to infer, *that it is only the animal Man, and not the rational, that is excluded here, from the diſcerning the things of God.* Which ſhift, without diſputing the word, is eaſily refuted, neither is it any wiſe conſiſtent with the ſcope of the place, for

Friſt, The *animal* life is no other, than that, which Man hath common with other living Creatures, for as he is a meer Man, he differs no otherwiſe from Beaſts, than by the *rational* Property. Now the Apoſtle deduceth his argument in the foregoing Verſes, from this *ſi-*

mile,

mile, that *as the things of a Man cannot be known but by the Spirit of a Man, ſo the things of God no Man knoweth but by the Spirit of God.* But I hope, theſe Men will confeſs unto me, that the things of a Man are not known by the *animal Spirit* only, i. e. by that, which he hath common with the Beaſts; but by the *rational*: So that it muſt be the *rational*, that is here underſtood. Again, the ſubſumption ſhews clearly, that the Apoſtle had no ſuch intent, as theſe Mens gloſs would make him to have; *viz. So the things of God knoweth no Man, but the Spirit of God*, according to their Judgment he ſhould have ſaid, *the things of God knoweth no Man by his animal Spirit, but by his rational Spirit:* for to ſay, *the Spirit of God* here ſpoken of, is no other than the *rational Spirit* of Man, would border upon Blaſphemy, ſince they are ſo often contra-diſtinguiſhed. Again, going on, he ſaith not that they are *rationally*, but *ſpiritually diſcerned.*

Secondly, The Apoſtle throughout this Chapter ſhews how the wiſdom of Man is unfit to Judg the things of God; and ignorant of them. Now ask theſe Men, whether a Man be called a wiſe Man from his *animal* Property, or from his *rational*? If from his rational, then it is not only the *animal*, but even the *rational*, as he is yet in the natural State, which the Apoſtle excludes here; and whom he contradiſtinguiſheth from the *Spiritual*, v. 15. *But the Spiritual man judgeth all things*; this cannot be ſaid of any Man meerly becauſe *rational*, or as he is a Man; ſeeing the Men of greateſt reaſon, if we may ſo eſteem Men, whom the Scripture calls wiſe, as were the Greeks of Old, not only may be, but often are Enemies to the Kingdom of God, while both the *preaching of Chriſt* is ſaid to be *fooliſhneſs* with the wiſe Men of this World, and the *wiſdom of this World*, is ſaid to be *fooliſhneſs with God.* Now whether it be any ways propable, that either theſe wiſe Men, that are ſaid to account the Goſpel fooliſhneſs, are only ſo called with reſpect to their animal Property, and not their rational; or that that wiſdom, that is fooliſhneſs with God, is not meant of the rational, but only the animal property, any rational Man, laying aſide intereſts, may eaſily Judg.

§. IV. I come now to the other part, to wit, that *this evil and corrupt ſeed is not imputed to Infants, until they actually joyn with it.* For this there is a reaſon given in the end of the Propoſition it ſelf, drawn from *Eph.* 2. for theſe *are by nature Children of Wrath, who walk according to the prince of the power of the Air, the Spirit, that now worketh in the children of diſobedience.* Here the Apoſtle gives their evil walking, and not any thing, that is not reduced to act, as a reaſon of their being Children of wrath: and this is ſutable to the whole ſtrain of the

the Gospel, where no man is ever threatned or judged for what iniquity he hath not actually wrought. Such indeed as continue in iniquity, and so do *Homologat* the sins of their Fathers, God will visit the iniquity of the Fathers upon the Children.

Is it not strange then, that men should entertain an opinion so absurd in it self, and so cruel and contrary to the nature, as well of God's mercy, as justice, concerning the which the Scripture is altogether silent? But it is manifest, that Man hath invented this opinion out of self-love and from that bitter Root, from which all errors springs; for the most of Protestants that hold this, having as they fancy, the *absolute decree of Elections* to secure them and their Children; so as they cannot miss of Salvation, they make no great difficulty to send all others, both Old and Young, to hell. For whereas self-love (which always is apt to believe that, which it desires) possesseth them with a hope that their part is secure, they are not solicitous how they leave their Neighbours, which are the far greater part of Mankind, in these inextricable difficultys. The Papists again use this Opinion, as an art to augment the esteem of their Church, and reverence of its Sacraments, seeing they pretend it is washed away by Baptism, only in this they appear to be a little more Merciful, in that they send not these unbaptized infants to Hell, but to a certain *Limbus*; concerning which the Scriptures are as silent as of the other. This then is not only not authorised in the Scriptures, but contrary to the expres tenor of it. The Apostle saith plainly, *Rom.* 4. 15. *Where no Law is, there is no transgression.* And again, 5. 13. *But sin is not imputed, where there is no Law.* Than which Testimonies there is nothing more positive, since to infants there is no Law, seeing as such they are utterly uncapable of it, the Law cannot reach but such as have in some measure, less or more, the exercise of their understanding, which infants have not. So that from thence I thus agree,

Sin is imputed to none, where there is no Law.

But to infants there is no Law:

Therefore *sin is not imputed to them.*

The *Proposition* is the Apostle's own Words, the *Assumption* is thus proved.

Those, who are under a physical impossibiiity of either hearing, knowing, or understanding any Law, where the impossibility is not brought upon them by any act of their own, but is according to the very order of nature appointed by God, to such there is no Law:

But infants are under this physical impossibility.

Therefore, *&c.*

Secondly,

Secondly, What can be more positive than that of *Ezek.* 18. 20. *The Soul that sinneth, it shall die: the Son shall not bear the Fathers Iniquity*? For the Prophet here first sheweth what is the cause of mans Eternal Death, which he saith, is in his *sinning*; and then, as if he purposed expressly to shut out such an opinion, he assures us *the Son shall not bear the Fathers Iniquity*. From which I thus argue,

If the Son bear not the Iniquity of his Father, or of his immediate Parents, far less shall he bear the iniquity of *Adam*:

But the Son shall not bear the Iniquity of his Father:

Therefore, &c.

§. V. Having thus far shewn how absurd this Opinion is, I shall briefly examine the reasons its Authors bring for it.

First, They say *Adam was a publick Person, and therefore all men sinned in him, as being in his loins.* And for this they alledg that of *Rom.* 5. 12. *Wherefore as by one man sin entered into the world, and death by sin; and so Death passed upon all men, for that all have sinned*, &c. *These last words*, say they, *may be translated, in whom all have sinned.* Obj.

To this I answer, That *Adam* is a publick person is not denyed, and that through him there is a seed of sin propagated to all men, which in its own nature is sinful, and inclines men to iniquity; yet will it not follow from thence, that Infants, who joyn not with this Seed, are guilty. As for these words in the *Romans*, the reason of the guilt there alledged is, *for that all have sinned.* Now no man is said to sin, unless he actually sin in his own person, for the Greek words ἐφ' ᾧ may very well relate to θάνατος, which is the neareſt antecedent; so that they hold forth how that *Adam* by his sin, gave an entrance to sin in the world, *and so death entred by sin*, ἐφ' ᾧ i. e. *upon which* [*viz.* occasion] or, *in which* [*viz.* death] *all* others *have sinned*, that is, actually in their own person, to wit, all that were capable of sinning, of which number that infants could not be, the Apostle clearly shews by the following verse, *Sin is not imputed, where there is no Law*: and since, as is above proved, there is no Law to Infants, they cannot be here included. Answ.

Their second Objection is from *Psal.* 51. 5. *Behold I was shapen in Iniquity, and in sin did my mother conceive me. Hence*, they say *it appears, that Infants from their Conception are guilty.* Obj.

How they infer this consequence, for my part, I see not. The iniquity and sin here, appears to be far more ascribable to the Parents than to the Child. It is said indeed, *In sin did my mother conceive me*, not *my mother did conceive me a sinner.* Besides, that so interpreted, contradicts expressly the Scripture before mentioned, in making Children guilty of the sins of their immediate Parents (for of *Adam* there is Answ.

not

not here any mention) contrary to the plain words, *the Son shall not bear the Fathers iniquity.*

Obj. Thirdly, They object that *the wages of sin is death, and that seeing Children are subject to Diseases and Death, therefore they must be guilty of sin.*

Answ. I answer, That these things are a consequence of the fall, and of *Adams* sin, is confessed, but that infers necessarily a guilt in all others that are subject to them, is denyed. For though the whole outward *Creation* suffered a decay by *Adam's* fall, which groans under vanity according to which it is said in *Job*, that *the Heavens are not clean in the sight of God*; yet will it not from thence follow, that the Herbs, Earth, and Trees are sinners.

Next, Death, though a consequent of the fall, incident to mans earthly Nature, is not the wages of sin, in the Saints, but rather sleep, by which they pass from death to life, which is so far from being troublesome and painful to them, as all real punishments for sin are, that the Apostle counts it *gain*: *To me*, saith he, *to die is gain*, *Phil.* 1. 21.

Obj. Some are so foolish, as to make an objection farther, saying, *That if* Adam's *sin be not imputed to those, who actually have not sinned, then it would follow, that all Infants are saved.*

But we are willing, that this supposed absurdity should be the consequence of our Doctrine, rather than that, which it seems, our adversaries reckon not absurd, though the undoubted and unavoidable consequence of theirs, *viz.* that *Many Infants eternally perish, not for any sin of their own, but only for* Adams *iniquity*; where we are willing to let the controversie sist, commending both to the illuminated understanding of the Christian Reader.

This error of our adversaries is both denied and refuted by *Zwinglius*, that eminent Founder of the Protestant Churches of *Zwitzerland*, in his Book *De Baptismo*, for which he is anathematized by the Council of *Trent*, in the fifth Session. We shall only add this information, that we confess then, that a seed of sin is transmitted to all men from *Adam* (although imputed to none, until by sinning they actually joyn with it) in which seed he gave occasion to all to sin, and it is the orignal of all evil actions and thoughts in mens hearts, ἐφ' ᾧ to wit, πάντες, as it is in the 5. of the *Romans*, i. e. *in which death all have sinned.* For this seed of sin is frequently called *Death* in the Scripture, and *the body of death*, seeing indeed it is a *death* to the Life of Righteousness and Holiness. Therefore its seed and its product is called the *old man*, the *old* Adam, in which all sin is; for which cause we use this name to express this sin, and not that of *original sin*, of which phrase the Scripture makes no mention, and

and under which invented and unscriptural Barbarism, this notion of *imputed sin to Infants*, took place among Christians.

The Fifth and Sixth Propositions,

Concerning the Universal Redemption by Christ, and also the saving and Spiritual Light, wherewith every man is inlightned.

The Fifth Proposition.

GOD, *out of his Infinite love*, who delighteth not in the Death of a Sinner, but that all should live and be saved, hath so loved the World, that he hath given his only Son a LIGHT, that whosoever believeth in him shall be saved, *John*, 3. 16. Who inlighteneth every man that cometh into the World, *John* 1. 9. And maketh manifest all things, *that are reprovable*, *Eph.* 5. 12. *And teacheth all Temperance, Righteousness, and Godliness. And this light lighteneth the hearts of all in a day, in order to Salvation, and this is it, which reproves the Sin of all Individuals, and would work out the Salvation of all, if not resisted: nor is it less* Universal, *than the Seed of Sin, being the purchase of his* death, who tasted death for every man, For, as in *Adam* all dye, even so in *Christ* all shall be made alive. 1 *Cor.* 15. 22. Ezek. 18. 32. & 33. 11.

The Sixth Proposition.

According to which Principle (or hypothesis) *all the objections against the* Universality *of* Christs Death, *are easily solved, neither is it needful to recur to the Ministry of Angels, and those other miraculous means, which they say, God useth, to manifest the Doctrine and History of* Christs Passion, *unto such* (*who living in the places of the World, where the outward preaching of the Gospel is unknown*) *have well improved the first and common Grace. For as hence it well follows that some of the old* Philosophers *might have been saved, so also may some* (*who by Providence are cast into those remote parts of the World, where the knowledg of the History is wanting*) *be made partakers of the Divine Mystery, if they receive, and resist not that Grace, a* manifestation whereof is given to every man to profit withal. *This most certain Doctrine being then received, that there is an* Evangelical *and* Saving Light *and* Grace in all, *the universality of the Love and Mercy* 1 Cor. 12. 7

cy of God towards Mankind (both in the Death of his Beloved Son the Lord Jesus Christ, *and in the manifestation of the* Light *in the heart) is established and confirmed, against all the Objections of such as deny it. Therefore* Christ *hath* tasted death for every man, *not only for* all kind of men, *as some vainly talk, but for* every man of all kinds; *the benefit of whose Offering is not only extended to such, who have the distinct outward knowledg of his death and sufferings, as the same is declared in the Scriptures; but even unto those who are necessarily excluded from the benefit of this knowledg, by some inevitable accident: Which knowledg we willingly confess to be very profitable and comfortable, but not absolutely needful unto such, from whom God himself hath withheld it, yet they may be made partakers of the mystery, of his death (though ignorant of the history) if they suffer* his Seed and Light (inlightening their hearts) *to take place* (in which Light communion with the Father and the Son is enjoyed) *so as of wicked men to become holy, and lovers of that Power, by whose inward and secret touches, they feel themselves turned from the Evil to the Good, and learn to* do to others, as they would be done by, *in which Christ himself affirms all to be included. As* They *have then falsly and erroneously taught, who have denyed* Christ *to have dyed for all men, so neither have* They *sufficiently taught the Truth, who affirming him to have died for all, have added the absolute necessity of the outward knowledg thereof, in order to obtain its saving effect. Among whom the* Remonstrants *of* Holland *have been chiefly wanting, and many other assertors of Universal Redemption, in that they have not placed the extent of his Salvation in that Divine and Evangelical Principle of* Light *and* Life, *wherewith* Christ hath inlightened every man that cometh into the World, *which is excellently and evidently held forth in these Scriptures,* Gen. 6. 3. Deut. 30. 14. Joh. 1. 7, 8, 9, 16. Rom. 10. 8. Tit. 2. 11.

HItherto we have considered mans fall'n, lost, corrupted and degenerated condition.

Now it is fit to inquire, *how and by what means he may come to be freed out of this miserable and depraved condition*; which in these two Propositions, is declared and demonstrated, which I thought meet to place together, because of their affinity, The one being as it were, an explanation of the other.

As for that Doctrine which these Propositions chiefly strike at, to wit, *absolute reprobation*; according to which some are not afraid to assert; That God by an eternal and immutable decree, hath predesti-

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nated to Eternal Damnation, the far greater part of Mankind, not considered as made, much less as fall'n, without any respect to their Disobedience or Sin, but only for the demonstrating of the Glory of his Justice: and that for the bringing this about, he hath appointed these miserable Souls necessarily to walk in their wicked ways, that so his justice may lay hold on them: And that God doth therefore not only suffer them to be liable to this misery in many parts of the world, by withholding from them the preaching of the Gospel, and knowledg of Christ; but even in those places where the Gospel is preached, and Salvation by Christ is offered: whom though he publickly invitethem, yet he justly condemns for disobedience, albeit he hath with held from them all Grace, by which they could have laid hold on the Gospel, *viz.* because he hath by a secret will unknown to all men, ordained and decreed (without any respect had to their disobedience or sin) that they shall not obey, and that the offer of the Gospel shall never prove effectual, for their Salvation; but only serve to aggravate and occasion their greater condemnation.

I say, as to this horrible and Blasphemous Doctrine, or cause, is common with many others, who have both wisely, and learnedly, according to Scripture, Reason, and Antiquity refuted it. Seeing then that so much, and so well, is said already against this Doctrine, that little can be superadded, except what hath been said already, I shall be short in this respect. Yet, because it lies so in opposition to my way, I cannot let it altogether pass.

§ I. First, We may safely call this Doctrine a *novelty*, seeing the first Four Hundred Years after Christ there is no mention made of it: for as it is contrary to the Scriptures Testimony, and to the Tenor of the Gospel, so all the Antient Writers, Teachers, and Doctors of the Church pass it over with a profound Silence. The first Foundations of it were laid in the later writings of *Augustin*, who in his heat against *Pelagius*, let fall some expressions, which some have unhappily gleaned up, to the establishing of this error; thereby contradicting the Truth, and sufficiently gain-saying many others, and many more and frequent expressions of the same *Augustine*. Afterwards was this Doctrine fomented by *Dominicus* a Friar, and the Monks of his Order; and at last unhappily taken up by *John Calvin* (otherwise a man in divers respects to be commended) to the great staining of his reputation, and defamation both of the Protestant and Christian Religion: which though it received the Degrees of the Synod of *Dort* for its confirmation, hath since lost ground, and begins to be exploded by most men of Learning and Piety in all Protestant Churches. However

we ſhould not quarrel for the ſilence of the Antients, paucity of its aſſertors, or for the learnedneſs of its Oppoſers, if we did obſerve it to have any real bottom in the writings, or ſayings of Chriſt and the Apoſtles, and that it were not *highly injurious to God himſelf, to Jeſus Chriſt our Mediator and Redeemer, and to the Power, Vertue, Nobility, and Excellency of his Bleſſed Goſpel, and laſtly unto all mankind.*

§. II. First, *It is highly injurious to God*, becauſe it makes him the author of Sin; which of all things is moſt contrary to his nature. I confeſs the aſſertors of this Principle deny this Conſequence, but that is but a pure illuſion, ſeeing it ſo naturally follows from their Doctrin, and is equally ridiculous, as if a man ſhould pertinaciouſly deny that *one* and *two* makes *three*. For if God has decreed that the reprobated ones ſhall periſh, without all reſpect to their evil deeds, but only of his own pleaſure: and if he hath alſo decreed long before they were in being, or in any capacity to do good or evil, that they ſhould walk in theſe wicked waies, by which as by a ſecondary means, they are led to that end, who I pray, is the firſt author and cauſe thereof; but God who ſo willed and decreed? This is as natural a conſequence, as any can be. And therefore, although many of the Preachers of this doctrine have fought out various, ſtrange, ſtrained and intricate diſtinctions, to defend their opinion, and evite this horrid conſequence; yet ſome, and that of the moſt eminent of them, have been ſo plain in the matter, as they have put it beyond all doubt. Of which I ſhall inſtance a few among many paſſages. * *I ſay, that by the ordination and will of God*, Adam *fell. God would have man to fall. Man is blinded by the will and commandment of God. We refer the cauſes of hardening us to God. The higheſt or remote cauſe of hardening is the will of God. It followeth that the hidden counſel of God is the cauſe of hardning.* Theſe are *Calvin's* expreſſions. *a God* (ſaith Beza) *hath predeſtinated not only unto damnation but alſo unto the cauſes of it, whomſoever he ſaw meet. b The degree of God cannot be excluded from the cauſes of corruption. c It is certain,* (ſaith Zanchius) *that God is the Firſt cauſe of obduration. Reprobates are held ſo faſt under Gods Almighty decree, that they cannot but ſin and periſh. d It is the opinion* (ſaith Paræus) *of our Doctors, that God did inevitably decree the temptation and fall of Man. The creature ſinneth indeed neceſſarily by the moſt juſt Judgment of God. Our men do moſt rightly affirm, that the fall of man was neceſſary and inevitable by accident, becauſe of Gods decree. e God* (ſaith Martyr) *doth incline and force the wills of wicked men into great ſins. f God* (ſaith Zwinglius) *moveth the robber to kill. He killeth, God forcing him thereunto. But thou wilt ſay, he is forced*

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* Calv. in cap. 3. Gen. Id. l. Inſt. c. 18. S. 1. Id. lib. de Præd. Idem lib. de provid. Id Inſt. cap. 23. S. 1

a Beza lib. de. præd.

b Id de præd. adart. 1.

c Zanch de excæcat. q. 5. Idem lib. 5 de nat Dei. cap. 2. de præd.

d Paræus lib. 3. de amiſſ. gratiæ. c. 2. ibid. c. 1.

e Martyr. in Rom.

f Zuing. lib. de prov. c. 5.

to sin, I permit truly, that he is forced. g Reprobate Persons (saith Piscator) *are absolutly ordained to this twofold end, to undergo everlasting punishment, and necessarily to sin, and therefore to sin, that they may be justly punished.*

g Resp. ad Vorst. part. 1. p. 120.

If these sayings do not plainly and evidently import, that God *is the Author of Sin*, we must not then seek these Mens opinions from their words, but some way else: it seems as if they had assumed to themselves that monstrous and twofold will they feign of God; one by which they declare their minds openly, and another more secret and hidden, which is quite contrary to the other. Nor doth it at all help them, to say, that man sins willingly, since that willingness, proclivity and propensity to evil is, according to their judgment, so necessarily imposed upon him, that he cannot but be willing, because God hath willed and decreed him so. Which shift is just as if I should take a Child uncapable to resist me, and throw it down from a great precipice, the weight of the Childs body, indeed makes it go readily down, and the violence of the fall upon some rock or stone, beats out its Brains, and kills it. Now then, I pray, though the body of the Child goes willingly down, (for I suppose it as to its mind, is uncapable of any will) and the weight of its body, and not any immediate stroak of my hand, who perhaps am at a great distance, makes it die, whether is the Child or I the proper cause of its death? Let any man of reason judg, if Gods's part be (with them) as great, yea more immediate, in the sins of men, (as, by the testimonies above brought, doth appear) whether doth not this make him not only the Author of sins but more unjust, than the unjustest of men?

§ III. Secondly, *This Doctrine is injurious to God*, because it makes him delight in the death of sinners, yea and to will many to die in their sins, contrary to these Scriptures, *Ezek.* 33. 11. 1 *Tim.* 2. 3. 2 *Pet.* 3. 9. For, if he hath created men only for this very end, that he might show forth his Justice and Power in them, as these men affirm, and for effecting thereof, hath not only with-held from them the means of doing good, but also predestinated the evil, that they might fall into it; and that he inclines and forces them into great sins, certainly he must necessarily delight in their death, and will them to die, seeing against his own will he neither doth nor can do any thing.

§ IV. Thirdly, *It is highly injurious to Christ our Mediator, and to the efficacy and excellency of his Gospel*; for it renders his mediation ineffectual, as if he had not by his sufferings throughly broken down the middle wall, nor yet removed the wrath of God, or purchased the love of God towards all mankind, if it was afore-decreed that it should be of no service to the far greater part of mankind. It is to no pur-

purpose to alledg that the death of Christ was of efficacy enough to have saved all mankind, if in effect its vertue be not so far exended, as to put all mankind into a capacity of Salvation.

Fourthly, It makes the *preaching of the Gospel a meer mock and illusion*, if many of theseto whom it is preached, be by an irrevocable decree excluded from being benefited by it, it wholly makes useless the preaching of Faith and Repentance, and the whole tenor of the Gospel promises and threatnings, as being all relative to a former decree, and means before appointed to such, which because they cannot fail, man needs do nothing but wait for that irresistible snatch, which will come, though it be but at the last hour of his Life, if he be in the decree of Election. And be his diligence and waiting what it can, he shall never attain it, if he belong to the decree of Reprobation.

Fifthly, It makes the *coming of Christ and his propitiatory Sacrifice*, which the Scripture affirms to have been the fruit of Gods love to the world, and transacted for the sins and Salvation of all men, to have been rather a *testimony of Gods wrath to the world, and one of the greatest judgments and severest acts of Gods indignation towards mankind*, it being only ordain'd to save a very few, and for the hardening, obduring, and augmenting the condemnation of the far greater number of men, because they believe not truly in it; the cause of which unbelief again (as the Divines [so called] above assert) is the hidden counsel of God: certainly the coming of Christ was never to them a testimony of Gods love, but rather of his implacable wrath. And if the World may be taken for the far greater number of such as live in it, God never loved the world, according to this Doctrine, but rather hated it greatly, in sending his Son to be crucified in it.

§. V. Sixthly, *This Doctrine is highly injurious to mankind*, for it renders them in a far worse condition than the devils in hell. For these were sometimes in a capacity to have stood, and do suffer only for their guilt; whereas many millions of men are for ever tormented, according to them, for *Adams* sin, which they neither knew of, nor ever were accessary to. It renders them worse than the Beasts of the Field, of whom the Master requires not more than they are able to perform, and if they be killed, death to them is the end of sorrow; whereas man is for ever tormented, for not doing that which he never was able to do. It puts him into a far worse condition than *Pharoah* put the *Israelites:* for though he with-held Straw from them, yet by much labour and pains they could have gotten it. But from men they make God to with hold all means of Salvation, so that they can by no means attain it. Yea they place mankind in that condition, which the

the Poets feign of *Tantalus*, who oppressed with thirst, stands in water up to the chin, yet can by no means reach it with his tongue; and being tormented with hunger, hath Fruit hanging at his very Lips, yet so as he can never lay hold on them with his Teeth; and these things are so near him not to nourish him but to torment him. So do these men, they make the outward Creation of the work of Providence, the smitings of the Conscience, sufficient to convince the Heathens of sin, and to condemn and judg them, but not at all to help them to Salvation. They make the preaching of the Gospel the offer of Salvation by Christ, the use of the Sacraments, of Prayer and good works, sufficient to condemn those they account reprobates within the Church, serving only to inform them to beget a seeming faith and vain hope, yet because of a secret impotency, which they had from their Infancy, all these are wholly ineffectual to bring them the least step towards Salvation, and do only contribute to render their condemnation the greater, and their torments the more violent and intollerable.

Having thus briefly removed this false Doctrin, which stood in my way, because they that are desirous may see it both Learnedly and Piously refuted by many others, I come to the matter of our Proposition, which is, that *God out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, hath sent his only begotten Son into the World, that whosoever believeth in him might be saved*; which also is again affirmed in the sixth Proposition, in these words, *Christ then tasted Death for every Man of all kinds.* Such is the evidence of this Truth, delivered almost wholly in the express words of Scripture, that it will not need much probation. Also, because our assertion herein is common with many others, who have both earnestly and soundly according to the Scripture, pleaded for this Universal Redemption; I shall be the more brief in it, that I may come to that, which may seem more singularly and peculiarly ours.

§ VI. This Doctrin of Universal Redemption, or Christs dying for all Men, is of it self so evident from the Scripture Testimony, that there is scarce found any other Article of the Christian Faith, so frequently, so plainly, and so positively asserted. It is that, which maketh the preaching of Christ to be truly termed the Gospel, or an annunciation of glad tydings to all. Thus the Angel declared the birth and coming of Christ to the Shepherds to be *Luk.* 2. 10. *Behold I bring you good tydings of great joy, which shall be to all People.* He saith not *to a few People.* Now if this coming of Christ, had not brought a possibility of Salvation *to all*, it should rather have been acounted

accounted bad tydings of great sorrow, to most People, neither should the Angel have had reason to have sung *Peace on Earth, and good will towards men*, if the greatest part of mankind had been necessarily shut out from receiving any benefit by it. How should Christ have sent out his to *preach the Gospel to every Creature*, Mark. 16. 15? a very comprehensive Commission! that is *to every Son and Daughter of mankind*. Without all exception, he commands them to Preach *Salvation to all, repentance and remission of sins to all, warning every one, and exhorting every one*, as *Paul* did, *Col.* 1. 28. Now how could they have preached the Gospel *to every Man*, as became the Ministers of Jesus Christ, in much assurance; if Salvation by that Gospel, had not been possible for all, what if some of those had asked them, or should now ask any of these Doctors who deny the Universallity of Christ's death, and yet preached it to all promiscuously, *hath Christ dyed for me?* How can they with confidence give a certain answer to this question? If they give a conditional answer, as their principal obligeth them to do, and say, *If thou repent, Christ hath dyed for thee*, doth not the same question still recur? *Hath Christ dyed for me, so as to make repentance possible for me?* To this they can answer nothing, unless they run in a Circle: whereas *the feet of those, that bring the glad tidings of the Gospel of Peace*, are said to be *beautiful*, for that they preach the *common Salvation*, repentance unto all, offering a door of mercy and hope to all through *Jesus Christ*, who *gave himself a ransom for all*. The Gospel invites *all*: and certainly by the Gospel Christ intended not to deceive and delude the greater part of Mankind, when he invites and cryeth, saying, *Come unto me, all ye that are weary and heavy laden, and I will give you rest*. If *all* then ought to seek after him, and to look for Salvation by him, he must needs have made *Salvation Possible* to *all*: for who is bound to seek after that, which is impossible? Certainly it were a mock of men, to bid them do so. And such as deny, that by the death of Christ, *Salvation* is made *possible* to *all men*, do most blasphemously make God mock the World, in giving his servants a commission to preach the Gospel of Salvation unto *all*, while he hath before decreed, that it shall not be possible for them to receive it. Would not this make the Lord to send forth his servants with a *lye in their Mouth*, which were Blasphemous to think, commanding them to bid *all* and *every one* believe, that Christ died for them, and had purchased life and Salvation? Whereas it is no such thing, according to the forementioned Doctrin. But seeing Christ after he arose, and perfected the work of our Redemption, gave a commission to preach Repentance, remission of Sins, and Salvation

vation to all; it is manifeſt, that he *dyed for all.* For he, that hath Commiſſionated his ſervants thus to Preach, is a *God of Truth*, and no Mocker of poor Mankind, neither doth he require any of Man, that, which is ſimply impoſſible for him to do; for that *no Man is bound to do that, which is impoſſible*, is a principle of Truth ingraven in every mans mind. And ſeeing he is both a moſt Righteous and Merciful God, it cannot at all ſtand neither with his juſtice nor mercy, to bid ſuch men repent or believe, to whom it is impoſſible.

§ VII. Moreover, if we regard the Teſtimony of the Scripture in this matter, where there is not one Scripture which I know of, that affirmeth Chriſt not to dye for all, there are divers, that poſitively and expreſly aſſert he did, as 1 Tim. 2. 1, 3, 4, 6. *I exhort therefore, that firſt of all Supplications, Prayers, Interceſſions, and giving of thanks be made for all men, &c. for this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved and to come to the knowledg of the Truth, who gave himſelf a ranſome for all, to be teſtified in due time.* Except we will have the Apoſtle here to aſſert quite another thing then he intended, there can be nothing more plain to confirm what we have aſſerted. And this Scripture doth well anſwer to that manner of arguing, which we have hitherto uſed: For firſt the Apoſtle here recommends them to *pray for all men.* And to obviate ſuch an objection, as if they had ſaid, with our Adverſaries, *Chriſt prayed not for the World, neither willeth he us to pray for all, becauſe he willeth not that all ſhould be ſaved, but hath ordained many to be damned, that he might ſhew forth his Juſtice in them.* He obviates I ſay, ſuch an Objection, telling them that *it is good and acceptable in the ſight of God, who will have all men to be ſaved.* I deſire to know what can be more expreſly affirmed, or can any two Propoſitions be ſtated in terms more contradictory than theſe two, *God willeth not ſome to be ſaved, and God willeth all men to be ſaved, or God will have no man Periſh.* If we believe the laſt, as the Apoſtle hath affirmed, the firſt muſt be deſtroyed; ſeeing of contradictory Propoſitions, the one being placed, the other is deſtroyed. Whence, to conclude, he gives us a reaſon of his willingneſs that all men ſhould be ſaved, in theſe words, *who gave himſelf a ranſom for all*, as if he would have ſaid, ſince Chriſt died for all, ſince he gave himſelf a ranſom for all, therefore he will have all men to be ſaved. This Chriſt himſelf gives as the reaſon of God's love to the World, in theſe words, *John* 3. 16. *God ſo loved the World, that he gave his Only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life.* Compared with 1 *John* 4. 9. This [*whoſoever*] is an indefinit term, from

which no man is excluded. From all which then I thus argue,

Arg. For whomsoever it is Lawful to pray, to them Salvation is possible:

But it's lawful to pray, for every individual man in the whole World.

Therefore Salvation is possible unto them.

I prove the *major propositon* thus,

No man is bound to pray for that which is impossible to be attained.

But every man is bound and commanded to pray for all men.

Therefore it is not impossible to be obtained.

I prove also this Proposition further, thus:

No man is bound to pray, but in Faith.

But he that prayeth for that, which he judges simply impossible to be obtained, cannot pray in Faith.

Therefore, *&c.*

Again,

That which God willeth, is not impossible:

But God willeth all men to be saved:

Therefore it is not impossible.

And Lastly,

These for whom our Saviour gave himself a ransom, to such Salvation is possible.

But our Saviour gave himself a ransom for all:

Therefore Salvation is possible unto them.

§ VIII. This is very positively affirmed, *Heb.* 2. 9. in these words, *But we see Jesus, who was made a little lower than the Angels, for the suffering of Death crowned with Glory and Honour, that he by the Grace of God might taste Death for every man.* He that will but open his eyes, may see this Truth here asserted; if he tasted Death for every man, than certainly there is no man for whom he did not tast death, then there is no man who may be made a sharer of the benifit of it; for *he came not to condemn the World, but that the World through him might be saved*, John 3. 17. *He came not to judg the World but to save the World*, John 12. 47. Whereas according to the Doctrine of our Adversaries, he behoved to come to condemn the World, and judg it, and not that it might be saved by him, or to save it: for if he never came to bring Salvation to a greater part of mankind, but that his coming, though it could never do them good, yet shall augment their condemnation, from thence it necessarily follows, that he came not of intention to save, but to judg and condemn the greater part of the World, contrary to his own expres Testimony, and as the

the Apostle *Paul*, in the words above cited,, doth assert affirmatively, *that God willeth the Salvation of all*, so doth the Apostle *Peter* assert negatively, *that he willeth not the perishing of any*, 2 Pet. 3. 9. *The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.* And this is Correspondent to that of the Prophet *Ezekiel*, 33. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* If it be safe to believe God, and trust in him, we must not think that he intends to cheat us, by all these expressions through his Servants; but that he was in good earnest, and that this will and desire of his hath not taken effect, the blame is on our parts, as shall be after spoken of, which could not be, if so be we never were in any capacity of Salvation, or that Christ had never died for us, but left us under an impossibility of Salvation, what means all those earnest invitations? all those serious expostulations? all those regreting contemplations? wherewith the Holy Scriptures are full, as, *Why will ye dye, O House of Israel! Why will ye not come unto me, that ye might have Life? I have waited to be gracious unto you: I have sought to gather you: I have knocked at the door of your Hearts: Is not your destructions of your selves? I have called all the day long.* If men, who are so invited, be under no capacity of being saved, if Salvation be impossible unto them, shall we suppose God in this, to be no other, but like the Author of a Romance, or the Master of a Comedy, who amuses and raises the various Affections and Passions of his Spectators, by divers and strange Accidents, sometimes leading them into Hope, and sometimes into Despair, all those actions in effect being but a pure Illusion, while he hath appointed what the conclusion of all shall be?

Thirdly, this Doctrine is abundantly confirmed by that of the Apostle, 1 *John* 2. 1, 2. *And if any man sin, we have an Advocate with the Father Jesus Christ the Righteous. And he is the Propitiation for our Sins, and not for ours only, but also for the sins of the whole World.* The way which our Adversaries take to evite this Testimony, is most foolish and ridiculous. *The* [*World*] *here* say they, *is the World of Believers.* For this Commentary we have nothing, but their own assertion, and so while it manifestly destroys the Text, may be justly rejected. For first, let them shew me if they can, in all the Scripture, where the [*whole world*] is taken for *Believers* only; I shall shew them where it is many times taken for the quite contrary, as *the world knows me not, the world receives me not. I am not of this world.* Be-

ſides all theſe Scriptures, *Pſal.* 17. 14. *Iſa.* 13. 11. *Matth.* 18. 1. *John* 7. 7, 8. 26. 12. 19. 14. 17. 15. 18, 19. 17. 14. 18. 20. 1 *Cor.* 1. 21. 2. 12. 6. 2. *Gal.* 6. 14. *Jam.* 1. 27. 2 *Pet.* 2. 20. 1 *Joh.* 2. 15. 3. 1. and 4. 4, 5. and many more. Secondly, the Apoſtle, in this very place, contradiſtinguiſheth the *World* from the *Saints*, thus, *And not for ours only, but for the ſins of the whole world.* What means the Apoſtle by [*ours*] here? Is not that the ſins of Believers? Was not he one of thoſe Believers? And was not this an univerſal Epiſtle written to all the Saints, that then were? So that, according to theſe mens comment, there ſhould be a very unneceſſary and fooliſh redundancy in the Apoſtles words; as if he had ſaid, *he is a Propitiation not only for the ſins of all Believers, but for the ſins of all Believers.* Is not this to make the Apoſtles words void of good ſenſe? Let them ſhew us, where ever there is ſuch a manner of ſpeaking in all the Scripture; where any of the Pen-men firſt name the *Believers* in *concreto* with themſelves, and then contradiſtinguiſh them from ſome other whole world of Believers. That [*whole World*] if it be of Believers, muſt not be the world we live in. But we need no better interpreter for the Apoſtle than himſelf, who uſes the very ſame expreſſion and phraſe, in the ſame Epiſtle, c. 5. 19. ſaying, *We know that we are of God, and the whole world lieth in wickedneſs:* there cannot be found in all the Scripture two places, which run more parallel, ſeeing in both, the ſame Apoſtle, in the ſame Epiſtle, to the ſame perſons, contradiſtinguiſheth himſelf, and the Saints, to whom he writes, from the whole world, which according to theſe mens commentary, ought to be underſtood of Believers, as if *John* had ſaid, *We know particular Believers are of God, but the whole World of Believers lieth in wickedneſs.* What abſurd wreſting of Scripture were this? And yet it may be as well pleaded for as the other, for they differ not at all, ſeeing then that the Apoſtle *John* tells us plainly, that Chriſt not only died for him, and for the Saints and Members of the Church of God, to whom he wrote, but for the *whole world.* Let us then hold it for a certain and undoubted Truth, notwithſtanding the cavils of ſuch as oppoſe.

This might alſo be proved from many more Scripture teſtimonies, if it were at this ſeaſon needful. All the *Fathers*, ſo called, and *Doctors* of the Church, for the firſt four centuries preached this Doctrin, according to which they boldly held forth the Goſpel of Chriſt, and efficacy of Death, inviting and intreating the Heathens to come and be partakers of the benefits of it, ſhewing them, how there was a door open for them *all* to be ſaved, through Jeſus Chriſt; not telling them that God had predeſtinated any of them to Damnation, or had made

made Salvation impossible to them, by with-holding Power and Grace, necessary to believe from them. But of many of their sayings, which might be alledged, I shall only instance a few.

Austin, on the 95 *Psalm*, saith, 'The Blood of Christ is of no 'less value than the whole World.

Prosper ad *Gall.* c. 9. 'The redeemer of the World gave his blood 'for the World, and the World would not be redemed, because 'the darkness did not receive the Light. He that saith, the Saviour 'was not crucified for the redemption of the whole World, looks 'not to the vertue of the Sacrament, but to the part of Infidels, 'since the blood of our Lord Jesus Christ is the price of the whole 'World, from which redemption they are strangers, who either de-'lighting in their captivity would not be redeemed, or after they 'were redeemed, returned to the same servitude.

The same *Prosper*, in his answer to *Vencentius*'s first objection. 'See-'ing therefore because of one common nature, and cause in Truth; 'undertaken by our Lord, all are rightly said to be redeemed, and 'nevertheless all are not brought out of Captivity; the property of 'Redemption, without doubt, belongeth to those from whom the 'Prince of this World is shut out, and now are not vessels of the de-'vil, but Members of Christ, whose Death was so bestowed upon 'mankind, that it belonged to the Redemption of such, who are not 'to be regenerated. But so, that which was done by the Exam-'ple of one for all, might by a singular mystery, be celebrated in e-'very one. For the Cup of Immortality, which is made up of our 'Infirmity and the Divine Power, hath indeed that in it, which may 'profit all, but if it be not drunk, it doth not heal.

The Author *de vocat. Gentium*, lib. 11. cap. 6. 'There is no cause 'to doubt, but that our Lord Jesus Christ died for Sinners and wick-'ed Men, and if there can be any found, who may be said not to be 'of this number, Christ hath not died for all, he made himself a 'Redeemer for the whole World.

Chrysostom, on the 1. chap. of *John*. 'If he inlightens every man 'coming into the World, how comes it, that so many men remain 'without Light? For all do not so much as acknowledg Christ, how 'then doth he inlighten every Man? he illuminates indeed so far as in 'him is, but if any of their own accord, closing the eyes of their 'mind, will not direct their eyes unto the beams of this Light, the 'cause that they remain in darkness is not from the nature of the 'Light, but through their own malignity, who willingly hav e ren-'dred themselves unworthy of so great a gift. But why believed 'they not? Because they would not. Christ did his part. The

The *Arelatenſian* Synod, held about the year 490, 'Pronounced 'him accurſed, who ſhould ſay that Chriſt hath not dyed for all, or 'that he would not have all men to be ſaved.

Ambr. on *Pſal.* 118. Serm. 8. 'The myſtical Sun of Righteouſneſs 'is ariſen to all, he came to all, he ſuffered for all, and roſe again 'for all. And therefore he ſuffered, that he might take away the Sin 'of the World: But if any one believed not in Chriſt, he bros him-'ſelf of this general Benefit, even as if one by cloſing the Windows, 'ſhould hold out the Sun-beams; the Sun is not therefore not ariſen 'to all, becauſe ſuch a one hath ſo robbed himſelf of its heat: But 'the Sun keeps its Prerogative, it is ſuch a ones imprudence, that he 'ſhuts himſelf out from the common benefit of the Light.

The ſame Man in his 11 Book of *Cain* and *Abel*, cap. 13. ſaith; 'Therefore he brought unto all, the means of Health, that whoſoe-'ver ſhould Periſh, may aſcribe to himſelf the cauſes of his Death, 'who would not be cured, when he had the remedy, by which he 'might have eſcaped.

§ IX. Seeing then that this Doctrin of the Univerſality of Chriſt's death is ſo certain and agreeable to the Scripture Teſtimony, and to the ſenſe of the pureſt Antiquity, it may be wondered how ſo many, ſome whereof have been eſteemed not only learned, but alſo pious, have been capable to fall into ſo groſs and ſtrange an errour. But the cauſe of this doth evidently appear, in that the way and method, by which the vertue and efficacy of this death is communicated to all men, hath not been rightly underſtood; or indeed hath been erroneouſly affirmed. The *Pelagians*, aſcribing to all man's will and nature, denyed man to have any ſeed of ſin conveighed to him from *Adam*. And the *Semi-Pelagians* making Grace as a Gift following upon Man's merit or right improving of his nature, according to their known Principle, *Facienti quod in ſe eſt, Deus non denegat gratiam.*

This gave *Auguſtine*, *Proſper*, and ſome others occaſion, labouring, in oppoſition to theſe Opinions, to magnifie the Grace of God, and paint out the corruption of Man's Nature, (as the Proverb is, of thoſe that ſeek to make ſtraight a crooked ſtick) to incline to the other extream. So alſo the Reformers, *Luther*, and others, finding among other errors, the ſtrange Expreſſions, uſed by ſome of the Popiſh Scholaſticks, concerning Free-will, and how much the tendency of their Principles is to exalt Man's Nature, and leſſen Gods Grace, having all thoſe ſayings of *Auguſtine* and others, for a pattern; through the like miſtake run upon the ſame extreme. Tho afterwards the *Lutherans* ſeeing how far *Calvin* and his followers drove this matter, (who

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as a Man of subtile and profound judgment, foreseeing where it would land, resolved above-board to assert, that God had decreed the means as well as the end (and therefore had ordained men to sin, and excites them thereto, which he labours earnestly to defend) and that there was no avoiding the making God the Author of sin, thereby received occasion to discern the fallity of this Doctrin, and disclaimed it; as appears by the latter writings of *Melancthon*, and the *Monpelgartension* Conference, where *Lucas Osiander*, one of the Collocutors, terms it *impious*, calls it a making God the Author of Sin, and a horrid and horrible Blasphemy. Yet, because none of those who have asserted this Universal Redemption, since the Reformation, have given a clear distinct and satisfactory testimony, how it is communicated to all, and so have fall'n short of fully declaring the perfection of the Gospel Dispensation; others have been thereby the more strengthened in their errors. Which I shall illustrate by one singular example.

The *Arminians* and other assertors of universal Grace, use this as a chief Argument.

That which every man is bound to believe is true:
But every man is bound to believe that Christ died for them.
Therefore, &c.

Of this Argument the other party deny the *Assumption*, saying, that *they who never heard of Christ, are not obliged to believe in him, and seeing the Remonstrants* (as they are commonly called) *do generally themselves acknowledge, that without the outward knowledg of Christ there is no Salvation*; that gives the other yet party a stronger Argument for their precise decree of Reprobation. *For*, say they, *seeing we all see really and in effect, that God hath with-held from many Generations, and yet from many Nations, that Knowledg which is absolutely needful to Salvation, and so hath rendered it simply impossible unto them, why may he not as well withhold the Grace necessary to make a saving application of that Knowledg where it is preached? For there is no ground to say, that this were injustice in God, or impartiality, more than his leaving those others in utter ignorance; the one being but a with-holding Grace to apprehend the object of Faith, the other a with drawing the object it self.* For answer to this, they are forced to draw a conclusion from their former *Hypothesis* of Christ's dying for all, and God's mercy and justice, saying, that *if these Heathens, who live in these remote places, where the outward knowledg of Christ is not, did improve that common knowledg they have, to whom the outward Creation is for an object of Faith, by which they may gather that there is a God, then the Lord would, by some Providence, either send an Angel to tell them of Christ, or conveigh the Scripture to them, or*

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bring them some way to an opportunity to meet with such as might inform them. Which, as it gives alwayes too much to the power and strength of mans will and nature, and savours a little of *Socinianism* and *Pelagianism*, or at least of *Semi-pelagianism*, so, since it is only built upon probable conjectures, neither hath it evidence enough to convince any, strongly tainted with the other Doctrin, nor yet doth it make the equity and wonderful Harmony of Gods Mercy and Justice towards *all*, so manifest to the understanding. So that I have often observed, that these assertors of Universal Grace, did far more pithily and strongly overturn the false Doctrine of their Adversaries, then they did establish and confirm the truth and certainty of their own. And though they have proof sufficient from the Holy Scriptures to confirm the Universality of Christ's Death, and that none are precisely, by any irrevocable decree, excluded from Salvation, yet I find when they are expressed, in the respects above mentioned, to shew how God hath so far equally extended the capacity to partake of the benefit of Christ's Death unto all, as to communicate unto them a sufficient way of so doing, they are somewhat in a strait, and are put more to give us their conjectures, from the certainty of the former presuppose Truth, to wit, (that because Christ hath certainly dyed for all, and God hath not rendred Salvation impossible to any, therefore there must be some way or other, by which they may be saved, which must be by improving some common Grace, or by gathering from the works of Creation and Providence) then by really demonstrating, by convincing, and Spiritual Arguments, what that way is.

§. X. It falls out then, that as Darkness, and the great Apostasie, came not upon the Christian World all at once, but by several degrees, one thing making way for another, until that thick and gross vail came to be overspread, wherewith the Nations were so blindly covered, from the seventh and eighth, until the sixteenth Centuries, even as the Darkness of the Night, comes not upon the outward Creation at once, but by degrees, according as the Sun declines in each Horizon; so neither did that full and clear Light and Knowledg of the glorious Dispensation, of the Gospel of Christ, appear all at once, the work of the first Witnesses being more to testifie against, and discover the abuses of the Apostasie, than to establish the Truth in purity. He that comes to build a new City, must first remove the old Rubbish, before he can see to lay a new Foundation; and he that comes to a House greatly polluted and full of Dirt, will first sweep away and remove the Filth, before he put up his own good and new Furniture. The dawning of the day dispells the Darkness

Darkness, and makes us see the things, that are most conspicuous; but the distinct discovering and discerning of things, so as to make a certain and perfect observation, is reserved for the arising of the Sun, and its shining in full brightness. And we can, from a certain Experience, boldly affirm, that the not waiting for this, but building among, yea, and with the old popish rubbish, and setting up, before a full purgation hath been to most Protestants the foundation of many a mistake, and an occasion of unspeakable hurt. Therefore the Lord God, who, as he seeth meet, doth communicate and make known to man, the more full evident and perfect knowledg of his everlasting Truth, hath been pleased to reserve the more full discovery of this glorious and Evangelical Dispensation to this our Age (albeit divers testimonies have thereunto been born by some noted men in several Ages, as shall hereafter appear) and for the greater augmentation of the Glory of his Grace, that no man might have whereof to boast, hath raised up a few despicable and illiterate men, and for the most part Mechanicks, to be the Dispensators of it, by which Gospel, all the scruples, doubts, hesitations and objections above mentioned, are easily and evidently answered, and the justice as well as mercy of God, according to their Divine and Heavenly Harmony, are exhibited, established and confirmed, according to which certain Light and Gospel, as the knowledge thereof hath been manifested to us, by the Revelation of Jesus Christ in us, fortified by our own sensible experience, and sealed by the testimony of the Spirit in our Hearts; we can confidently affirm, and clearly evince, according to the testimony of the Holy Scriptures, the following points:

§. XI. First, That *God*, who out of his infinite love, sent his Son the Lord Jesus Christ into the World, who tasted Death for every man, *hath given to every man*, whether *Jew* or *Gentile*, *Turk* or *Scythian*, *Indian*, or *Barbarian*, of whatsoever Nation, Countrey, or Place, *a certain day or time of visitation*, *during which day or time*, *it is possible for them to be saved*, *and to partake of the Fruit of Christs Death.*

Secondly, *That for this end God hath communicated and given unto every man*, *a measure of the Light of his own Son*, *a measure of Grace*, *or a measure of the Spirit*; which the Scripture expresses by several names, as sometimes of *the Seed of the Kingdom*, Mat. 13. 18. 19. *The Light that makes all things manifest*, Eph. 5. 13. *The Word of God*, Rom. 10. 18. or *Manifestation of the Spirit given to profite withal*, 1 Cor. 12. 7. *a Talent*, Mat. 25. 15. *a little Leaven*, *The Gospel preached in every Creature*, Col. 1. 23.

Thirdly, *That God*, *in and by this Light and Seed*, *invites*, *calls*, *exhorts*

exhorts, and ſtrives with every man, in order to ſave them; which, as it is received and not reſiſted, works the Salvation of *all*, even of thoſe who are ignorant of the Death and Sufferings of Chriſt, and of *Adam*'s Fall, both by bringing them to a ſenſe of their own miſery, and to be ſharers in the Sufferings of Chriſt inwardly, and by making them partakers of his Reſurrection, in becoming Holy, Pure, and Righteous, and recovered of their ſins; by which alſo are ſaved they that have the knowledg of Chriſt outwardly, in that it opens their underſtanding, rightly to uſe and apply the things delivered in the Scriptures, and to receive the ſaving uſe of them. But *that this may be reſiſted and rejected in both, in which then God is ſaid to be reſiſted and preſſed down, and Chriſt to be again crucified, and put to open ſhame, in and among men*, and to to thoſe as thus reſiſt and refuſe him, he becomes their condemnation.

Firſt then, according to this Doctrine, *the Mercy of God is excellently well exhibited*, in that none are neceſſarily ſhut out from Salvation, and his Juſtice *is* demonſtrated, in that he condemns none, but ſuch to whom he really made offer of Salvation, affording them the means ſufficient thereunto.

Secondly, This Doctrin, if well weighed, will be found to be the *Foundation of Chriſtianity, Salvation, and Aſſurance.*

Thirdly, It agrees and anſwers *with the whole tenor of the Goſpel Promiſes and Threats, and with the Nature of the Miniſtry of Chriſt*, according to which the Goſpel, Salvation, Repentance is commanded to be preached to every Creature, without reſpect of Nations, Kindreds, Families or Tongues.

Fourthly, *It magnifies and commends the merits and death of Chriſt*, in that it not only accounts them ſufficient to ſave all, but declares them to be brought ſo nigh unto all as thereby to be put into the neareſt capacity of Salvation.

Fifthly, *It exalts above all, the Grace of God*, to which it attributeth all good, even the leaſt and ſmalleſt actions, that are ſo, aſcribing thereunto not only the firſt beginnings and motions of good, but alſo the whole converſion and ſalvation of the Soul.

Sixthly, *It contradicts, overturns and enervates the falſe Doctrine of the* Pelagians, Semi-Pelagians, Socinians *and others*, who exalt the Light of Nature, the liberty of mans will, in that it wholly excludes the natural man from having any place or portion in his own Salvation, by any acting, moving, or working of his own, until he be firſt quickned, raiſed up and acted by God's Spirit.

Seventhly, *As it makes the whole Salvation of Man ſolely and alone to depend upon God, ſo it makes his condemnation wholly, and in every re-*

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spect, to be of himself, in that he refused, and resisted somewhat, that from God wrestled and strove in his heart; and forces him to acknowledg God's just Judgment, in rejecting him, and forsaking of him.

Eighthly, *It takes away all ground of Despair*, in that it gives every one ground of hope and certain assurance, that they may be saved; *neither doth feed any in security*, in that none are certain how soon their day may expire, and therefore it is a constant incitement and provocation, and lively incouragement to every man, to forsake evil, and close with that which is good.

Ninthly, *It wonderfully commends as well the certainty of the Christian Religion, among Infidels, as it manifests its own verity to all*, in that its confirmed and established by the experiences of all men, seeing there was never yet a man found in any place of the Earth, however barbarous and wild, but hath acknowledged that at some time or other, less or more, he hath found somewhat in his heart, reproving him for some things evil, which he hath done, threatning a certain horror, if he continued in them, as also promising and communicating a certain peace and sweetness, as he hath given way to it, and not resisted it.

Tenthly, *It wonderfully sheweth the excellent Wisdom of God*, by which he hath made the means of Salvation so universal and comprehensive, that it is not needful to recur to those miraculous and strange ways: seeing according to this most true Doctrine, the Gospel reacheth all, of whatsoever condition, age, or nation.

Eleventhly, *It is really, and effectively*, though not in so many words, yet by deeds; *established and confirmed by all the Preachers, Promulgators and Doctors of the Christian Religion, that ever were, or now are, even by those, that otherways in their judgment, oppose this Doctrine*; in that they all, wherever they have been, or are, or whatsoever people, place, or Country they come to, do preach to the people, and to every individual among them, that they may be saved, intreating and desiring them to believe in Christ, who hath died for them: so that what they deny in the general, they acknowledg of every particular: there being no man to whom they do not preach, in order to Salvation, telling him, *Jesus Christ* calls and wills him to believe and be Saved, and that if he refuse, he shall therfore be condemned, and that his condemnation is of himself; such is the Evidence and Virtue of Truth, that it constrains its Adversaries, even against their wills, to plead for it.

Lastly, According to this Doctrine, the former *argument* used by the *Armenians*, and *evited* by the *Calvinists*, concerning every mans

being bound to believe, that *Christ* died for him, is, by altering the assumption, *rendred invincible*: thus,

That, which every man is bound to believe is true:
But every man is bound to believe, that God is merciful unto him:
Therefore, &c.

This assumption no man can deny, seeing *his mercys* are said to be *over all his works.* And herein, the Scripture every way declares the mercy of God to be, in that he invites and calls Sinners to Repenance, and hath opened a way of Salvation for them; so that, though those men be not bound to believe the History of Christ's Death and Passion, who never came to know of it, yet they are bound to believe, that God will be merciful to them, if they follow his ways, and that he is merciful unto them, in that he reproves them for evil, and incourages them to good. Neither ought any man to believe, that God is unmerciful to him, or that he hath from the beginning ordained him to come into the World, that he might be left to his own evil inclinations, and so do wickedly as a means appointed by God, to bring him to eternal Damnation; which were it true, as our Adversaries affirm it to be of many thousands, I see no reason why a man might not believe, for certainly a man may believe the Truth.

As it manifestly appears, from the thing it self, that these good and excellent consequences follow, from the belief of this Doctrine, so from the probation of them it will yet more evidently appear. To which before I come, it is requisite to speak somewhat, concerning the state of the controversie, which will bring great Light to the matter. For, from the not right understanding of a matter, under debate, sometimes both arguments on the one hand, and objections on the other, are brought, which do no way hit the case; and hereby also our sense and judgment therein will be more fully understood and opened.

§ XII. First then, by this *day and time of Visitation*, which we say God gives unto all, during which they may be saved, *we do not understand the whole time of every mans Life*, though to some it may be extended even to the very Hour of Death; as we see in the example of the Thief converted upon the Cross: but, *such a season at last as sufficiently exonereth God of every mans condemnation*, which to some may be sooner, and to others latter, according as the Lord in his Wisdom sees meet. So that, many men may out-live this day, after which there may be no possibility of Salvation to them, and God justly suffers them to be hardened, as a just punishment of their unbelief, and even raises them up, as Instruments of Wrath, and makes them a

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Scourge one againſt another. Whence, to men in this condition, may be fitly applied thoſe Scriptures, which are abuſed, to prove *that God incites men neceſſarily to ſin*: this is notably expreſs'd by the Apoſtle, *Rom.* 1. from ver. 17. to the end, but eſpecially ver. 28. *And even as they did not like to retain God in their knowledg, God gave them up to a reprobate mind, to do thoſe things which are not convenient.* That many may out live this day of Gods gracious viſitation unto them, is ſhewn by the Example of *Eſau*, *Heb.* 12. 16. 17. who *ſold his Birth right*, ſo he had it once, and was capable to have kept it; but afterwards when he would have inherited the Bleſſing he was rejected. This appears alſo by Chriſts weeping over *Jeruſalem*, *Luke* 19. 42. ſaying, *If thou hadſt known in this thy day, the things that belong unto thy peace, but now they are hid from thine Eyes.* Which plainly imports a time, when they might have known them, which now was removed from them, though they were yet alive; but of this more ſhall be ſaid hereafter.

§ XIII. Secondly, *By this Seed, Grace and Word of God, and Light, wherewith we ſay, every man is enlightened*, and hath a meaſure of it, which ſtrives with them, in order to ſave them; and which may, by the ſtubbornneſs and wickedneſs of mans will, be quenched, bruiſed, wounded, preſſed down, ſlain and crucified: *We underſtand not the proper Eſſence and Nature of God, preciſely taken, which is not deviſible into parts and meaſures*, as being *a moſt pure, ſimple Being, void of all compoſition or diviſion*, and therefore can neither be reſiſted, hurt, wounded, crucified, or ſlain, by all the efforts and ſtrength of men: *But we underſtand a Spiritual, Heavenly, and inviſible Principle, in which God, as Father, Son, and Spirit, dwells*; a meaſure of which Divine and Glorious Life, is *in all men*, as a *Seed*, which of its own nature, draws, invites, and inclines to God; and this we call *Vehiculum Dei*, or *the Spiritual Body of Chriſt, the Fleſh and Blood of Chriſt, which came down from Heaven*, of which all the Saints do feed, and are thereby nouriſhed unto Eternal Life. And, as every unrighteous Action is witneſſed againſt, and reproved by this Light and Seed, ſo by ſuch actions it is hurt, wounded, and ſlain, and reſiles or flees from them, even as the Fleſh of Men flees from that which is of a contrary nature to it. Now, becauſe it is never ſeparated from God nor Chriſt, but where ever it is, God and Chriſt are as wrapped up therein. Therefore, and in that reſpect, as it is reſiſted, God is ſaid to be reſiſted; and where it is born down, God is ſaid to be preſſed, as a Cart under ſheaves, and Chriſt is ſaid to be ſlain and crucified. And, on the contrary, as this Seed is received in the *heart*, and ſuf-

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fered to bring forth its natural and proper effect, Christ comes to be formed and raised, of which the Scripture makes so much mention, calling it *the New Man*, *Christ within*, *the hope of Glory*. This is that Christ within, which we are heard so much to speak and declare of, every where preaching him up, and exhotting People to believe in the *Light*, and obey it, that they may come to know *Christ* in them, to deliver them from all sin.

But by this we do not at all intend either to *equal our selves* to that Holy Man the Lord Jesus Christ, who was born of the Virgin *Mary*, in whom all the fulness of the Godhead dwell bodily, nor *to destroy the reality of his present Existence*, so neither do we, as some have falsly caluminated us. For, though we affirm that Christ dwells in us, yet not immediately, but mediately, as he is in that *Seed*, which is *in* us, whereas he, to wit, the *Eternal Word*, which was with God, and was God, dwelt immediately in that Holy Man. He then is as the Head, and we as the Members; he the Vine, and we the Branches. Now, as the Soul of Man dwells otherwayes, and in a far more immediate manner, in the Head, and in the Heart, than in the Hands, or Legs. And as the Sap, Vertue and Life of the Vine lodgeth far otherwise in the Stock and Root, than in the Branches; so God dwelleth otherwise in the Man Jesus, than in us. We also freely reject the Heresie of *Appollonarius*, who denyed him to have any Soul, but said, the Body was only acted by the God-head. As also the error of *Eutyches*, who made the Manhood to be wholly swallowed up of the Godhead; wherefore, as we believe he was a true and real man, so we also believe, that he continues so to be glorified in the Heavens, in Soul and Body, by whom God shall judge the World, in the great and general day of Judgment.

§. XIV. Thirdly, *We understand not this Seed, Light or Grace, to be an accident, as most men ignorantly do, but a real Spiritual Substance*, which the Soul of man is capable to feel and apprehend, from which that real, Spiritual, inward Birth in Believers arises, called the *New Creature*, the *new Man in the Heart*. This seems strange to carnal minded men, because they are not acquainted with it; but we know it, and are sensible of it, by a true and certain experience, though it be hard for man in his natural wisdom to comprehend it, until he come to feel it in himself, and if he should, holding it in the mear notion, it would avail him little. Yet we are able to make it appear to be true, and that our Faith, concerning it, is not without a solid ground: for it is in, and by this inward and substantial Seed in our Hearts, as it comes to receive nourishment, and to have a birth or geniture

geniture *in* us, that we come to have those Spiritual Senses raised, by which we are made capable of tasting, smelling, seeing and handling the things of God. For a man cannot reach unto those things by his natural Spirit and Senses, as is above declared.

Next, we know it to be a *Substance*, because it subsists *in* the hearts of wicked men, even while they are in their wickedness, as shall be hereafter proved at large. Now no *accident* can be in a *subject*, without it give the subject its own denomination, as where whiteness is in a subject, there the subject is called white. So we distinguish betwixt *Holiness*, as it is an *accident*, which denominates man so, as the Seed receives a place *in* him, and betwixt this *Holy substantial Seed*, which many times lies *in* man's heart, as a naked grain in a stony ground. So also, as we may distinguish betwixt Health and Medicine; Health cannot be in the Body, without the Body be called Healthful, because Health is an accident, but Medicine may be in a Body that is most unhealthful, for that it is a substance. And, as when a Medicine begins to work, the Body may in some respect be called healthful, and in some respect unhealthful; so we acknowledg, as this Divine Medicine receives place *in* Mans Heart, it may denominate him in some part holy and good, though there remain yet a corrupted unmortified part, or some part of the evil humours unpurged out; for where two contrary accidents are in one subject, as Health and Sickness in a Body, the subject receives its denomination from the accident, which prevails most; so many Men are called Saints, good and Holy Men, and that truly when this Holy Seed hath wrought *in* them in a good measure, and hath somewhat leavened them into its Nature, though they may be yet liable to many infirmities and weaknesses, yea, and to some iniquities. For, as the seed of sin, and ground of corruption, yea, and the capacity of yielding thereunto, and sometimes actual falling, doth not denominate a good and holy man, impious; so neither doth the Seed of Righteousness *in* evil men, and the possibility of their becoming one with it, denominate them good or holy.

§ XV. Fourthly, *We do not hereby intend any wayes to lessen or derogate from the Atonement and Sacrifice of Jesus Christ*: But on the contrary, do magnifie and exalt it. For, as we believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures, concerning the *Birth*, *Life*, *Miracles*, *Sufferings*, *Resurrection and Ascension of Christ*; so we do also believe, that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring them the knowledg of it; yea, we believe it were damnable

nable unbelief not to believe, when ſo declared, but to reſiſt that Holy Seed, which, as minded, would lead and incline every one to believe it, as it is offered unto them; though it revealeth not in every one the outwardly and explicit knowledg of it, nevertheleſs it alwayes aſſenteth to it, *ubi declaratur*, where it is declared. Nevertheleſs, as we firmly believe it was neceſſary, that Chriſt ſhould come, that by his Death and Sufferings he might offer up himſelf a Sacrifice to God for our ſins, *who his own ſelf bore our ſins in his own Body on the Tree*; ſo we believe that the remiſſion of ſins, which any partake of, is only in, and by vertue of that moſt ſatisfactory Sacrifice, and no otherwiſe. For it is *by the obedience of that One that the Free-gift is come upon all to juſtification*; for we affirm, that as all men partake of the Fruit of *Adam*'s Fall, in that by reaſon of that evil Seed, which through him is communicated unto them, they are prone and inclined unto evil, though thouſands of thouſands be ignorant of *Adam*'s Fall, neither ever knew of the eating of the forbidden Fruit; ſo alſo many may come to feel the influence of this Holy and Divine Seed and Light, and be turned from evil to good by it, though they knew nothing of Chriſt's coming in the Fleſh, through whoſe Obedience and Sufferings it is purchaſed unto them. And, as we affirm it is abſolutely needful, that thoſe do believe the Hiſtory of Chriſts outward Appearance, whom it pleaſed God to bring to the knowledg of it; ſo we do freely confeſs, that even that outward knowledg is very comfortable to ſuch as are ſubject to, and led by the inward *Seed* and *Light*. For, not only doth the ſenſe of Chriſt's Love and Sufferings tend to humble them, but they are thereby alſo ſtrenthened in their Faith, and incouraged to follow that excellent pattern which he hath left us, *who ſuffered for us*, as ſaith the Apoſtle *Peter*, 1 *Pet* 2. 21. *Leaving us an example that we ſhould follow his ſteps*: And many times we are greatly edified and refreſhed with the gracious ſayings, which proceed out of his mouth. The Hiſtory then is profitable and comfortable, with the Myſtery, and never without it; but the Myſtery is and may be profitable, without the explicit and outward knowledg of the Hiſtory.

But Fifthly, This brings us to another queſtion, to wit, *Whether Chriſt be in all men or no*: Which ſometimes hath been asked us, and Arguments brought againſt it, becauſe indeed it is to be found in ſome of our Writings, that *Chriſt is in all men*, and we often are heard in our publick Meetings and Declarations, to deſire every man to know and be acquainted with, *Chriſt in them*, telling them that *Chriſt is in them*. It is fit therefore, for removing of all miſtakes, to ſay ſomething in this

this place concerning this matter. We have ſaid before, how that *a Divine Spiritual, and Supernatural Light is in all Men*; how that *that Divine Supernatural Light or Seed*, is Vehiculum Dei: how that *God and Chriſt dwelleth in it, and is never ſeparated from it*; alſo how that (*as it is received and cloſed with, in the heart*) *Chriſt comes to be formed and brought forth*. But we are far from ever having ſaid, *that Chriſt is thus formed in all men*, or *in the wicked*. For that is a great attainment, which the Apoſtle travelled, that it might be brought forth, in the *Galatians*. Neither *is Chriſt in all men by way of union*, or indeed, to ſpeak ſtrictly, *by way of* inhabitation, becauſe this *inhabitation*, as it is generally taken, imports *union*, or *the manner of Chriſts being in the Saints*. As it is written, *I will dwell in them, and walk in them*, 2 *Cor.* 6. 16. But in regard *Chriſt is in all men, as in a Seed*, yea, and that he never is, nor can be, ſeparate from that *Holy, pure Seed and Light*, which is *in all men*; therefore may it be ſaid, in a larger ſenſe, that he is *in all*, even as we obſerved before. The Scripture ſaith, *Amos* 2. 13. God is *preſſed down*, as a Cart under Sheaves, and Chriſt Crucified in the ungodly, though to ſpeak properly and ſtrictly, neither can God be preſſed down, nor Chriſt as God, be Crucified. In this reſpect then, as he is *in the Seed*, which is *in all men*, we have ſaid *Chriſt is in all men*, and have preached and directed all men to *Chriſt in them*; who lies crucified in them, by their Sins and Iniquities, that they may *look upon him whom they have pierced*, and repent: whereby he that now lies, as it were, ſlain and buried *in* them, may come to be raiſed, and have dominion *in* their hearts over all. And thus alſo the Apoſtle *Paul* preached to the *Corinthians* and *Galatians*, 1 *Cor.* 2. 2. *Chriſt Crucified in them*, ἐν ὑμῖν as the Greek hath it. This Jeſus Chriſt was that, which the Apoſtle deſired to know *in* them, and make known *unto* them, that they might come to be ſenſible, how they had thus been Crucifying Chriſt, that ſo they might repent and be ſaved. And, for as much as Chriſt is called *that Light*, *that enlightens every man*; *The Light of the World*: Therefore the *Light* is taken for *Chriſt*, who truly is the Fountain of *Light*, and hath his Habitation in it for ever. Thus the *Light* of *Chriſt* is ſometimes called *Chriſt*, i. e. that, in which Chriſt is, and from which he is never ſeparated.

§ XVI. Sixthly, It will manifeſtly appear, by what is above ſaid, that *we underſtand not this Divine Principle to be any part of man's nature, nor yet to be any reliques of any good, which* Adam *loſt by his fall*: in that we make it a diſtinct ſeparate thing from man's Soul, and all the faculties of it. Yet ſuch is the malice of our Adverſaries, that they ceaſe

not ſometimes to Calumniate us, as if we preached up a natural light or the Light of Man's natural Conſcience. Next there are that lean to the doctrin of *Socinus* and *Pelagius*, who perſwade themſelves, through miſtake, and out of no ill deſign to injure us, as if this, which we preach up, were ſome natural power and faculty of the Soul, and that we only differ in the wording of it, and not in the thing it ſelf. Whereas there can be no greater difference, than is betwixt us in that matter: For we certainly know, that this *Light*, of which we ſpeak, is not only diſtinct, but of a different nature from the Soul of Man and its Faculties. Indeed that Man as he is a rational Creature, hath reaſon as a natural faculty of his Soul, by which he can diſcern things that are rational. We deny not, for this is a property natural and eſſential to him, by which he can know and learn many Arts and Sciences, beyond what any other Animal can do; by the meer Animal Principle. Neither do we deny, but by this rational Principle, Man may apprehend in his Brain, and in the notion, a knowledg of God, and Spiritual things: Yet, that not being the right Organ, as in the ſecond Propoſition, hath more at length been ſignified, it cannot profit him towards Salvation; but rather hindereth, and indeed the great cauſe of the Apoſtaſie hath been, that man hath ſought to fathom the things of God, in and by this natural and rational Principle, and to build up a Religion in it, neglecting and overlooking this Principle and Seed of God in the heart, ſo that herein, in the moſt Univerſal and Catholick ſenſe, hath *Anti-Chriſt in every Man ſet up himſelf, and ſitteth in the Temple of God, as God and above every thing, that is called God.* For *men being the Temple of the Holy Ghoſt*, as ſaith the Apoſtle, 1 *Cor.* 3. 16. when the rational Principle ſets it ſelf up there above the Seed of God, to reign and rule, as a Prince in Spiritual things, while the Holy Seed is wounded and bruiſed, there is *Anti-Chriſt in every Man*, or ſomewhat exalted above and againſt Chriſt. Nevertheleſs we do not hereby affirm, as if man had received his Reaſon to no purpoſe, or to be of no ſervice unto him, in no wiſe: We look upon Reaſon as fit to order and rule man in things Natural: For as God gave two great Lights to rule the outward World, the Sun and Moon, the greater Light to rule the Day, and the leſſer Light to rule the Night; So hath he given Man the Light of his Son a Spiritual Divine Light, to rule him in the things Spiritual; and the light of Reaſon, to rule him in things Natural. And even as the Moon borrows her Light from the Sun, ſo ought Men, if they would be rightly and comfortably ordered in natural things, to have their Reaſon inlightned by this Divine and pure Light. Which inlightned

lightned Reason in those that obey, and follow this true Light, we confess may be useful to man, even in Spiritual things, as it is still subservient, and subject to the other: even as the animal life in man, regulated and ordered by his Reason, helps him in going about things, that are rational. We do further rightly distinguish this from man's natural Conscience; for Conscience, being that in man, which ariseth from the natural faculties of man's Soul, may be defiled and corrupted, it is said expressly of the Impure, *Tit.* 1. 15. *That even their mind and conscience is defiled.* But this Light can never be corrupted nor defiled, neither did it ever consent to evil or wickedness in any, for it is said expressly, that it *makes all things manifest, that are proveable*, Eph. 5. 13. and so is a faithful witness for God against every unrighteousness *in* Man. Now *Conscience*, to define it truely, comes from [*conscire*] and *is that knowledg which ariseth in man's heart, from what agreeth, contradicteth, or is contrary to any thing believed by him, whereby he becomes conscious to himself, that he transgresseth by doing that which he is perswaded he ought not to do.* So that the mind being once blinded, or defiled with a wrong belief, there ariseth a conscience from that belief, which troubles him, when he goes against it. As for Example, a Turk who hath possess'd himself with a false belief, that it is unlawful for him to drink Wine, if he do it, his conscience smites him for it: But though he keep many Concubines, his conscience troubles him not, because that his judgment is already defiled with a false Opinion that is lawful for him to do the one, and unlawful to do the other. Whereas if the Light of Christ in him were minded, it would reprove him, not only for committing Fornication, but also as he became obedient thereunto, inform him that *Mahomet* is an *Impostor*; as well as *Socrates* was informed by it, in his day of the falsity of the Heathens Gods.

So if a Papist eat Flesh in *Lent*, or be not dilligent enough in adoration of Saints and Images, or if he should contemn Images, his Conscience would smite him for it; because his judgment is already blinded with a false belief concerning these things; whereas the Light of Christ never consented to any of those Abominations. Thus then man's Natural Conscience is sufficiently distinguished from it; for Conscience followeth the judgment, doth not inform it. But this Light as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the Judgment and Conscience. So we confess also that Conscience is an excellent thing, where it is rightly inform'd and inlightened. Whereof some of us have fitly compared it to a Lanthorn, and the Light of Christ to the Candle.

A Lanthorn is uſeful, when a clear Candle burns and ſhines in it: but otherwiſe of no uſe. To the Light of Chriſt then in the Conſcience, and not to man's Natural Conſcience, it is that we continually commend men, this, not that, is it which we preach up, and direct people to, as to a moſt certain Guide unto Life Eternal.

Laſtly, this *Light*, *Seed*, &c. appears to be no power or natural faculty of man's mind; becauſe a man that's in his health, can, when he pleaſes, ſtir up, move and exerciſe the Faculties of his Soul: he is abſolute maſter of them, and except there be ſome Natural cauſe or impediment in the way, he can uſe them at his pleaſure: But this *Light and Seed of God in man* he cannot move and ſtir up, when he pleaſeth, but it moves, blows, and ſtrives with man, as the Lord ſeeth meet. For, though there be a poſſibility of Salvation to every man, during the day of his Viſitation, yet cannot a man at any time when he pleaſeth, or hath ſome ſenſe of his miſery, ſtir up that Light and Grace, ſo as to procure to himſelf tenderneſs of heart, but he muſt wait for it: which comes upon all, at certain times and ſeaſons, wherein it works powerfully upon the Soul, mightily tenders it, and breaks it, at which time if man reſiſt it not, but cloſe with it, he comes to know Salvation by it. Even as the Lake of *Bethſaida* did not cure all thoſe that waſhed in it, but ſuch only as waſhed firſt, after the Angel had moved upon the Waters; ſo God moves in love to mankind, in this Seed in his heart, at ſome ſingular times, ſetting his Sins in order before him, and ſeriouſly inviting him to repentance, offering to him remiſſion of Sins and Salvation; which if man accept of, he may be Saved. Now, there is no man alive, and I am confident there ſhall be none to whom this Paper ſhall come, who if they will deal faithfully and honeſtly with their own hearts, will not be forced to acknowledg, but they have been ſenſible of this in ſome meaſure, leſs or more, which is a thing that man cannot bring upon himſelf, with all his pains and induſtry. This then, O Man and Woman! is the day of God's gracious Viſitation to thy Soul, which thou ſhalt be happy for ever if thou reſiſt not. This is the day of the Lord, which as *Chriſt* ſaith, *is like the Lightening which ſhineth from the Eaſt unto the Weſt.* And the *Wind* or *Spirit*, *which blows upon the heart*, *and no man knows whither it goes*, *nor whence it comes.*

§ XVII. And laſtly, this leads me to ſpeak concerning the manner *of this Seed*, or *Lights operation in the Hearts of all men*, which will ſhew yet more manifeſtly how we differ vaſtly from all thoſe, that exalt a natural power or light in man; and how our Principle leads, above

bove all others, to attribute our whole Salvation to the meer Power, Spirit, and Grace of God.

To them then that ask us, after this manner; *How do ye differ from the Pelagians and Armenians? For if two men have equal ſufficient Light and Grace, and the one be ſaved by it, and the other not, is it not, becauſe the one improves it, the other not? is not then the will of man the cauſe of the one's Salvation, beyond the other?* I ſay to ſuch we thus anſwer, that as the Grace and Light, in all, is ſufficient to ſave all, and of its own Nature, would ſave all, ſo it ſtrives and wreſtles with all, for to ſave them; he that reſiſts its ſtriving, is the cauſe of his own condemnation; he that reſiſts it not, it becomes his Salvation; ſo that in him that is ſaved, the working is of the *Grace*, and not of the *man*, and its a paſſiveneſs, rather than an act: though afterwards, as man is wrought upon, there is a will raiſed in him, by which he comes to be a co-worker with the Grace: For according to that of *Auguſtine*, *he that made us without us, will not ſave us without us.* So that the firſt ſtep is not by mans working, but by his not contrary working. And we believe, that at theſe ſingular ſeaſons of every mans viſitation, above-mentioned, as man is wholly unable of himſelf, to work with the Grace, neither can he move one ſtep out of the natural condition, until the Grace lay hold upon him; ſo it is poſſible to him to be paſſive, and not to reſiſt it, as it is poſſible for him to reſiſt it. So we ſay the Grace of God works in and upon mans nature, which though of it ſelf, wholly corrupted and defiled, and prone to evil, yet, is capable to be wrought upon by the Grace of God, even as Iron, though a hard and cold Metal of it ſelf, may be warm'd and ſoftned by the heat of the Fire, and wax melted by the Sun. And as Iron or Wax, when removed from the Fire or Sun, returneth to its former condition of coldneſs, and hardneſs: ſo mans heart as it reſiſts, or retires from the Grace of God, returns to its former condition again. I have often had the manner of God's working, in order to Salvation towards all men, illuſtrated to my mind by one or two clear examples, which I ſhall here add, for the information of others.

The Firſt is, of a man heavily diſeaſed; to whom I compare man in his faln and natural condition. I ſuppoſe God, who is the great Phyſician, not only to give this man Phyſick, after he hath uſed all the Induſtry he can for his own health, by any skill or knowledg of his own. As thoſe that ſay, *If a man reprove his reaſon, or natural faculties, God will ſuperadd Grace.* *Or*, as others ſay, *that he cometh and maketh offer of a remedy to this man outwardly, leaving it to the Liberty of man's will, either to receive it, or reject it.* But he, even the Lord, this

this great Physician, cometh and poureth the remedy into his mouth, and as it were, layeth him in his Bed, so that if the Sick-man he but passive, it will necessarily work the effect: but if he be stubborn and untoward, and will needs rise up and go forth into the cold, or eat such fruits as are hurtful to him, while the Medicine should operate; then, though of its nature it tendeth to cure him, yet it will prove destructive to him, because of those obstructions, which it meeteth with. Now, as the man that should thus undo himself, would certainly be the cause of his own death; so who will say, that if cured, he owes not his health wholly to the Physician, and not to any deed of his own? seeing his part was not any action, but a passiveness.

The Second example is, of divers men lying in a dark pit together, where all their Senses are so stupified, that they are scarce sensible of their own misery. To this I compare man, in his natural, corrupt, falln condition, I suppose not, *that any of these men wrestling to deliver themselves, do thereby stir up or engage one able to deliver them, to give them his help.* Saying with himself, *I see one of these men willing to be delivered, and doing what in him lies, therefore he deserves to be assisted:* As say the *Socinians*, *Pelagians* and *Semi-Pelagians*. Neither do I suppose, *that this deliverer comes to the top of the Pit, and puts down a Ladder, desiring them that will, to come up, and so put them upon using their own strength and will to come up*; As do the *Jesuits* and *Armenians*: yet as they say, such are not delivered without the Grace, seeing the Grace is that Ladder, by which they were delivered. But I suppose that the deliverer comes at certain times, and fully discovers and informs them of the great misery and hazard they are in, if they continue in that noysom and pestiferous place, yea forces them to a certain sense of their misery (for the wickedest men at times are made sensible of their misery by Gods visitation) and not only so, but lays hold upon them, and gives them a pull, in order to lift them out of their misery, which if they resist not, will save them, only they may resist it. This being applied as the former, doth the same way Illustrate the matter. Neither is the Grace of God frustrated, though the effect of it be divers, according to its object: being the ministration of mercy and love, in those that reject it not, but receive it, *John* 1. 12. but the *ministration of Wrath and Condemnation*, in those, that do reject, *John* 3. 19. Even as the Sun, by one act or operation melteth and softeneth the Wax, and hardeneth the Clay. The nature of the Sun is to cherish the Creation, and therefore the Living are refreshed by it, and the Flowers send forth a good savour, as it shines upon them, and the Fruits of the Trees are ripened; yet cast forth a

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dead Carcase, a thing without Life, and the same reflection of the Sun will cause it to stink, and putrefie it, yet is not the Sun said thereby frustrate of its proper effect. So every man, during the day of his visitation, is shined upon by the Sun of Righteousness, and capable of being influenced by it, so as to send forth good Fruit and a good Savour, and to be melted by it: but when he has sinned out his day, then the same Sun hardeneth him, as it doth the clay, and makes his wickedness more to appear and putrefie, and send forth an Evil Savour.

§ XVIII. Lastly, As we truly affirm that God willeth no man to perish, and therefore, hath given to all; Grace sufficient for Salvation, so we do not deny, but that in a special manner, he worketh in some, in whom Grace so prevaileth, that they necessarily obtain Salvation, neither doth God suffer them to resist. For, it were absurd to say, that God had not far otherwise extended himself towards the Virgin *Mary*, and the Apostle *Paul*, than towards many others. Neither can we affirm, that God equally loved the beloved Disciple *John* and *Judas* the Traitor. In so far nevertheless, as none wanted such a measure of Grace, by which they might have been saved, all are justly inexcusable. And also, God working in those, to whom this prevalency of Grace is given, doth so hide himself, to shut out all security and presumption, that such may be humbled, and the free Grace of God magnified, and all reputed to be of the Free Gift, and nothing from the strength of it self. Those also who perish, when they remember those times of God's Visitation towards them, wherein he wrestled with them, by his *Light* and *Spirit*, are forced to confess that there was a time, wherein the door of Mercy was open unto them, and that they are justly condemned, because they rejected their own Salvation.

Thus both the Mercy and Justice of God is established, and the will and strength of man is brought down, and rejected, his condemnation is made to be of himself, and his Salvation only to depend upon God: Also by these positions, two great objections, which often are brought against this Doctrine, are well solved.

The first is deduced from those places of Scripture, wherein God seems precisely to have decreed and predestinated some to Salvation: and for that end to have ordained certain means, which fall not out to others, as in the calling of *Abraham*, *David*, and others, and in the Conversion of *Paul*, for these being numbred among such, to whom this prevalency is given, the objection is easily loosed.

The

The second is drawn from those places, wherein God seems to have ordain'd some wicked persons to destruction, and therefore to have obdur'd their hearts, to force them unto great sins, and to have raised them up, that he might shew in them his Power: who if they be numbred amongst those Men, whose day of Visitation is past over, that objection is also solved, as will more evidently appear to any one, that will make a particular application of those things, which I at this time, for brevities sake, thought meet to pass over.

§ XIX. Having thus clearly and evidently stated the question, and opened our mind and judgment in this matter, as divers objections are hereby prevented, so will it make our probation both the easier and the shorter.

The first thing to be proved, is, *that God hath given to every man a day or time of Visitation, wherein it is possible for him to be saved.* If we can prove that there is a day and time given, in which those might have been saved that actually perish, the matter is done. For none deny but those that are saved, have a day of Visitation. This then appears by the regrets and complaints, which the Spirit of God throughout the whole Scriptures makes, even to those that did perish; challenging them for that they did not except of, nor close with God's Visitation and offer of mercy to them. Thus the Lord expresses himself then first of all to *Cain*, Gen. 4. 6, 7. *And the Lord said unto* Cain, *why art thou wroth? and why is thy countenance faln? If thou dost well, shalt thou not be accepted? If thou dost not well, sin lieth at the door.* This was said to *Cain*, before he slew his Brother *Abel*, when the evil seed began to tempt him, and work in his heart, we see how God gave warning to *Cain* in season, and in the day of his visitation towards him acceptance and remission, if he did well: For this interrogation, *shalt thou not be accepted?* imports an affirmative, *thou shalt be accepted, if thou dost well.* So that if we may trust God Almighty, the Fountain of all Truth and Equity, it was possible in a day, even for *Cain* to be accepted. Neither could God have proposed the doing of good, as a condition if he had not given *Cain* sufficient strength, whereby he was capable to do good. This the Lord himself also shews, even that he gave a day of Visitation to the old World, *Gen. 6. 3. And the Lord said, My Spirit shall not always strive in Man*; for so it ought to be translated. This manifestly implies, that his Spirit did strive with man, and doth strive with them for a Season; which season expiring, God ceaseth to strive with them, in order to save them; for the Spirit of God cannot be said to strive with Man, after the day of his Visitation is expired, seeing it naturally, and without any resistance,

ſtance, works its effect then, to wit, continually to judg and condemn them. From this day of Viſitation, that God hath given to every one, is it, that he is ſaid to *wait to be gracious*, Iſa. 30. 18. and to be *long-ſuffering*, Exod. 34. 6. Num. 14. 18. Pſal. 86. 15. Jer. 15. 15. Here the Prophet *Jeremy*, in his Prayer, lays hold upon the long-ſuffering of God, and in his expoſtulating with God, he ſhuts out the objection of our Adverſaries, in the 18 verſe, *Why is my pain Perpetual? and my wound Incurable? which refuſeth to be healed, wilt thou altogether be unto me as a Lyar, and as Waters that fail?* Whereas according to our Adverſaries Opinion, the Pain of the moſt part of men is perpetual, and their wound altogether incurable. Yea the offer of the Goſpel and of Salvation unto them, is, as a lie, and as waters, that fail, being never intended to be of any effect unto them. The Apoſtle *Peter* ſaith expreſly, that this *long-ſuffering of God waited, in the days of* Noah, *for thoſe of the old World*, 1 Pet. 3. 20. which being compared with that of *Gen. 6.* 3. before mentioned, doth ſufficiently hold forth our Propoſition. And that none may object that this long-ſuffering or ſtriving of the Lord was not in order to ſave them, the ſame Apoſtle ſaith expreſly, 2 *Pet.* 3. 15. *that the long-ſuffering of God is to be accounted Salvation*, and with this long-ſuffering a little before, in the 9 verſe, he couples *that God is not willing any ſhould periſh.* Where taking himſelf to be his own interpreter, as he is moſt fit, he holdeth forth that thoſe to whom the Lord is long-ſuffering (which he declareth he was to the wicked of the old World, and is now to all, *not willing that any ſhould periſh*) *they are to account this long-ſuffering of God to them, Salvation.* Now how, or in what reſpect, can they account it Salvation, if there be not ſo much as a poſſibility of Salvation conveighed to them therein? For it were not Salvation to them, if they could not be ſaved by it. In this matter *Peter* further refers to the writings of *Paul*, holding forth this to have been the Univerſal Doctrin. Where it is obſervable, what he adds upon this occaſion, how there are *ſome things in* Paul's *Epiſtles, hard to be underſtood, which the unſtable and unlearned wreſt to their own deſtruction*, inſinuating plainly this of thoſe expreſſions in *Paul's* Epiſtles, as the 9 to the *Romans*, &c. which ſome unlearned in Spiritual things, did make to contradict the Truth of God's long-ſuffering towards all, in which he willeth not any of them ſhould periſh, and in which they all may be ſaved. Would to God many had taken more heed, than they had done, to this Advertiſement! That place of the Apoſtle *Paul*, which *Peter* ſeems here moſt particularly to hint at, doth much contribute alſo to clear the matter, *Rom.* 2. 4. *Deſpiſeſt*

ſeſt thou the riches of his goodneſs and forbearance and long-ſuffering, not knowing that the goodneſs of God leadeth thee to Repentance? Paul ſpeaketh here to the unregenerate, and to the wicked, *who* in the following verſe, he ſaith, *Treaſure up wrath unto the day of wrath:* And to ſuch he commends the riches of the forbearance and long-ſuffering of God; ſhewing that the tendency of God's goodneſs leadeth to repentance. How could it neceſſarily tend, to lead them to repentance? How could it be called *riches* or *goodneſs* to them, if there were not a time, wherein they might repent by it, and come to be ſharers of the riches exhibited in it? From all which I thus argue.

If God plead with the wicked, from the poſſibility of their being accepted; if God's Spirit ſtrive *in* them for a ſeaſon, in order to ſave them who afterwards periſh; if he wait to be gratious unto them; if he be long-ſuffering towards them; And if this long-ſuffering be Salvation to them while it endureth, during which time God willeth them not to Periſh, but exhibiteth to them the riches of his goodneſs and forbearance, to lead them to repentance; then there is a day of Viſitation, wherein ſuch might have been; or ſome ſuch now may be ſaved, who have periſhed and may if they repent, not periſh.

But the firſt is true.

Therefore alſo the Laſt.

§ XX. Secondly, this appeareth from the Prophet *Iſa.* 5. 4. *What could I have done more to my Vineyard?* for in the 2 verſe he ſaith, *he hath fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt Vine, and yet* ſaith he, *when I looked it ſhould have brought forth grapes, it brought forth Wild grapes.* Wherefore he calleth the inhabitants of *Jeruſalem* and men of *Judea*, to judg betwixt him and his vineyard, ſaying, *what could I have done more to my vineyard, than I have done in it? and yet* as is ſaid, *it brought forth wild grapes.* Which was applied to many in *Iſrael*, who refuſed God's Mercy. The ſame example is uſed by Chriſt, *Matth.* 21. 33. *Mar.* 12. 1. *Luk.* 20. 9. where Jeſus ſhews how to ſome a Vineyard was planted, and all things given neceſſary for them to get them fruit to pay or reſtore to their Maſter; and how the Maſter many times waited to be merciful to them, in ſending ſervants after ſervants, and paſſing by many offences, before he determined to deſtroy and caſt them out. Firſt then, this cannot be underſtood of the Saints, or of ſuch as repent and are ſaved, for, it is ſaid expreſly, *he will deſtroy them.* Neither would the parable any wayes have anſwered the end, for which it is alledged, if theſe men had not been in a Capacity to have done good, yea, ſuch was their capacity, that Chriſt ſaith in the Prophet,

What

What could I have done more? So that it is more than manifeſt, that by this parable repeated in three ſundry Evangeliſts, Chriſt holds forth his long-ſuffering towards men, and their wickedneſs, to whom means of Salvation being afforded, do nevertheleſs reſiſt, to their own condemnation. To theſe alſo are parallel theſe Scriptures, *Prov.* 1.24, 25, 26. *Jer.* 18.9, 10. *Matth.* 18.32, 33, 34. *Acts* 13.46.

Laſtly, that there is a day of Viſitation given to the wicked, wherein they might have been ſaved, and, which being expired, they are ſhut out from Salvation, appears evidently by Chriſt's Lamentation over *Jeruſalem*, expreſſed in three ſundry places, *Matth.* 23.37. *Luk.* 13.34. 19.v.41, 42. *And when he was come near, he beheld the City, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt, in this thy day, the things that belong to thy peace, but now they are hid from thine Eyes:* Than which, nothing can be ſaid more evident, to prove our Doctrin. For firſt, he inſinuates, that there was a day, wherein the inhabitants of *Jeruſalem* might have known thoſe things that belonged to their Peace. Secondly, that during that day, he was willing to have gathered them, even as a Hen gathereth her Chickens. A familiar Example, yet very ſignificative in this caſe, which ſhews, that the offer of Salvation made unto them, was not in vain on his part, but as really, and with as great chearfulneſs and willingneſs, as a Hen gathereth her Chickens. Such as is the love and care of the Hen towards her Brood, ſuch is the care of Chriſt to gather loſt Men and Women, to redeem them out of their corrupt and degenerate ſtate. Thirdly, That becauſe they refuſed, the things belonging to their Peace were *hid from their Eyes.* Why were they hid? becauſe ye would not ſuffer me to gather you; ye would not ſee thoſe things that are good for you, in the ſeaſon of God's Love towards you; and therefore *now*, that day being expired, *ye cannot ſee them:* and, for a farther judgment, God ſuffers you to be hardened in unbelief.

So it is after real offer of Mercy and Salvation rejected, that God hardens Mens Hearts, and not before. Thus, that ſaying is verified, *To him that hath, ſhall be given, and from him that hath not, ſhall be taken away, even that which he hath.* This may ſeem a riddle, yet is, according to this Doctrin, eaſily ſolved. He hath not, becauſe he hath loſt the ſeaſon of uſing it, and ſo to him it is, now, as nothing; for Chriſt uſes this expreſſion, *Matth.* 25.26. upon the occaſion of taking the one Talent from the ſloathful Servant, and giving it to him that was diligent, which Talent was no wayes inſufficient of it ſelf, but of the ſame nature with thoſe given to the others; and therefore the

Lord had reaſon to exact the profit of it, proportionably, as well as from the reſt. So, I ſay, it is after the rejecting of the day of Viſitation, that the Judgment of Obduration is inflicted upon Men and Women, as Chriſt pronounceth it upon the Jews, out of *Iſa.* 6. 9. which all the four Evangeliſts make mention of; *Mat.* 13. 14. *Mat.* 4. 12. *Luk.* 8. 10. *Joh.* 12. 40. And laſt of all, the Apoſtle *Paul*, after he had made offer of the Goſpel of Salvation to the Jews at *Rome*, pronounceth the ſame, *Acts* 28. 26. after that ſome believed not; *Well ſpake the Holy Ghoſt, by* Iſaiah *the Prophet, unto our Fathers, ſaying, Go unto this People, and ſay, hearing ye ſhall hear and ſhall not underſtand, and ſeeing ye ſhall ſee, and ſhall not perceive. For the heart of this People is waxed groſs, and their Ears are dull of hearing, and their Eyes have they cloſed, leaſt they ſhould ſee with their Eyes, and hear with their Ears, and underſtand with their Heart, and ſhould be converted, and I ſhould heal them.* So it appears, that God would have them to ſee, but they cloſed their Eyes; and therefore they are juſtly hardened. Of this matter *Cyrillus Alexandrinus* upon *John*, lib. 6. cap. 21. ſpeaks well, anſwering to this objection. *But ſome may ſay, if Chriſt be come into the World, that thoſe that ſee may be blinded, their Blindneſs is not imputed unto them, but it rather ſeems that Chriſt is the cauſe of their Blindneſs, who ſaith, he is come into the world, that thoſe that ſee may be blinded. But* (ſaith he) *they ſpeak not rationally, who object theſe things unto God, and are not afraid to call him the Author of evil. For, as the ſenſible Sun is carryed upon our Horizon, that it may communicate the gift of its clearneſs unto all, and make its light ſhine upon all; but if any one cloſe his Eye-lids, or willingly turn himſelf from the Sun, refuſing the benefit of its light, he wants its illumination and remains in darkneſs, not through defect of the Sun, but through his own fault. So that the true Sun, who came to enlighten thoſe that ſate in darkneſs, and in the region of the ſhadow of death, viſited the Earth, for this cauſe, that he might communicate unto all, the gift of Knowledg and Grace, and illuminate the inward Eyes of all by a peculiar ſplendor: but many reject the Gift of this Heavenly Light, freely given to them, and have cloſed the eyes of their minds, leaſt ſo excellent an illumination or irradiation of the Eternal Light ſhould ſhine unto them. It is not then through defect of the true Son, but only through their own iniquity and hardneſs, for, as the wiſe man ſaith* (Wiſdom 2.) *their wickedneſs hath blinded them.* From all which I thus argue.

If there was a day, wherein the obſtinate Jews might have known the things that belong to their peace, which, becauſe they reject it, was hid from their Eyes: If there was a time, wherein Chriſt would have gathered

gathered them, who, because they refused, could not be gathered; then such as might have been saved do actually perish, that slighted the day of God's Visitation towards them, wherein they might have been converted and saved:

But the First is true:

Therefore also the Last.

§ XXI. Secondly, That which comes in the second place to be proved is, *that whereby God offers to work this Salvation, during the day of every mans visitation*, and that is *that he hath given to every man a measure of saving, sufficient, and supernatural Light and Grace.* This I shall do, by Gods Assistance, by some plain and clear testimonies of the Scripture.

First, from that of *John* 1. 9. *That was the true Light, which inlightneth every man that cometh into the world.* This place doth so clearly favour us, that, by some, it is called *the Quakers Text*, for it doth evidently demonstrate our Assertion, so that it scarce needs either consequence or deduction, seeing it self is a consequence of two Propositions, asserted in the former verses, from which it followeth, as a conclusion, in the very terms of our Faith. The first of these Propositions is, *the Life that is in him, is the Light of Men*; the second *the Light shineth in the Darkness*, and from these two he infers, and *he is the true Light, that lighteth every man that cometh into the world.*

From whence, I do in short observe, that this Divine Apostle calls *Christ the Light of Men*, and giveth us this as one of the chief Properties, at least considerably and especially, to be observed by us, seeing hereby, as he is the *Light*, and, as we walk with him in that *Light*, which he communicates to us, we come to have fellowship and communion with him, as the same Apostle saith elsewhere, 1 *Joh.* 1. 7. Secondly, That *this Light shineth in Darkness, though the Darkness comprehend it not.* Thirdly, that *this true Light inlighteneth every man, that cometh into the World.* Where the Apostle, being directed by God's Spirit, hath carefully avoided their captiousness, that would have restricted this to any certain number. Where every one is, there is none excluded. Next, Should they be so obstinate, as sometimes they are, as to say, that this [*every man*] is only every one of the Elect: these words following, *every man that cometh into the world*, would obviate that objection. So that it is plain, there comes no Man into the World, whom Christ hath not enlightened, in some measure, and in whose dark Heart this *Light* doth not shine, though the Darkness comprehend it not, yet it shineth there, and the nature thereof is to dispel the Darkness, where Men shut not their Eyes upon it. Now,

for,

for what end this *Light* is given, is expreſſed ver. 7. where *John* is ſaid to come for a *witneſs, to bear witneſs to the Light, that all men through it might believe*; to wit, through the Light, δι αὐτοῦ, which doth very well agree with φωτὸς, as being the neareſt antecedent; though moſt tranſlators have (to make it ſute with their own Doctrine) made it relate to *John*, as if all men were to believe through *John*. For which, as there is nothing directly in the Text, ſo it is contrary to the very ſtrain of the Context. For, ſeeing Chriſt hath lighted every Man with this Light, is it not that they may come to believe through it? All could not believe through *John*, becauſe all men could not know of *John*'s Teſtimony, whereas every man being lighted by this, may come there through to believe. *John* ſhined not in the Darkneſs, but this Light ſhineth in the Darkneſs, that, having diſpelled the Darkneſs, it may produce and beget Faith. And laſtly, We muſt believe through that, and become believers through that, by walking in which, fellowſhip with God is known and enjoyed, but, as hath been above obſerved, it is by walking in this Light, that we have this communion and fellowſhip, not by walking in *John*, which were non-ſenſe. So that this relative δι αὐτοῦ muſt needs be refer'd to the Light, whereof *John* bears witneſs, that, through that Light, wherewith Chriſt hath lighted every man, all men might come to believe. Seeing then this Light is the Light of Jeſus Chriſt, and the Light, through which men come to believe, I think it needs not be doubted but that it is a ſupernatural, ſaving, and ſufficient Light. If it were not ſupernatural, it could not be properly called the Light of Jeſus, for, though all things be his, and of him, and from him, yet thoſe things, which are common and peculiar to our Nature, as being a part of them, we are not ſaid in ſo ſpecial a manner to have from Chriſt. Moreover, the Evangeliſt is holding out to us here the office of Chriſt, as Mediator, and the benefits, which, from him, as ſuch, do redound unto us.

Secondly, It cannot be any of the Natural Gifts or Faculties of our Soul, whereby we are ſaid here to be enlightned, becauſe this Light is ſaid to ſhine in the Darkneſs, and cannot be comprehended by it. Now, this Darkneſs is no other, but man's natural condition and ſtate, in which natural ſtate he can eaſily comprehend, and doth comprehend, thoſe things that are peculiar and common to him, as ſuch. That Man in his Natural Condition is called *Darkneſs*, ſee *Eph.* 5. 8. *For ye were ſometimes Darkneſs, but now are ye Light in the Lord.* And in other places, as *Acts* 26. 18. *Col.* 1. 3. 1 *Theſ.* 5. 5. where the condition of man in his natural ſtate, is termed *Darkneſs*: Therefore,

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I ſay, this Light cannot be any Natural Property or Faculty of Man's Soul, but a ſupernatural Gift and Grace of Chriſt.

Thirdly, *It is Sufficient and Saving.*

That which is given, *that all men through it may believe,* muſt needs be Saving and Sufficient: That, by walking in which fellowſhip with the Saints, and *the Blood of Chriſt, which cleanſeth from all ſin,* is poſſeſſed, muſt be Sufficient:

But ſuch is the *LIGHT*, 1 *Joh.* 1. 7.

Therefore, *&c.*

Moreover,

That, which we are commanded to believe in, *that we may become the Children of the Light,* muſt be a Supernatural, Sufficient, and Saving Principle:

But we are commanded to believe in this Light:

Therefore, *&c.*

The Propoſition cannot be denyed. The Aſſumption is Chriſt's own words, *John* 12. 36. *While ye have Light, believe in the Light, that ye may be the Children of the Light.*

To this they object, that by [*Light*] here is underſtood Chriſt's outward Perſon, in whom he would have them believe.

That they ought to have believed in *Chriſt*, that is, that he was the *MESSIAH*, that was to come, is not denyed; but, how they evince, that Chriſt intended that here, I ſee not: nay, the place it ſelf ſhews the contrary, by thoſe words, *While ye have Light*, and by the verſe going before, *Walk while ye have the Light, leaſt Darkneſs come upon you.* Which words import, that, when that *Light*, in which they were to believe, was removed, then they ſhould loſe the capacity, or ſeaſon of believing. Now, this could not be underſtood of Chriſt's Perſon, the Jews might have believed in him, and many did ſavingly believe in him, as all Chriſtians do at this day, when the Perſon, to wit, his bodily preſence or outward man, is far removed from them. So that, this Light, in which they were commanded to believe, muſt be that inward, Spiritual Light, that ſhines in their Hearts, for a ſeaſon, even during the day of Man's Viſitation; which, while it continueth to call, invite, and exhort, Men are ſaid to have it, and may believe in it: but, when refuſe to believe in it, and reject it, then it ceaſeth to be light, to ſhew them the way, but leaves the ſenſe of their unfaithfulneſs, as a ſting in their Conſcience; which is a terror and darkneſs unto them, and upon them, in which they cannot know where to go, neither work any waies profitably, in order to their Salvation: and therefore to ſuch rebellious ones, *the day of the Lord* is ſaid to be *darkneſs, and not light*, Amos 5. 18. From

From whence it appears, that, tho many receive not the Light, (as the darkneſs comprehends it not) nevertheleſs this Saving Light ſhines *in all*, that it may ſave them. Concerning which alſo, *Cyrillus Alexandrinus* ſaith well, and defends our Principle. *With great diligence and watchfulneſs* (ſaith he) *doth the Apoſtle* John *endeavour to anticipate and prevent the vain thoughts of men, for there is here a wonderful method of ſublime things, and overturning of Objections, he hath juſt now called the Son the true Light; by whom he affirmed, that every man coming into the world was inlightned, yea, that he was in the World, and the world was made by him. One may then object, if the Word of God be the Light, and if this Light inlighten the hearts of men, and ſuggeſt unto men piety, and the underſtanding of things; if he was alwayes in the world, and was the Creator or Builder of the world; why was he ſo long unknown unto the world? It ſeems rather to follow, becauſe he was unknown to the world, therefore the world was not inlightened by him, nor he totally Light. Leſt any ſhould ſo object, he divinely infers* [*and the world knew him not*] *Let not the world* (ſaith he) *accuſe the Word of God and his Eternal Light, but its own weakneſs: For the Son inlightens, but the creature rejects the Grace, that's given unto it, and abuſeth the ſharpneſs of underſtanding granted it, by which it might have naturally known God, and as a prodigal hath turned its ſight to the Creatures, neglected to go forward, and through lazyneſs and negligence, buried the illumination and deſpiſed this Grace. Which that the diſciple of* Paul *might not do, he was commanded to watch, therefore it is to be imputed to their wickedneſs, who are illuminated and not unto the Light; for as albeit the ſun riſeth upon all, yet he, that is blind, receiveth no benefit thereby; none thence can juſtly accuſe the brightneſs of the Sun, but will aſcribe the cauſe of not ſeeing to the blindneſs: So I judg, it is only to be underſtood of the Only Begotten Son of God, for he is the true Light, and ſendeth forth his brightneſs upon all, but the God of this world, as* Paul *ſaith, hath blinded the minds of thoſe, that believe not,* 2 Cor. 4. 4. *That the Light of the Goſpel ſhine not unto them. We ſay then, that darkneſs is come upon men, not becauſe they are altogether deprived of Light; for Nature retaineth ſtill the ſtrength of underſtanding divinely given it, but becauſe man is dull'd by an evil habit, and become worſe, and hath made the meaſure of Grace, in ſome reſpect to languiſh. When therefore the like befals to man, the Pſalmiſt juſtly Prays, crying, Open mine Eyes, that I may behold the wonderful things of thy Law. For the Law was given, that this Light might be kindled in us, the bleareдneſs of the eyes of our minds being wiped away, and the blindneſs being removed, which detain'd us, in our former ignorance. By theſe words then, the world is accuſed as ungrate-*

Upon Job lib. 1. cap. 11.

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ful and unsensible, not knowing its Author, nor bringing forth the good fruit of the illumination that it may now seem to be said truly of all, which was of old said, by the Prophet, of the Jews, I expected that it should have brought forth grapes, but it brought forth wild grapes. For the good fruit of the illumination was the knowledg of the Only Begotten, as a cluster hanging from a fruitful branch, &c.

From which it appears, *Cyrillus* believed, that a saving illumination was given unto *all*. For as to what he speaks of Nature, he understands it not of the common nature of man by it self, but of that nature which hath the strength of understanding Divinely given it: for he understands this Universal Illumination to be of the same kind with that Grace, of which *Paul* makes mention to *Timothy*, saying, *Neglect not the Grace that is in thee*. Now it is not to be believed, that *Cyrillus* was so ignorant, as to judg that Grace to have been some natural gift.

§ XXII. That this Saving Light and Seed, or a measure of it is given to all, Christ telleth expressly, in the Parable of the Sower, *Matth.* 13. from v. 18. *Mark.* 4. and *Luke* 8. 11. he saith, that *this Seed* sown *in* those several sorts of grounds is the *Word of the Kingdom*, which the Apostle calls *the Word of Faith*, Rom. 10. 8. Ja. 1. 21. ὁ λόγος ἔμφυτος *the implanted ingrafted Word, which is able to save the Soul*; the words themselves declare that it is that, which is Saving, in the nature of it, for in the good ground, it fructified abundantly.

Let us then observe, that this Seed of the Kingdom, this Saving Supernatural and Sufficient Word was really sown in the stony, thorny ground, and by the way-side, where it did not profit, but became useless, as to these grounds. It was, I say, the same Seed, that was sown in the good ground. It is then the fear of Persecution, and deceitfulness of riches (as Christ himself interpreteth the parable) which hindereth this Seed to grow in the hearts of many. Not but that in its own nature it is sufficient, being the same with that which groweth up and prospereth *in* the hearts of those, who receive it. So that, though all are not saved by it, yet there is a Seed of Salvation planted and sown *in* the hearts of *all*, by God, which would grow up and redeem the Soul, if it were not choaked and hindred. Concerning this parable Victor *Antiochenus* (on the 4 chap. of *Mark*, as he is cited by *Vossius* in his *Pelagian* History, Book 7.) saith, that *Our Lord Christ hath liberally sown the Divine Seed of the Word, and proposed it to all, without respect of persons; and, as he, that soweth, distinguisheth not betwixt ground and ground, but simply casteth in the seed, without distinction, so our Saviour hath offered the food of the Divine Word, so far*

as was his part, altho he was not ignorant what would become of many. Lastly, he ſo behaved himſelf, as he might juſtly ſay, what ſhould I have done, than I have not done? And to this anſwereth the parable of the Talents, *Mat.* 25. he, that had two Talents, was accepted, as well as he, that had five, becauſe he uſed them to his Maſter's profit. And he, that had one, might have done ſo: his Talent was of the ſame nature with the reſt, it was capable to have proportionably brought forth its intereſt, as the reſt. And ſo, tho there be not a like proportion of Grace given to *all*, to ſome five Talents, to ſome two Talents, and to ſome but one Talent; yet there is given to all that, which is ſufficient, and no more is required than according to that which is given. *For, unto whomſoever much is given, from him ſhall much be required*, Luk. 12. 48. he that had the two Talents, was accepted for giving four, nothing leſs than he that gave the ten, ſo ſhould he alſo that gave the one, if he had given two, and no doubt one was capable to have produced two, as well as five to have produced ten, or two four.

§ XXIII. Thirdly, this Saving Spiritual *Light* is the *Goſpel*, which the Apoſtle ſaith expreſly is preached *in every creature under Heaven*, even that very *Goſpel, whereof* Paul *was a Miniſter*, Col. 1. 23. For the *Goſpel* is not a meer declaration of good things, being *the power of God unto Salvation, to all thoſe, that believe*, Rom. 1. 16. tho the outward declaration of the Goſpel be taken ſometimes for the Goſpel, yet it is but figuratively, and by a *Metonymie*. For, to ſpeak properly, the Goſpel is this inward Power and Life, which preacheth glad tidings *in* the hearts of *all* men, offering Salvation unto them, and ſeeking to redeem them from their iniquities, and therefore it is ſaid to be preached *in every creature under Heaven*: whereas there are many thouſands of men and women, to whom the outward Goſpel was never preached. Therefore the Apoſtle *Paul*, Rom. 1. where he ſaith *the Goſpel is the Power of God unto Salvation*, adds, that *therein is revealed the Righteouſneſs of God from faith to faith*, and alſo *the wrath of God againſt ſuch as hold the Truth of God in unrighteouſneſs*: For this reaſon (ſaith he) *becauſe that, which may be known of God is manifeſt in them, for God hath ſhewed it unto them.* Now that which may be known of God, is known by the Goſpel, which was manifeſt *in* them. For thoſe of whom the Apoſtle ſpeaks, had no outward Goſpel preached unto them, ſo that it was by the inward manifeſtation of the knowledg of God *in* them, which is indeed the *Goſpel* preached *in* man, *that the righteouſneſs of God is revealed from faith to faith*, that is, it reveals to the Soul that, which is juſt, good and righteous, and that, as the Soul receiveth it, and believes righteouſneſs, comes more and more

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to be revealed, from one degree of Faith to another. For tho, as the following verse saith, the outward Creation declares the Power of God, yet that which may be known of him, is manifest within: By which inward manifestation, we are made capable to see and discern the Eternal Power and God-head in the outward Creation; so were it not for this inward Principle, we could no more understand the invisible things of God by the outward visible Creation, than a blind man can see and discern the variety of shapes and colours, or judg of the beauty of the outward Creation. Therefore he saith, First, *That which may be known of God is manifest in them*, and *in* and *by* that, they may read and understand the Power and God-head in those things, that are outward and visible. And tho any might pretend that the outward Creation doth, of it self, without any supernatural, or Saving Principle, *in* the heart, even declare to the natural man, that there is a God: Yet, what would such a knowledg avail, if it did not also communicate to me what the will of God is, and how I shall do that, which is acceptable to him? For the outward Creation, tho it may beget a perswasion that there is some Eternal Power or Vertue, by which the World hath had its beginning, yet it doth not tell me, nor doth it inform me of that which is just, holy, and righteous, how I shall be delivered from my temptations and evil affections, and come unto righteousness: That must be from some inward manifestation *in my heart*. Whereas those Gentiles, of whom the Apostle speaks, knew by that *inward Law* and manifestation of the knowledg of God *in* them, to distinguish betwixt *good* and *evil*, as in the next chapter appears, of which we shall speak hereafter. The Prophet *Micah* speaking of man indefinitely, or in general, declares this *Mic.* 6. 8. *He hath shewed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* He doth not say, God requires, till he hath first assured, that he hath shewed unto them. Now because this is shewed unto *all* men, and manifest *in* them, therefore, saith the Apostle, is *the wrath of God revealed against them, for that they hold the Truth in unrighteousness*, that is, the measure of Truth, the Light, the Seed, the Grace *in* them; for that they *hide the Talent in the Earth*, that is, in the earthly and unrighteous parts in their hearts, and suffer it not to bring forth fruit, but to be choaked with the sensual cares of this life, the fear of reproach, and the deceitfulness of riches, as by the parables above mentioned, doth appear. But the Apostle *Paul* opens and illustrates this matter yet more, *Rom.* 10. where he declares, that the *Word*, which he preached (now the Word, which he

preached, and the Gospel, which he preached and whereof he was a Minister, is one and the same) *is not far off, but nigh, in the heart and in the Mouth*; which done, he frameth as it were, the objection of our adversaries, in the 12 and 15 verses, *How shall they believe in him, of whom they have not heard? How shall they hear without a Preacher?* This he answers in the 18 verse, saying *But (I say) have they not heard? Yes verily, their sound went forth into all the Earth, and their words unto the end of the World*; insinuating, that this Divine Preacher hath sounded in the ears and hearts of all men; for of the outward Apostles that saying was not true, neither then, nor many hundred years after, yea for ought we know, there may be yet great and spatious Nations and Kingdoms, who never have heard of Christ, nor his Apostles, as outwardly. This inward and Powerful Word of God is yet more fully described in the Epistle to the *Hebrews*, c. 4. v. 12, 13. *For the Word of God is quick, and sharper than a two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.* The vertues of this Spiritual Word are here enumerated, it is *quick*, because, it searches and tries the hearts of all: no man's heart is exempt from it, for the Apostle gives this reason of its being so, in the following verse; *but all things are naked and opened unto the eyes of him, with whom we have to do: And there is not any creature, that is not manifest in his sight.* Tho this ultimately and mediately be referr'd to God, yet nearly and immediately it relates to the *Word*, or *Light*, which as hath been before proved, is *in* the *hearts* of *all*, else it had been improper to have brought it in here. The Apostle shewes how every intent and thought of the heart is discerned by the Word of God, because all things are naked before God, which imports nothing else, but it is in and by this Word, whereby God sees and discerns mans thoughts; and so must needs be *in all* men, because the Apostle saith, *there is no creature that is not manifest in his sight.* This then is that faithful Witness and Messenger of God, that bears witness for God, and for his righteousness *in* the hearts of all men: For *he hath not left man without a witness*, Act. 14. 17. and he is said to be *given for a Witness to the people*, Isa. 55. 4. And as this Word beareth witness for God, so it is not placed in men, only to condemn them, for as he is given for a Witness, so saith the Prophet, *He is given for a Leader and a Commander. The Light is given, that all through it may believe*, Joh. 1. 7. *For faith cometh by hearing, and hearing by this word of God*, which is placed *in* mans heart, both to be a Witness for God, and to be a means to bring man to God, through faith and repentance. It is therefore *powerful*, that it may divide betwixt the Soul and the Spirit.

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It is like a two-edged Sword, that it may cut off iniquity from him, and separate betwixt the precious and the vile; and, because mans heart is cold and hard, like Iron naturally, therefore hath God placed this Word *in* him, which is said to be like a *Fire*, and like a *Hammer*, *Jer.* 23. 29. that, like as by the heat of the Fire, the iron of its own nature cold, is warmed, and by the strength of the Hammer is softned and framed, according to the mind of the worker; so the cold and hard Heart of Man is, by the vertue and powerfulness of this Word of God near, and *in* the Heart, as it resists not, warmed and softned, and received a Heavenly and Cœlestial Impression and Image. The most part of the Fathers have spoken at large, touching this Word, Seed, and Light, and saving Voice, calling all unto Salvation, and able to save.

Clemens Alexandrinus saith, *lib.* 2. *Stromat. The Divine Word hath cried, calling all, knowing well those that will not obey. And yet, because it is in our power, either to obey or not to obey, that none may have a pretext of ignorance, it hath made a righteous call, and requireth but that, which is according to the ability and strength of every one.* The self same, in his warning to the Gentiles, *For, as* (saith he) *that Heavenly Ambassador of the Lord, the Grace of God that brings Salvation, hath appeared unto all*, &c. *This is the new Song, coming, and manifestation of the Word, which now shews it self in us, which was in the beginning, and was first of all.* And again, *Hear therefore ye that are a far off, hear ye who are near, the word is hid from none, the Light is common to all, and shineth to all. There is no darkness in the World, let us hasten to Salvation, to the New-birth, that we, being many, may be gathered into the One alone love.* Ibid. he saith, *that there is infused unto all, but principally into those that are trained up in Doctrine, a* certain Divine Influence, τὸ ἐνθεον τοῦ λογου. And again, he speaks concerning the *innate Witness, worthy of belief, which of it self, doth plainly chuse that which is most honest.* And again he saith, *that it is not impossible to come unto the Truth, and lay hold of it, seeing it is most near to us, in our own houses, as the most wise* Moses *declareth, living in three parts of us,* viz. *in our hands, in our mouth, and in our heart, this* saith he, *is a most true badg of the Truth, which is also fulfilled in three things,* namely, *in Councel, in Action, in Speaking.* And again he saith also unto the unbelieving Nations: *Receive Christ, receive Light, receive Sight, to the end thou mayst rightly know both God and man. The Word that hath inlightned us, is more pleasant than Gold, and the stone of great value.* And again he saith, *let us receive the Light, that we may receive God, let us receive the Light, that we may be the Schollars of the Lord.* And again, he saith to those Infidel Nations, *The Heavenly Spirit helpeth*

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thee, reſiſt and flee Pleaſure. Again, lib. Strom. 5. (he ſaith) *God forbid that man be not a partaker of Divine Aquaintance,* θείας ἐννοίας, *who in* Geneſis *is ſaid to be a partaker of Inſpiration.* And Pæd. lib. 1 cap. 3. *there is* (ſaith he) *ſome lovely and ſome deſirable thing in man, which is called the in-breathing of God,* ἐμφύσημα θεῖον. The ſame man, lib. 10. Strom. directeth men unto the *Light* and *Water in* themſelves, who have the Eye of the Soul darkned or dimmed through evil up-bringing and learning: let them enter in unto their own *domeſtick light,* or unto the Light, which is in their own Houſe, ὅσον τὸ οἰκεῖον φῶς βαδίσωσι, unto the *Truth,* which manifeſts accurately and clearly theſe things that have been written.

Juſtin Martyr, in his firſt Apology ſaith, that *the Word, which was, and is, is in all, even that very ſame Word, which through the Prophets, foretold things to come.*

The writer of the calling of the Gentiles, ſaith, *lib. 1. cap. 2 We believe according to the ſame* (viz. Scripture) *and moſt religiouſly confeſs, that God was never wanting in care to the generality of men: who, although he did lead by particular leſſons, a People gathered to himſelf unto Godlineſs, yet he withdrew from no Nation of Men, the Gifts of his own Goodneſs, that they might be convinced that they had received the words of the Prophets, and legal commands, in ſervices and teſtimonies of the firſt Principles.* Cap. 7. he ſaith, *that he believes that the help of Grace, hath been wholly withdrawn from no man.* Lib. cap. 1. *Becauſe, albeit Salvation is far from ſinners, yet there is nothing void of the Preſence and Vertue of his Salvation.* Cap. 2. *But, ſeeing none of that People, over whom was ſet both the Doctrine, were juſtified, but through Grace by the Spirit of Faith, who can queſtion, but that they, who, of whatſoever Nation, in whatſoever times, could pleaſe God, were ordered by the Spirit of the Grace of God: which, albeit in fore-time, it was more ſparing and hid, yet denyed it ſelf to no Ages, being in vertue one, in quantity different, in counſel unchangeable, in operation multifarious.*

§ XXIV. The third Propoſitions which ought to be proved, is, *that it is by this Light, Seed, or Grace, that God works the Salvation of all men, and many come to partake of the benefit of Chriſts Death and Salvation, purchaſed by him.* By the inward and effectual operations of which, as many Heathens have come to be partakers of the Promiſes, who were not of the Seed of *Abraham* after the Fleſh, ſo may ſome now, to whom God hath rendred the knowledg of the Hiſtory impoſſible, come to be ſaved by Chriſt. Having already proved, that *Chriſt* hath *died* for *all*, that there is a *day* of *Viſitation* given to *all*, during which, Salvation is poſſible to them, and that God hath actu-

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ally given a measure of *Saving Grace* and *Light* unto *all*, preached the Gospel *to* and *in* them and placed the *Word* of *Faith in* their *Hearts*, the matter of this Proposition may seem to be proved. Yet shall I little, for the farther satisfaction of all, who desire to know the Truth, and hold it, as it is in Jesus, prove this, from two or three clear Scripture Testimonies, and remove the most common, as well as the more strong, objections, usually brought against it.

Our Theam then hath two parts; First, *That those that have the Gospel, and Christ outwardly preached unto them, are not saved, but by the working of the Grace and Light in their Hearts.*

Secondly, *That by the working and operations of this, many have been, and some may be saved, to whom the Gospel hath never been outwardly Preached, and who are utterly ignorant of the outward History of Christ.*

As to the first, though it be granted by most, yet, because it's more in words than deeds (the more full discussing of which will fall in in the next Proposition, concerning *Justification*) I shall prove it in few words. And first from the words of Christ to *Nicodemus*, Joh. 3. 3. *Verily, verily, I say unto thee, except a Man be born again, he cannot see the Kingdom of God.* Now this Birth cometh not by the outward preaching of the Gospel, or knowledg of Christ, or historical Faith in him, seeing many have that, and firmly believe it, who are never thus renewed. The Apostle *Paul* also goes so far, while he commends the necessity and excellency of this *New Creation*, as, in a certain respect, to lay aside the outward knowledg of Christ, or the knowledg of him after the Flesh; in these words, 2 *Cor.* 5. 16, 17. *Wherefore henceforth know we no man after the Flesh; yea, though we have known Christ after the Flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a New Creature, old things are passed away, behold all things are become new.* Whence it manifestly appears, that he makes the knowledg of Christ after the Flesh, but as it were the Rudiments, which young Children learn, which, after they are become better Schollars, are of less use to them, because they have, and possess the very substance of those first Precepts, in their minds. As all comparisons halt in some part, so shall I not affirm this to hold in every respect: yet so far will this hold, that as those things, that go no farther than the Rudiments, are never to be accounted learned, and as they grow beyond these things, so they have less use of them; even so such as go no farther than the outward knowledg of Christ, shall never inherit the Kingdom of Heaven. But such as come to know this New Birth, to be in Christ indeed, to be a New Creature, to have old things past away, and all things become new, may safely

ſafely ſay with the Apoſtle, *Though we have known Chriſt after the Fleſh, yet now henceforth know we him no more.* Now this New Creature proceeds from the work of this *Light* and *Grace in* the Heart. It is that Word, which we ſpake of, that is ſharp and piercing, that *implanted* Word, able to ſave the Soul, by which this Birth is begotten: and therefore Chriſt hath purchaſed unto us this Holy Seed; that thereby this Birth might be brought forth *in* us, which is therefore alſo called, *the manifeſtation of the Spirit, given to every one to profit withal*; for it is written, that *by One Spirit we are all Baptized into One Body.* And the Apoſtle *Peter* alſo aſcribeth this Birth to the Seed and Word of God, which we have ſo much declared of, ſaying, 1 *Pet.* 1.23. *Being born again not of corruptible Seed, but of uncorruptible, by the Word of God, which liveth and abideth for ever.* Though then this Seed be ſmall in its appearance, ſo that Chriſt compares it to a *grain of Muſtard-ſeed, which is the leaſt of all Seeds, Matt.* 13. 31, 32. and that it be hid in the Earthly part of man's heart, yet therein is Life and Salvation towards the Sons of men wrapt up, which comes to be revealed as they give way to it. And in this Seed, in the hearts of all men, is the Kingdom of God, as in capacity to be produced or rather exhibited, according as it receives depth, is nouriſhed and not choaked. Hence Chriſt ſaith, that *the Kingdom of God was in* the very Phariſees, *Luke* 17. 20, 21. who did oppoſe and reſiſt him, and were juſtly accounted as Serpents, and a Generation of Vipers. Now the Kingdom of God could be no other ways in them, than in a Seed, even as the Thirty-fold, and the Hundred-fold is wrapt up in a ſmall Seed, lying in a barren ground, which ſprings not forth becauſe it wants nouriſhment: and as the whole Body of a great Tree is wrapt up potentially in the Seed of the Tree, and ſo is brought forth in due ſeaſon; and as the capacity of a Man or Woman is not only in a Child, but even in the very *embryo*, even ſo the Kingdom of Jeſus Chriſt, yea Jeſus Chriſt himſelf, *Chriſt within, who is the hope of Glory*, and becometh *Wiſdom, Righteouſneſs, Sanctification and Redemption, in every* man and womans heart, in that little *incorruptible Seed*, ready to be brought forth, as it is cheriſhed and received in the love of it. For there can be no men worſe than thoſe rebellious and unbelieving Phariſees were, and yet this Kingdom was thus within them, and they were directed to look for it there: ſo it is neither *lo here, nor lo there*, in this or the other obſervation that this is known, but as this Seed of God in the Heart is minded and entertained. And certainly hence it is, (even becauſe this Light, Seed and Grace, that appears in the heart of man is ſo little regarded, and ſo much overlooked)

looked) that so few know Christ brought forth in them. The one sort to wit, the *Calvinists*, they look upon Grace as an irresistible Power, and therefore neglect and despise this Eternal Seed of the Kingdom in their Hearts, as a low, insufficient, useless thing as to their Salvation. On the other hand the *Papists*, *Armenians* and *Socinians*, they go about to set up their Natural Power and will, with one consent denying that this little Seed, this small appearance of the Light, is that supernatural saving Grace of God given to every man, to save him. And so upon them is verified that saying of the Lord Jesus Christ, *This is the condemnation of the World, that Light is come into the World, but men love darkness rather than Light*; the reason is added, *because their deeds are evil.* All confess they feel this, but they will not have it to be of that Virtue. Some will have it to be *Reason*; some a *Natural Conscience*; some *certain Reliques of God's Image, that remained in* Adam. So Christ, as he met with opposition from all kinds of Professors in his outward appearance, so doth he now in his inward. It was the meaness of his outward man that made many despise him, saying, *Is not this the Son of the Carpenter? are not his Brethren and Sisters among us? is not this a Galilean? and came there ever a Prophet out of* Galilea? and such like reasonings. For they expected an outward deliverer, who as a Prince, should deliver them with great ease from their outward Enemies; and not such a *MESSIAH* as should be crucified shamefully, and as it were led them into many sorrows, troubles, and afflictions. So the meaness of this appearance make the crafty *Jesuits*, the pretended rational *Socinians*, and the learned *Arminians*, overlook it, desiring rather something, that they might exercise their subtilty, reason and learning about, and use the liberty of their own wills. And the *secure Calvinists*, they would have a Christ to save them without any trouble, to destroy all their Enemies for them, without them, and nothing or little within, while the mean while, be at ease to live in their Sins secure. Whence when all is well examined, the cause is plain, it is *because their deeds are evil*, that with one consent they reject this *Light*: for it checks the wisest of them all, and the learnedst of them all, in secret it reproves them, neither can all their *Logick* silence it, nor can the secureſt among them stop its voice from crying, and reproving them within, for all their confidence in the outward knowledg of Christ, or of what he hath suffered outwardly for them. For, as hath been often said, in a day it strives with all, wrestles with all, and it's the unmortified Nature, the first Nature, the old *Adam*, yet alive in the wisest, in the learnedest, in the most Zealous for the outward knowledg of Christ,

that denies this, that despises it, that shuts it out, to their own Condemnation. They come all under this description, *every one that doth evil, hateth the Light, neither cometh to the Light, least his deeds should be reproved*, John 3. 20. So that it may be said now, and we can say from a true and certain experience, as it was of old, *Psal.* 118. 22. *Mat.* 21. 42. *Mark* 12. 10. *Luke* 20 17. *Acts* 4. 11. *The Stone which the Builders, of all kinds, have rejected, the same is become unto us the Head of the Corner.* Glory to God for ever! who hath chosen us a first-fruits to himself in this day, wherein he is arisen to plead with the Nations, and therefore hath sent us forth to preach this everlasting Gospel unto all, Christ nigh to all, the Light in all, the Seed sown in the Hearts of all, that men may come and apply their minds to it. And we rejoyce that we have been made to lay down our Wisdom and Learning (such of us as have had some of it) and our carnal reasoning, to learn of Jesus, and sit down at the Feet of Jesus in our Hearts, and hear him, who there makes all things manifest, and reproves all things by his Light, *Eph.* 5. 13. For many are wise and learned in the Notion, in the Letter of the Scripture, as the Pharisees were, and can speak much of Christ, and plead strongly against Infidels, *Turks* and *Jews*, and it may be also against some Heresies, who in the mean time are Crucifying Christ in the small appearance of his Seed in their Hearts. O! better were it to be stript naked of all, to account it as dross and dung, and become a Fool for Christ's sake, thus knowing him to teach thee in thy Heart, so as thou maist witness him raised there, feel the virtue of his Cross there, and say with the Apostle, *I glory in nothing, save in the Cross of Christ, whereby I am crucified to the World, and the World unto me.* This is better than to write Thousands of Commentaries, and to preach many Sermons. And it is thus to preach Christ, and direct People to his pure Light in the Heart, that God hath raised us up, and for which the wise men of this World account us Fools; because by the operation of this Cross of Christ in our Hearts, we have denyed our own Wisdom and Wills in many things, and have forsaken the vain Worships, Fashions and Customs of this world. For these divers Centuries the world hath been full of a dry, fruitless and barren knowledg of Christ, feeding upon the husk and neglecting the kernel, following after the shaddow, but strangers to the substance. Hence the Devil matters not how much of that knowledg abounds, provided he can but possess the Heart, and rule in the will, crucifie the appearance of Christ there, and so keep the Seed of the Kingdom from taking root. For he has led them abroad, lo here, and lo there, and has made them wrestle in a false zeal, so much one against another

ther, contending for this outward observation, and for the other outward observation, seeking Christ in this and the other external thing, as in Bread and Wine; contending one with another how he is there, while some will have him to be present therein this way, and some the other way; and some in Scriptures, in Books, in Societies, and Pilgrimages, and Merits. But some confiding in an external barren Faith, think all is well, if they do but firmly believe that he died for their Sins past, present, and to come, while in the mean time, Christ lies crucified and slain, and is daily resisted and gain-said in his appearance in their Hearts. Thus from a Sense of this blindness and ignorance, that is come over Christendom, it is, that we are led and moved of the Lord, so constantly and frequently to call all, invite all, request all to turn to the Light in them, to mind the Light in them, to believe in Christ, as he is in them. And that in the Name, Power and Authority of the Lord, not in School arguments and distinctions, (for which many of the wise men of this World account us Fools and mad men) we do charge and command them to lay aside their Wisdom, to come down out of that proud, airy, brain-knowledg, and to stop that mouth, how eloquent soever to the worldly ear it may appear; and to be silent and sit down as in the dust, and to mind the Light of Christ in their own Consciences. Which if it minded, they would find as a sharp two-edged sword in their hearts, and as a fire and a hammer, that would knock against and burn up all that carnal, gathered, natural stuff, and make the stoutest of them all tremble and become *Quakers* indeed. Which those, that come not to feel now, and *kiss* not the *Son*, while the day lasteth, but harden their hearts, will feel to be a certain truth, when it is too late. To conclude, as saith the Apostle, *All ought to examine themselves whether they be in the Faith indeed; and try their own selves, for except Jesus be in them, they are certainly reprobates.* 2 Cor. 13. 5.

§ XXV. Secondly, that which remains now to be proved is, *that by the operation of this Light and Seed, some have been, and may yet be saved, to whom the Gospel is not outwardly preached, nor the History of Christ outwardly known.* To make this the easier, we have already shewn how that Christ hath died for all men, and consequently these are inlightened by Christ, and have a measure of Saving Light and Grace; yea that the Gospel, though not in any outward dispensation, is Preached to them, and in them: So, that thereby they are stated in a possibility of Salvation. From which, I may thus argue:

Arg. To whom the Gospel, the Power of God unto Salvation is manifest, they may be saved, whatever outward knowledg they want.

But this Gospel is preached in every Creature, in which is certainly comprehended many, that have not the outward knowledg:

Therefore of those, many may be saved.

But to those arguments, by which it hath been proved that all men have a measure of Saving Grace, I shall add one, and that very observable, not yet mentioned, *viz.* that excellent saying of the Apostle *Paul* to *Titus*, *c.* 2. *v.* 11. *The Grace of God that brings Salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live Soberly, Righteously, and Godlily in this present World.* Than which there can be nothing more clear, it comprehending both the parts of the controversie. First, it testifies that it is no Natural Principle or Light, but saith plainly, *it brings Salvation.* Secondly, it says not that it hath appeared to a few, but unto *all men.* The Fruit of it declares also how efficacious it is, seeing it comprehends the whole Duty of Man. It both teacheth us first, to forsake Evil, to deny Ungodliness and worldly Lusts; and then it teacheth us our whole Duty. First, to live *Soberly*, that comprehends Temperance, Chastity, Meekness, and those things that relate unto a man's self. Secondly, *Righteously*, that comprehends Equity, Justice and Honesty, and those things which relate to our Neighbours. And Lastly, *Godlyly*, which comprehends Piety, Faithfulness and Devotion, which are the Dutys relating to God. So then there is nothing required of man, or is needful to man, which this Grace teacheth not. Yet I have heard a publick Preacher, one of those that are accounted Zealous men, to evite the strength of this text deny *this Grace to be saving*, and say, *it was only intended of common Favours and Graces, such as is in the heat of the Fire, and outward light of the Sun.* Such is the darkness and ignorance of those that oppose the Truth, whereas the Text saith expressly, that it is *Saving.* Others, that cannot deny but it is saving, alledg this [*all*] comprehends not every individual, but only all kinds. But, is a bare negation, sufficient to overturn the strength of a positive assertion? If the Scriptures may be so abused, what so absurd as may not be pleaded for from them? or what so manifest as may not be denied? But, we have not reason to be staggered by their denying, so long as our Faith is found in expres terms of the Scripture, they may as well seek to perswade us that we do not intend that which we affirm, though we know the contrary, as make us believe that, when the Apostle speaks forth our Doctrine in plain words, yet he intends theirs; which is the quite contrary, and indeed can there be any thing more absurd than

than to say, where the word is plainly [*all*] *few* is only intended. For they will not have [*all*] taken here, for the greater number. Indeed, as the case may be sometimes by a Figure, [*all*] may be taken of two numbers, for the greater number, but let them shew us if they can, either in Scripture, or Prophane, or Ecclesiastical Writings, that any man that wrote sense, did ever use the word [*all*] to express of two numbers, the lesser. Whereas they affirm, that the far less number have received Saving Grace, and yet will they have the Apostle by [*all*] to have signified so. Though this might suffice, yet to put it further beyond all question, I shall Instance another saying of the same Apostle, that we may use him as his own Commentator, *Rom.* 5. 18. *Therefore as by the Offence of One, judgment came upon all to condemnation, even so by the Righteousness of One, the free Gift came upon all men to Justification of Life.* Here no man of reason, except he will be obstinately ignorant, will deny but this similitive particle [*as*] makes the [*all*] which goes before, and comes after, to be of one and the same extent. Or else let them shew us one example, either in Scripture, or elsewhere among men, that speak proper language, where it is otherwise. We must then either affirm that this loss, which leads to condemnation, hath not come upon *all*, or say that this Free Gift is come upon *all* by *Christ*. Whence I thus argue: First:

If *all* men have received a loss from *Adam*, which leads to condemnation, then *all* men have received a Gift from *Christ*, which leads to Justification. Arg.

But the first is true,

Therefore also the last.

From all which it naturally follows, that *all* men, even the Heathens may be saved: for *Christ* was given as a *Light to inlighten the Gentiles*, *Isa.* 49. 6. Now, to say that though they might have been saved, yet none were, is to judg too uncharitably. I see not what reason can be alledged for it, yea, though it were granted, which never can be that none of the Heathens were saved; it will not from thence follow, that they could not have been saved: or that none now in their condition can be saved. For, *a non esse ad non posse non datur sequela*, i. e. that consequence is false, that concludes a thing cannot be, because it is not.

But if it be Objected, which is the great Objection, *That there is no Name under Heaven, by which Salvation is known, but by the Name* JESUS. Obj.

Therefore they (not knowing this) cannot be saved.

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Anſw. I anſwer, though they know it not outwardly, yet if they know it inwardly, by feeling the Virtues and Power of it, the Name *JESUS* indeed (which ſignifies a *Saviour*) to free them from Sin and Iniquity in their hearts, they are ſaved by it. I confeſs there is no other name to be ſaved by; but Salvation lieth not in the literal, but in the experimental knowledg, albeit thoſe that have the literal knowledg, are not ſaved by it, without this real experimental knowledg. Yet thoſe that have the real knowledg, may be ſaved without the external, as by the arguments hereafter brought, will more appear. For, if the outward diſtinct knowledg of him, by whoſe means I receive benefit, were neceſſary for me, before I could reap any Fruit of it, then by the rule of *Contrarys* it would follow, that I could receive no hurt without I had alſo the diſtinct knowledg of him that had occaſioned it; whereas experience proves the contrary. How many are injured by *Adam*'s fall, that know nothing of ever there being ſuch a man in the world? or of his eating the forbidden Fruit? why may they not then be ſaved by the Gift and Grace of *Chriſt* in them, making them Righteous and Holy, though they know not diſtinctly how that was purchaſed unto them by the death and ſufferings of *Jeſus*, that was Crucified at *Jeruſalem*; eſpecially ſeeing God hath made that knowledg ſimply impoſſible to them? As many men are killed by Poiſon infuſed into their meat, though they neither know what the Poiſon was, nor who infuſed it: ſo alſo on the other hand, how many are cured of their diſeaſes by good remedies, who know not how the Medicine is prepared, what the ingredients are, nor often times who made it? The like may alſo hold in Spiritual things, as we ſhall hereafter prove.

§ XXVI. Firſt, If there were ſuch an abſolute neceſſity for this outward knowledg, that it were even of the eſſentials of Salvation, then none could be ſaved without it; whereas our adverſaries deny not, but readily confeſs, that many Infants and deaf Perſons are ſaved without it. So that here they break that general rule, and make Salvation poſſible without it. Neither can they alledg, that it is becauſe ſuch are free from Sin, ſeeing they alſo affirm, that all Infants, becauſe of *Adam*'s ſin, deſerve eternal condemnation, as being really guilty in the ſight of God; and of deaf People it is not to be doubted, and experience ſhews us, that they are ſubject to many common Iniquitys, as well as other men.

Obj. If it be ſaid, *that theſe Children are the Children of believing Parents.*

Anſw. What then? They will not ſay, that they tranſmit Grace to their

their Children. Do they not affirm, that the Children of believing Parents are guilty of Original Sin, and deſerve death, as well as others? How prove they, that that makes up the loſs of all explicit knowledg?

If they ſay, *Deaf People may be made ſenſible of the Goſpel by Signs:* Obj.

All the ſigns cannot give them any explicit knowledg of the Hiſtory of the Death, Sufferings, and Reſurrection of Chriſt. For what ſigns can inform a deaf man, *that the Son of God took on him mans nature? was born of a Virgin, and ſuffered under* Pontius Pilate. Anſw.

And, if they ſhould further alledg, *that they are within the boſom of the viſible Church, and partakers of the Sacraments.* Obj.

All that gives no certainty of Salvation, for (as the *Proteſtants* confeſs) they confer not Grace *ex opere operato.* And will not they acknowledg, that many are in the boſom of the Church, who are viſibly no members of it? But if this Charity be extended towards ſuch who are where the Goſpel is preached, ſo that they may be judged capable of Salvation, becauſe they are under a ſimple impoſſibility of diſtinctly knowing the means of Salvation; what reaſon can be alledged, why the like Charity may not be had to ſuch, as though they can hear, yet are under a ſimple impoſſibility of hearing, becauſe it is not ſpoken unto them. Is not a man in *China* or in *India* as much to be excuſed for not knowing a thing which he never heard of, as a deaf man here, who cannot hear? For, as the deaf man is not to be blam'd, becauſe God hath been pleaſed to ſuffer him to lie under this Infirmity, ſo is the *Chinees* or the *Indian* as excuſable, becauſe God hath with-held from him the opportunity of Hearing. He, that cannot hear a thing, as being neceſſarily abſent, and he, that cannot hear it, as being Naturally deaf, are to be placed in the ſame category. Anſw.

Secondly, this manifeſtly appears by that ſaying of *Peter*, *Acts* 10. 34. *Of a Truth I perceive that God is no reſpecter of Perſons: But in every Nation, he that feareth him, and worketh Righteouſneſs, is accepted of him.* *Peter* was before liable to that miſtake, that the reſt of the Jews were in, judging that all were unclean except themſelves, and that no man could be ſaved except they were proſelyted to their Religion, and Circumciſed. But God ſhewed *Peter* otherwaies in a Viſion, and taught him to call nothing common or unclean; and therefore ſeeing that God regarded the Prayers of *Cornelius*, who was a ſtranger to the Law, and to Jeſus Chriſt, as to the outward: yet *Peter* ſaw that God had accepted him. And he is ſaid to fear God, be-

Anſw. I anſwer, though they know it not outwardly, yet if they know it inwardly, by feeling the Virtues and Power of it, the Name *JESUS* indeed (which ſignifies a *Saviour*) to free them from Sin and Iniquity in their hearts, they are ſaved by it. I confeſs there is no other name to be ſaved by; but Salvation lieth not in the literal, but in the experimental knowledg, albeit thoſe that have the literal knowledg, are not ſaved by it, without this real experimental knowledg. Yet thoſe that have the real knowledg, may be ſaved without the external, as by the arguments hereafter brought, will more appear. For, if the outward diſtinct knowledg of him, by whoſe means I receive benefit, were neceſſary for me, before I could reap any Fruit of it, then by the rule of *Contrarys* it would follow, that I could receive no hurt without I had alſo the diſtinct knowledg of him that had occaſioned it; whereas experience proves the contrary. How many are injured by *Adam*'s fall, that know nothing of ever there being ſuch a man in the world? or of his eating the forbidden Fruit? why may they not then be ſaved by the Gift and Grace of *Chriſt* in them, making them Righteous and Holy, though they know not diſtinctly how that was purchaſed unto them by the death and ſufferings of *Jeſus*, that was Crucified at *Jeruſalem*; eſpecially ſeeing God hath made that knowledg ſimply impoſſible to them? As many men are killed by Poiſon infuſed into their meat, though they neither know what the Poiſon was, nor who infuſed it: ſo alſo on the other hand, how many are cured of their diſeaſes by good remedies, who know not how the Medicine is prepared, what the ingredients are, nor often times who made it? The like may alſo hold in Spiritual things, as we ſhall hereafter prove.

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their Children. Do they not affirm, that the Children of believing Parents are guilty of Original Sin, and deserve death, as well as others? How prove they, that that makes up the loss of all explicit knowledg?

If they say, *Deaf People may be made sensible of the Gospel by Signs:* Obj.

All the signs cannot give them any explicit knowledg of the History of the Death, Sufferings, and Resurrection of Christ. For what signs can inform a deaf man, *that the Son of God took on him mans nature? was born of a Virgin, and suffered under* Pontius Pilate. Answ.

And, if they should further alledg, *that they are within the bosom of the visible Church, and partakers of the Sacraments.* Obj.

All that gives no certainty of Salvation, for (as the *Protestants* confess) they confer not Grace *ex opere operato.* And will not they acknowledg, that many are in the bosom of the Church, who are visibly no members of it? But if this Charity be extended towards such who are where the Gospel is preached, so that they may be judged capable of Salvation, because they are under a simple impossibility of distinctly knowing the means of Salvation; what reason can be alledged, why the like Charity may not be had to such, as though they can hear, yet are under a simple impossibility of hearing, because it is not spoken unto them. Is not a man in *China* or in *India* as much to be excused for not knowing a thing which he never heard of, as a deaf man here, who cannot hear? For, as the deaf man is not to be blam'd, because God hath been pleased to suffer him to lie under this Infirmity, so is the *Chinees* or the *Indian* as excusable, because God hath with-held from him the opportunity of Hearing. He, that cannot hear a thing, as being necessarily absent, and he, that cannot hear it, as being Naturally deaf, are to be placed in the same category. Answ.

Secondly, this manifestly appears by that saying of *Peter, Acts* 10. 34. *Of a Truth I perceive that God is no respetter of Persons: But in every Nation, he that feareth him, and worketh Righteousness, is accepted of him. Peter* was before liable to that mistake, that the rest of the Jews were in, judging that all were unclean except themselves, and that no man could be saved except they were proselyted to their Religion, and Circumcised. But God shewed *Peter* otherwaies in a Vision, and taught him to call nothing common or unclean; and therefore seeing that God regarded the Prayers of *Cornelius*, who was a stranger to the Law, and to Jesus Christ, as to the outward; yet *Peter* saw that God had accepted him. And he is said to fear God,

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before he had this outward knowledg, therefore *Peter* concludes that every one, that in every Nation, without respect of Persons, feareth God, and worketh Righteousness, is accepted of him. So he makes the fear of God and the working of Righteousness, and not an outward historical knowledg, the qualification; they then, that have this, wherever they be they are saved. Now we have already proved, that to every man that Grace is given, whereby he may live godlily and righteously, and we see that by this Grace *Cornelius* did so, and was accepted, and his Prayers came up for a memorial before God, before he had this outward knowledg. Also was not *Job a perfect and upright man, that feared God and eschewed Evil?* Who taught *Job* this? how knew *Job Adam*'s fall? And from what Scripture learned he that excellent knowledg he had, and that Faith, by which he knew his *Redeemer lived?* For many make him as old as *Moses*, was not this by an inward Grace in the heart? was it not that inward Grace that taught *Job* to eschew evil, and to fear God? and was it not by the workings thereof that he became a just and upright man? how doth he reprove the wickedness of men, chap. 2. 4? and after he hath numbred up their wickedness, doth he not condemn them verse 13 for *rebelling* against this *Light*, for not knowing the way thereof, nor abiding in the paths thereof? It appears then *Job* believed that men had a Light, and that because they rebelled against it, therefore they knew not its waies, and abode not in its paths, even as the Pharisees, who had the Scriptures, are said to err, not knowing the Scriptures. And also *Job*'s Friends, though in some things wrong, yet who taught them all those excellent sayings, and knowledg which they had? Did not God give it them in order to save them, or was it meerly to condemn them? Who taught *Elihu* that *the Inspiration of the Almighty giveth Understanding, that the Spirit of God made him, and the Breath of the Almighty gave him Life?* And did not the Lord accept a Sacrifice for them? And who dare say that they are damned? But further, the Apostle puts this controversie out of doubt, for if we may believe his plain assertions, he tells us, *Rom.* 2. *that the Heathens did the things contained in the Law.* From whence I thus argue.

Arg. In every nation, he that feareth God, and worketh Righteousness, is accepted:

But many of the Heathens feared God, and wrought Righteousness:

Therefore they were accepted.

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The *minor* is proved from the example of *Cornelius*. But I shall further prove it thus:

He that doth the things contained in the Law, feareth God, and worketh Righteousness.

But the Heathens did the things contained in the Law.

Therefore they feared God, and wrought Righteousness.

Can there be any thing more clear? For, if to do the things contained in the Law, be not to fear God and work Righteousness, then what can be said to do so, seeing the Apostle calls the Law *Spiritual, Holy, Just* and *Good*? But this appears manifestly by another *medium* taken out of the same Chapter, verse 13. So that nothing can be more clear. The words are, *The doers of the Law shall be Justified.* From which I thus argue, without adding any word of my own.

The doers of the Law shall be justified.

But the *Gentiles* do the things contained in the Law.

All that know but a conclusion, do easily see what follows from these expres words of the Apostle. And indeed, he through that whole chapter, labours as if he were contending now with our Adversaries, to confirm this Doctrine, *verse* 9, 10, 11. *Tribulation and anguish upon every Soul of man that doth evil, to the Jew first, and also to the Gentile. For there is no respect of Persons with God.* Where the Apostle clearly *homologats* the sentence of *Peter* before mentioned, and shews that Jew and Gentile, or, as he himself explains in the following verses, both they that have an outward Law, and they that have none, when they do good shall be justified. And to put us out of all doubt, in the very following verses, he tells, that *the doers of the Law are justified*, and that *the Gentiles did the Law.* So that, except we think he spake not what he intended, we may safely conclude that such Gentiles were justified, and did partake of that *Honour, Glory and Peace, which comes upon every one that doth good*: Even the Gentiles that are without the Law, when they work good, seeing with God there is no respect of Persons, so as we see that it is not the having the outward knowledg that doth save, without the inward; so neither doth the want of it, to such to whom God hath made it impossible, who have the inward, bring condemnation. And many that have wanted the outward, have had a knowledg of this inwardly, by virtue of that inward Grace and Light given to every man, working in them, by which they forsook iniquity, and became Just and Holy, as is above proved; who though they knew not the History of *Adam's* fall, yet were sensible in themselves of the loss that came by it, feeling their inclinations

tions to ſin, and the body of ſin in them: and though they knew not the coming of *Chriſt*, yet were ſenſible of that inward Power and Salvation which came by him, even before, as well as ſince, his appearance in the fleſh. For I queſtion whether theſe men can prove that all the Patriarchs and Fathers before *Moſes* had a diſtinct knowledg either of the one or the other, or that they knew the Hiſtory of the Tree of Knowledg of Good and Evil, and of *Adam*'s eating the forbidden Fruit: far leſs that Chriſt ſhould be born of a Virgin, ſhould be Crucified, and treated in the manner he was. For it is juſtly to be believed that what *Moſes* wrote of *Adam*, and of the firſt times, was not by Tradition, but by Revelation: yea we ſee that not only after the writing of *Moſes*, but even of *David* and all the Prophets who Propheciſed ſo much of *Chriſt*, how little the Jews, that were expecting and wiſhing for the Meſſiah, could thereby diſcern him when he came, that they Crucified him as a Blaſphemer, not as a Meſſiah, by miſtaking the Prophecies concerning him; for *Peter* ſaith expreſly, *Acts* 3. 17. to the Jews, *that both they and their Rulers did it through Ignorance.* And *Paul* ſaith, 1 *Cor.* 2. 8. *That had they known it, they would not have Crucified the Lord of Glory.* Yea *Mary* her ſelf, to whom the Angel had ſpoken, and who had laid up all the miraculous things accompanying his Birth in her Heart, ſhe did not underſtand how, when *he diſputed with the Doctors in the Temple, that he was about his Fathers buſineſs.* And the Apoſtles that had believed him, converſed daily with him, and ſaw his Miracles, could not underſtand, neither believe thoſe things which related to his Death, Sufferings, and Reſurrection, but were in a certain reſpect ſtumbled at them.

§. XXVII. So we ſee how that it is the inward work, and not the outward Hiſtory and Scripture, that gives the true knowledg, and by this inward Light, many of the Heathen Philoſophers where ſenſible of the loſs received by *Adam*, though they knew not the outward Hiſtory: Hence *Plato* aſſerted, that *man's Soul was faln into a dark cave, where it only converſed with ſhadows. Pythagoras* ſaith, *Man wandereth in this world as a ſtranger, baniſhed from the preſence of God.* And *Plotinus* compareth *Man's Soul, faln from God, to a Cinder, or dead Coal, out of which the Fire is extinguiſhed.* Some of them ſaid, that *the wings of the Soul were clipped or faln off, ſo that they could not flee unto God.* All which, and many more ſuch expreſſions, that might be gathered out of their writings, ſhew they were not without a ſenſe of this loſs. Alſo, they had a knowledg and diſcovery of Jeſus Chriſt inwardly, as a remedy *in* them, to deliver them from that evil ſeed, and the evil inclinations of their own hearts, though not under that particular denomination.

Some

Some called him a *Holy Spirit*, as *Seneca*, *Epist.* 41. who said, *There is a Holy Spirit in us, that treateth us, as we treat him.* *Cicero* calleth an *innate Light*, in his Book *de Rublica*, cited by *Lactantius*, 6. *Instit.* where he calls this, *Right Reason, given unto all, constant and eternal, calling unto duty by commanding, and deterring from deceit, by forbidding. Adding, that it cannot be abrogated, neither can any be freed from it, neither by Senat nor People; that it is one Eternal, and the same alwayes to all Nations, so that there is not one at* Rome, *and another at* Athens: *who so obey it not, must flee from himself, and in this is greatly tormented, although he should escape all other punishment.* *Plotinus* also calls him *Light*, saying, that *as the Sun cannot be known but by its own Light, so God cannot be known but with his own Light: and as the Eye cannot see the Sun, but by receiving its Image, so Man cannot know God but by receiving his Image, and that it behoved Man to come to purity of Heart before he could know God*; calling him also *Wisdom*, a name frequently given him in Scripture. See *Prov.* 1. 20. to the end, and *Prov.* 8, 9. 34. Where *Wisdom* is said to cry, intreat, and invite all, to come unto her, and learn of her. And what is this Wisdom but Christ? Hence such as came among the Heathen, to forsake Evil, and cleave to Righteousness, were called *Philosophers*, that is lovers of Wisdom. They knew this *Wisdom* was nigh unto them, and that *the best knowledg of God and Divine Mysteries, was by the Inspiration of the Wisdom of God.* *Phocylides* affirmed, that *the Word of the Wisdom of God was best.* His words in the Greek are, ἡ δὲ θεοπνεύστου σοφίας λόγος ἐστὶν ἄριστος.

And much more of this kind might be instanced, by which it appears they knew *Christ*, and by his working *in* them, were brought from unrighteousness to righteousness, and to love that Power by which they felt themselves redeemed; so that, as saith the Apostle, *they shew the work of the Law written in their Hearts*, and *did the things contained in the Law*, and therefore, as *all doers of the Law are, were no doubt justified*, and saved thus by the Power of Christ *in* them. And as this was the Judgment of the Apostle, so was it of the primitive Christians. Hence *Justyn Martyr* stuck not to call *Socrates a Christian*, saying, that *all such as lived according to the Divine Word in them, which was in all men, were Christians, such as* Socrates *and* Heraclitus, *and others among the Greeks*, &c. *That such as live with the Word, are Christians without fear or anxiety.*

Clemens Alexandrinus saith, *Apol.* 2. *Strom.* lib. 1. That *this Wisdom or Philosophy was necessary to the Gentiles, and was their School-master to lead them unto Christ, by which of old the Greeks were justified.*

Nor do I think, saith *Augustin*, in his Book of the *City of God*, lib. 18. cap. 47 *that the Jews dare affirm that none belonged unto God but the Israelites.* Upon which place *Lodovicus Vives* saith, that *thus the Gentiles not having a Law, were a Law unto themselves, and the Light of so living in the Gift of God, and proceeds from the Son; of whom it is written, that he inlighteneth every man that cometh into the World.*

Augustin also testifies in his Confessions, lib. 7. cap. 9. That *he had read in the writings of the Platonists, though not in the very same words, yet that, which by many and multiplied reasons did persuade, that in the beginning was the Word, and the Word was with God; this was in the beginning with God, by which all things were made, and without which nothing was made, that was made: In him was Life, and the Life was the Light of Men; and the Light shined in the Darkness, and the Darkness did not comprehend it. And, albeit the Soul gives testimony concerning the Light, yet it is not the Light, but the Word of God, for GOD is the true LIGHT, which inlighteneth every man, that cometh into the World*; and so repeats to the 14 verse of the 1 chapter of *John*, adding, *these things have I there read.*

Yea, there is a Book translated out of the *Arabick*, which gives an account of one *Hai Ebn Yokdan*, who, without converse of man, living in an Island alone, attained to such a profound knowledg of God, as to have immediate converse with him, and to affirm, *that the best and most certain knowledg of God is not that, which is attained by premisses premised, and conclusions deduced, but that, which is enjoyed by conjunction of the mind of man, with the Supream Intellect, after the mind is purified from its corruptions, and is separated from all bodily Images, and is gathered into a profound stilness.*

§. XXVIII. Seeing then it is by this inward Gift, Grace and Light, that both these, that have the Gospel preached unto them, come to have Jesus brought forth *in* them, and to have the saving and sanctified use of all outward helps and advantages: and also by this same Light, that all may come to be saved, and that God calls, invites, and strives with all, in a day, and saveth many, to whom he hath not seen meet to conveigh this outward knowledg; therefore we having the experience of the inward and powerful work of this Light *in* our Hearts, even *Jesus* revealed *in* us, cannot cease to proclaim the day of the Lord, that it is arisen in it, crying out the woman of *Samaria*, *Come and see One that hath told me all, that ever I have done, Is not this the Christ?* That others may come and feel the same *in* themselves, and may know that that little small thing, that reproves

reproves them *in* their Hearts, however they have despised it, and neglected it, is nothing less than the Gospel preached *in* them, *Christ* the *Wisdom* and *Power of God*, being *in* and *by* that Seed, seeking to save their Souls.

Of this *Light* therefore *Austin* speaks, in his Confessions, lib. 11. cap. 9. *In this beginning, O God! thou madest the Heaven and the Earth, in thy Word, in thy Son, in thy Vertue, in thy Wisdom, wonderfully saying, and wonderfully doing, who shall comprehend it? who shall declare it? What is that, which shineth in unto me, and smites my Heart without hurt, at which I both tremble and am inflamed; I tremble in so far as I am unlike unto it, and I am inflamed in so far as I am like unto it? It is Wisdom, which shineth in unto me, and dispelleth my cloud, which had again cover'd me, after I was departed from that Darkness and rampier of my punishments.* And again he saith, lib. 10. cap. 27. *It is too late that I have loved thee, O thou Beautifulness, so antient, and so new; late have I loved thee, and behold thou wast within and I was without; and there was seeking thee, thou didst call, thou didst cry, thou didst break my Deafness, thou glancedst, thou didst shine, thou chasedst away my darkness.*

Of this also our Countrey-man, *George Buchanan* speaketh thus, in his Book *de Jure Regni apud Scotos*: *Truly I understand no other thing at present than that Light, which is divinely infused into our Souls, for when God formed Man, he not only gave him Eyes to his Body, by which he might shun those things that are hurtful to him, and follow those things that are profitable. But also hath set before his mind, as it were, a certain Light, by which he may discern things that are vile, from things that are honest: Some call this Power, Nature, others the Law of Nature, I truly judg it to be Divine, and am perswaded that Nature and Wisdom never say different things. Moreover God hath given us a compend of the Law, which in few words comprehend the whole, to wit, that we should love him from our hearts, and our Neighbours as our selves. And of this Law all the Books of the Holy Scriptures, which pertain to the forming of manners, contain no other but an explication.*

This is that Universal, Evangelical Principle, in, and by which this Salvation of Christ is exhibited to *all* men, both Jew and Gentile, Scythian and Barbarian, of whatsoever Countrey or Kindred he be. And therefore God hath raised up unto himself, in this our Age, faithful Witnesses and Evangelists, to preach again his Everlasting Gospel, and to direct *all*, as well the high Professors, who boast of the Law and the Scripture, and the outward knowledg of Christ, as the Infidels and Heathens, that know not him that way, that they may all come to mind the Light *in* them, and know Christ *in* them,

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the Just One, τὸν Δίκαιον, *whom they have* so long *killed, and made merry over, and he hath not resisted,* Jam. 5. 6. And give up their Sins, Iniquities, false Faith, Professions, and out-side Righteousness, to be crucified by the Power of his Cross *in* them, so as they may know *within*, to be the *Hope of Glory*, and may come to walk in his *Light*, and be saved, who is that *True Light, that enlighteneth every Man that cometh into the World.*

The Seventh Proposition

Concerning Justification,

As many as resist not this Light, *but receive the same*, it becomes *in them a Holy, Pure and Spiritual Birth, bringing forth Holyness, Righteousness, Purity, and all other Blessed Fruits those which are acceptable to* God, *by which Holy Birth, to wit,* Jesus Christ formed within us, *and working his Works in us, as we are Sanctified, so are we Justified in the sight of God, according to the Apostles Words:* But ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the *Lord Jesus*, and by the Spirit of our *God*, 1 Cor. 6. 11. *Therefore, it is not by our Works wrought in our will, nor yet by good Works, considered as of themselves, but by* Christ, *who is both the* Gift *and the* Giver, *and the Cause producing the effects in us, who as he hath reconciled us while we were Enemies, doth also in his Wisdom Save us, and Justifie us after this manner, as saith the same Apostle elsewhere.* According to his Mercy he hath Saved us, by the washing of Regeneration, and the renewing of the Holy Ghost. *Tit.* 3. 5.

§. I. THE Doctrine of Justification comes well in order after the discussing of the extent of *Christ*'s death, and of the Grace thereby communicated; some of the sharpest contests concerning this having from thence their rise. Many are the disputes among those called *Christians*, concerning this point; and indeed if all were truly minding that, which justifieth, there would be less noise about the Notions of Justification. I shall briefly review this controversie as it stands among others, and as I have often seriously observed it; then in short state the controversie, as to us, and open our Sense and Judgment of it: and lastly, prove it (if the Lord will) by some Scripture Testimonies, and the certain experience of all, ever were truly Justified.

§ II.

§ II. That this Doctrine of *Juſtification* hath been, and is greatly vitiated in the Church of *Rome*, is not by us queſtioned, though our Adverſaries, who for want of better arguments do often make Lyes their refuge, have not ſpared in this reſpect to ſtigmatize us with Popery, but how untruly will hereafter appear. For to ſpeak little of their *meritum ex condigno*, which was no doubt a very common Doctrine of the Romiſh Church, eſpecially before *Luther*, though moſt of their modern Writers, eſpecially in their controverſies with Proteſtants, do partly deny it, partly qualifie it, and ſeem to ſtate the matter only, as if they were propagaters and pleaders for good works, by the others denyed. Yet if we look to the effects of this Doctrine among them, as they appear in the generality of their Church-members, not in things diſapproved, but highly approved and commended by their Father the Pope, and all his Clients, as the moſt beneficial caſuality of all his revenue, we ſhall find that *Luther* did not without great ground oppoſe himſelf to them in this matter, and, if he had not himſelf run into another extream (of which hereafter) his work would have ſtood the better. For in this, as in moſt other things, he is more to be commended for what he pulled down of *Babylon*, than for what he built of his own. Whatever then the Papiſts may pretend, or even ſome good men among them may have thought, experience ſheweth, and it is more than manifeſt by the univerſal and approved practice of their People, that they place not their Juſtification ſo much in works that are truly and morally good, and in the being truly renewed and ſanctified in the mind, as in ſuch things as are either not good nor evil, or may truly be called evil, and can no otherwaies be reckoned good than becauſe the Pope pleaſes to call them ſo. So that if the matter be well ſifted, it will be found that the greateſt part of their Juſtification depends upon the authority of his *Bulls*, and not upon the Power, Vertue, and Grace of Chriſt revealed in the heart, and renewing of it: as will appear, Firſt, from their Principle concerning their *Sacraments*, which they ſay, *confer Grace, ex opere, operato.* So that if a man partake but of them, he thereby obtains remiſſion of ſin, though he remain as he was; the vertue of the Sacraments making up the want that is in the man. So that this act of Submiſſion and Faith to the Laws of the Church, and not any real inward change, is that which juſtifieth him. As for example, if a man make uſe of the *Sacrament* (as they call it) *of Pennance*, ſo as to tell over his ſins to a Prieſt, though he have not true *contrition*; which the Lord hath made abſolutely neceſſary for Penitent Sinners, but only *attrition*, a *figment* of their own, that is, if he be ſorry he hath ſinned

ned, not out of any love to God, or his Law which he hath transgressed, but for fear of Punishment, yet doth the virtue of the Sacrament (as they affirm) procure to him remission of Sins; so that being absolved by the Priest, he stands accepted and justified in the sight of God. This mans Justification then proceedeth not from his being truly penitent, and in any measure inwardly changed and renewed by the working of God's Grace in his heart, but meerly from the authority of the Priest, and virtue of the Sacrament, who hath pronounced him *absolved*, so that his Justification is from somewhat without him, and not within him.

Secondly, this will yet more appear in the matter of *Indulgences*, where remission of all Sins, not only past, but for years to come, is annexed to the visiting such and such Churches and Reliques, saying such and such Prayers: so that the person that so doth, is presently cleared from the guilt of his sin, and justified and accepted in the sight of God. As for example, he that in the great Jubilee, will go to *Rome*, and present himself before the Gate of *Peter* and *Paul*, and there receive the Popes blessing, or he that will go a Pilgrimage to *James's* Sepulchre in *Spain*, or to *Mary* of *Loretta*, is upon the performance of those things, promised forgiveness of Sins. Now if we ask them the reason, how such things are not morally good in themselves, come to have vertue, they have no other answer but because of the Church and Popes Authority; who being the great Treasurer of the magazine of Christ's merits, lets them out upon such and such conditions. Thus also the invention of saying *Mass* is made a chief instrument of Justification; for in it they pretend to offer Christ daily to the Father, a Propitiatory Sacrifice for the Sins of the living and dead: So that a man for Money, can procure Christ thus to be offered for him when he pleases, by which offering he is said to obtain remission of sins, and to stand justified in the sight of God. From all which, and much more of this nature which might be mentioned, it doth appear, that the Papists place their Justification, not so much in any work of Holiness, really brought forth in them, and real forsaking of iniquity, as in the meer performance of some ceremonies, and a blind belief which their Teachers have begotten in them, that the Church and the Pope having the absolute Dispensation of the Merits of *Christ*, have power to make these merits effectual for the remission of sins, and Justification of such as will perform those Ceremonies. This is the true and real method of Justification taken by the generality of the Church of *Rome*, and highly commended by their publick Preachers, especially the *Monks* in their Sermons to the People, of which I my

Self

Self have been an Ear and and Eye-witness. However some of their modern Writers have laboured to qualifie it in their controversies. This Doctrine *Luther* and the Protestants then had good reason to deny and oppose, though many of them ran into another extream, so as to deny *good works to be necessary to Justification*, and to preach up *not only remission of Sins, but Justification by Faith alone, without all works however good.* So that men do not obtain their Justification according as they are inwardly sanctified and renewed, but are justified meerly by believing that *Christ* died for them, and so some may perfectly be Justified, though they be lying in gross Wickedness, as appears by the example of *David*, whom they say was fully and perfectly Justified, while he was lying in the gross sins of Murder and Adultery. As then the Protestants have sufficient ground to quarrel and confute the Papists concerning those many abuses in the matter of Justification, shewing how the Doctrine of *Christ* is thereby vitiated and overturned, and the Word of God made void by many and useless Traditions; the Law of God neglected, while foolish and needless ceremonies are prized and followed, through a false opinion of being justified by the performance of them; and the merits and sufferings of Christ (which is the *Only Sacrifice* appointed of God for remission of sins) derogated from, by the setting up of a daily *Sacrifice*, never appointed by God, and chiefly devised out of Covetousness to get mony by: so the Protestants on the other hand, by not rightly establishing and holding forth the Doctrine of Justification, according as it is delivered in the Holy Scriptures, have opened a door for the Papists to accuse them, as if they were neglecters of good works, Enemies to Mortification and Holyness, such as esteem themselves Justified, while lying in great sins, by which kind of accusations (for which too great ground hath been given out of the writings of some rigid Protestants) the Reformation hath been greatly defamed and hindered, and the Souls of many insnared. Whereas who will narrowly look into the matter, may observe these debates to be more *in specie*, than *in genere*, seeing both do upon the matter land in one, and like two men in a circle, who though they go sundry waies, yet meet at last in the same centre.

For the Papists they say, *they obtain remission of sins, and are Justified by the Merits of Christ, as the same are applied unto them, in the use of the Sacraments of the Church: and are dispenced in the performance of such and such Ceremonies, Pilgrimages, Prayers and Performances, tho there be not an inward renewing of the mind, nor knowing of Christ inwardly formed, yet they are remitted, and righteous,* ex opere operato, *because of*

the Power and Authority accompanying the Sacraments, and the dispensators of them.

So saith the Westminster Confession of Faith. Chap. 11. Sect. 1.

The *Protestants* say, *that they obtain remission of Sins, and stand Justified in the sight of God, by vertue of the merits and sufferings of Christ, not by infusing Righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: they resting on him and his Righteousness by Faith, which Faith the act of believing, is not imputed unto them for Righteousness.*

So the Justification of neither here is placed, in any inward renewing of the mind, or by vertue of any Spiritual Birth or Formation of Christ in them: but only by a bare application of the death and sufferings of Christ, outwardly performed for them: whereof the one lays hold on a Faith resting upon them, and hoping to be Justified by them alone; the other by the saying of some outward Prayers and Ceremonies, which they judg makes the death of Christ effectual unto them. I except here (being unwilling to wrong any) what things have been said as to the necessity of inward Holyness, either by some modern Papists, or some modern Protestants, who, in so far as they have laboured after a midst betwixt these two extreams, have come near to the Truth, as by some citations out of them, hereafter to be mentioned, will appear, though this Doctrine hath not since the Apostacy, so far as ever I could observe, been so distinctly and evidently held forth according to the Scriptures Testimony, as it hath pleased *God* to reveal it, and preach it forth, in this day by the witnesses of his Truth, whom he hath raised to that end. Which Doctrine though it be briefly held forth and comprehended in the *Thesis* it self, yet I shall a little more fully explain the state of the Controversie, as it stands betwixt us and those that now oppose us.

§ III. First then, as by the explanation of the former Thesis appears, we renounce all natural power and ability in our selves, in order to bring us out of our lost and faln condition, and first Nature; and confess, that of our selves we are able to do nothing that is good; so neither can we procure remission of sins, or justification, by any act of our own, so as to merit it, or draw it as a debt from God, due unto us, but we acknowledg all to be *of* and *from* his *Love*, which is the original and fundamental cause of our acceptance.

Secondly, God manifested this love towards us, in the sending of his Beloved Son the Lord Jesus Christ into the world, who gave himself for us an Offering and a Sacrifice to God, for a sweet smelling savour: and having made peace through the blood of his Cross that he might reconcile us unto himself, and by the Eternal Spirit offered himself, with-

without ſpot unto God, and ſuffered for our ſins, the *Juſt* for the *unjuſt*, that he might bring us unto God.

Thirdly then, foraſmuch as all men who have come to man's eſtate, (the Man *Jeſus* only excepted) have ſinned, therefore all have need of this Saviour, to remove the Wrath of God from them, due to their offences, in this reſpect he is truly ſaid, to *have born the Iniquities of us all, in his Body on the Tree*; and therefore is the Only Mediator, having qualified the Wrath of God towards us, ſo that our former ſins ſtand not in our way, being by vertue of his moſt ſatisfactory Sacrifice, removed and pardoned Neither do we think that remiſſion of ſins is to be expected, ſought, or obtained any other way, or by any works or Sacrifice whatſomever: (though as has been ſaid formerly, they may come to partake of this remiſſion, that are ignorant of the Hiſtory.) So then Chriſt by his death and ſufferings, hath reconciled us to God even while we are Enemies, that is, he offers reconciliation unto us, we are put into a capacity of being reconciled, God is willing to forgive us our iniquities, and to accept us, as is well expreſſed by the Apoſtle, 2 *Cor.* 5. 19. *God was in Chriſt reconciling the World unto himſelf, not imputing their treſpaſſes unto them, and hath put in us the Word of Reconciliation.* And therefore the Apoſtle in the next verſes, treats them in *Chriſts ſtead to be reconciled to God*, intimating that the Wrath of God being removed by the obedience of *Chriſt Jeſus*, he is willing to be reconciled unto them, and ready to remit the ſins that are paſt, if they repent.

We conſider then our Redemption in a two fold reſpect or ſtate, both which in their own Nature are perfect, though in their application to us, the one is not, nor cannot be without reſpect to the other.

The firſt is the Redemption performed and accompliſhed by *Chriſt for us*, in his Crucified Body, without us. The other is the Redemption wrought by *Chriſt in us*, which no leſs properly is called and accounted a Redemption than the former. The firſt then is that whereby man as he ſtands in the fall, is put into a capacity of Salvation, and hath conveighed unto him a meaſure of that Power, Vertue, Spirit, Life and Grace, that was in *Chriſt Jeſus*: which as the free Gift of God, is able to counter-ballance, overcome and root out the Evil Seed, wherewith we are naturally, as in the fall, leavened.

The ſecond, is that whereby we witneſs, and know this pure and perfect Redemption *in* our ſelves, purifying, cleanſing and redeeming us from the power of Corruption, and bringing us into unity, Favour and Friendſhip with God. By the firſt of theſe two, we that are loſt

in *Adam*, plunged in the bitter and corrupt Seed, unable of our ſelves to do any good thing, but naturally joyned and united to evil, forward and propenſe to all iniquity, ſervants and ſlaves to the Power and Spirit of Darkneſs, are notwithſtanding all this, ſo far reconciled to God by the death of his Son, while Enemies, that we are put into a capacity of Salvation; having the glad tidings of the Goſpel of peace offered unto us: and God is reconciled unto us in *Chriſt*, calls and invites us to himſelf, in which reſpect we underſtand theſe Scriptures. * *He ſlew the enmity in himſelf. He loved us firſt, ſeeing us in our blood, he ſaid unto us live, he who did not ſpin his own ſelf, bare our ſins in his own Body on the Tree, and he died for our ſins, the juſt for the unjuſt.*

* Eph. 2. verſe 15. 1 Joh. 4. verſe 10. Ezech. 16. verſe 6.

By the ſecond we witneſs this capacity brought into act, whereby receiving, and not reſiſting, the purchaſe of his death, to wit, the Light, Spirit, and Grace of *Chriſt* revealed to us, we witneſs and poſſeſs a real true and inward Redemption from the power and prevalency of ſin, and ſo come to be truly and really redeemed, juſtified, and made righteous, and to a ſenſible union and friendſhip with God. Thus he died *for us, that he might redeem us from all iniquity*, and thus *we know him and the Power of his Reſurrection, and the fellowſhip of his Sufferings, being made conformable to us.* This laſt follows the firſt in order, and is a conſequence of it, proceeding from it as an *effect* from its *cauſe*. So as none could have enjoyed the laſt, without the firſt had been, (ſuch being the will of God) ſo alſo can none now partake of the firſt, but as he witneſſeth the laſt. Wherefore, as to us, they are both cauſes of our Juſtification. The firſt the *procuring efficient*, the other the *formal cauſe*.

1 Pet. 2. v. 22. 24. & 3. 18. Tit. 2. 14. Phil. 3. verſe 10.

Fourthly, we underſtand not by *this Juſtification by Chriſt*, barely the *good works, even as wrought by the Spirit of Chriſt*, for they as Proteſtants truly affirm, are rather an *effect* of *Juſtification*, than the cauſe of it. But we underſtand *the formation of Chriſt in us, Chriſt born and brought forth in us*, from which good works as naturally proceed, as Fruit from a Fruitful Tree. It is *this inward Birth in us bringing forth Righteouſneſs and Holyneſs in us, that doth Juſtifie us*, which having removed and done away the contrary Nature and Spirit, that did bear rule, and bring condemnation, now is in dominion over all, *in* our hearts. Thoſe then that come to know *Chriſt* thus formed in them, do enjoy him wholly and undivided, who is *The LORD our RIGHTEOUSNESS, Jer.* 23. 6. This is to be cloathed with *Chriſt*, and to have put him on, whom *God* therefore truly accounteth Righteous and Juſt. This is ſo far from being the Doctrine of Papiſts,

Papists, that as the generality of them do not understand it, so the learned among them oppose it, and dispute against it, and particularly *Bellarmin.* Thus then as I may say, the formal cause of Justification is not the works, to speak properly, they being but an effect of it; but this inward Birth, this *Jesus* brought forth in the heart: who is the Well-beloved, whom the Father cannot but accept, and all those, who thus are sprinkled with the *Blood of Jesus*, and washed with it. By this also comes that communication of the goods of *Christ* unto us, *by which we come to be made partakers of the Divine Nature*, as saith *Peter*, *ep.* 2. *c.* 1. *v.* 4. are made one with him, as the Branches with the Vine, and have a title and right to what he hath done and suffered for us. So that his Obedience becomes ours, his Righteousness ours, his Death and Sufferings ours. And by this nearness we come to have a sense of his Sufferings, and to suffer with his Seed, that yet lies pressed and crucified *in* the hearts of the ungodly, and so travel with it, and for its Redemption, and for the repentance of those Souls that in it are crucifying as yet the *Lord of Glory*. Even as the Apostle *Paul, who by his sufferings* is said to *fill up that which is behind of the afflictions of* Christ *for his Body, which is the Church.* Though this be a Mystery sealed up from all the wise men, that are yet ignorant of this Seed *in* themselves, and oppose it, nevertheless some *Protestants* speak of this Justification by *Christ* inwardly put-on, as shall hereafter be recited in its place.

Lastly, though we place remission of sins *in the Righteousness and Obedience of Christ performed by him, in the flesh*, as to what pertains to the remote procuring cause, and that we hold our selves *formally justified by* Christ Jesus *formed and brought forth in us*; yet can we not (as some *Protestants* have unwarily done) *exclude works from Justification*: for, though properly we be not justified *for them*, yet are we justified *in them*, and they are necessary, even as *causa sine qua non*, i. e. *the cause, without which none are Justified.* For the denying of this, as it's contrary to the Scriptures Testimony, so it hath brought a great scandal to the Protestant Religion, opened the mouths of Papists, and made many too secure, while they have believed to be Justified without good works. Moreover, though it be not so safe to say *they are meritorious*, yet seeing they are rewarded, many of those called the *Fathers*, have not spared to use the word [*merit*] which some of us have perhaps also done, in a qualified sense, but no ways to inferr the Popish abuses above mentioned. And lastly, if we had that notion of *good works*, which most Protestants have, we could freely agree to make them, not only not necessary, but reject them as hurtful: viz.

that

that the beſt works, even of the Saints, are defiled and polluted. For though we judg ſo of the beſt works performed by man, endeavouring a conformity to the outward Law, by his own ſtrength, and in his own will; yet we believe, that ſuch *works* as naturally proceed from this Spiritual Birth, and formation of Chriſt *in* us, are *pure* and *Holy*, even as the *Root* from which they come, and therefore God accepts them, Juſtifies us *in them*, and rewards us for them of his own Free Grace. The ſtate of the controverſie being thus ſtated, theſe following Poſitions do hence from ariſe, in the next place to be proved.

§ IV. Firſt, *that the obedience, ſufferings and death of Chriſt is that, by which the Soul obtains remiſſion of ſins, and is the procuring cauſe of that Grace, by whoſe inward workings Chriſt comes to be formed inwardly, and the Soul to be made conformable unto him, and ſo juſt and juſtified.* And that therefore, in reſpect of this capacity and offer of Grace, *God* is ſaid to be *reconciled*, not as if he were actually *reconciled*, or did actually juſtifie, or account any juſt, ſo long as they remain in their ſins, really impure and unjuſt.

Secondly, *that it is by this inward Birth of Chriſt in man, that man is made juſt, and therefore ſo accounted by God*, wherefore to be plain, we are thereby, and not till that be brought forth in us, *formally* (if we muſt uſe that word) juſtified in the ſight of God: becauſe *Juſtification* is, both more properly and frequently in Scripture, taken in its proper ſignification, for making one juſt, and not reputing one meerly ſuch, and is all one with *Sanctification.*

Thirdly, *that ſince good works* as naturally follow from this birth, as heat from fire, therefore are they *of abſolute neceſſity to Juſtification*, as *cauſa ſine qua non*, i. e. though not as the cauſe *for which*, yet as that *in which* we are, and without which we cannot be Juſtified. And though they be *not meritorious*, and draw no debt upon God, yet he cannot but accept and reward them, for it is contrary to his Nature to deny his own: Since they may be perfect in their kind, as proceeding from a Pure, Holy Birth and Root. Wherefore their judgment is falſe, and againſt the Truth that ſay, *that the holyeſt works of the Saints are defiled and ſinful in the ſight of God*: For theſe good works are not the works of the Law, excluded by the Apoſtle, from Juſtification.

§ V. As to the firſt I prove it from *Rom.* 3. 25. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the remiſſion of ſins, that are paſt through the forbearance of God.* Here the Apoſtle holds forth the extent and efficacy of

Chriſts

Christs death, shewing that thereby, and by Faith therein, remission of sins that are past, is obtained; as being that wherein the forbearance of God is exercised towards mankind. So that, though men for the sins they daily commit, deserve Eternal Death, and that the Wrath of God should lay hold upon them; yet by virtue of that *most satisfactory Sacrifice of* Christ Jesus, the Grace and Seed of God moves in love towards them, during the day of their visitation; yet not so, as not to strike against the evil, for that must be burned up and destroyed, but to redeem man out of the evil.

Secondly, if God were perfectly reconciled with men, and did esteem them just, while they are actually unjust, and do continue in their sins. Then should God have no Controversie with them: * How comes he then so often to complain, to expostulate so much, throughout the whole Scripture, with such as our Adversaries confess to be Justified, telling them, that *their sins separate betwixt him and them? Isa.* 59. 2. For, where there is a perfect and full reconciliation, there there is no separation. Yea from this Doctrine it necessarily follows, either that such for whom *Christ* died, and whom he hath thus reconciled, never sin, or that when they so do, they are still reconciled, and their sins make not the least separation from God, yea that they are justified in their sins. From whence also would follow this abominable consequence, that the good works and greatest sins of such are all alike in the sight of God, seeing neither the one serves to justifie them, nor the other to break their reconciliation, which occasions great security, and opens a door to every lewd practice.

* I do not only speak concerning men before conversion, who afterwards are converted, whom yet some of our Antagonists called *Antinomians*, do averr were Justified from the beginning, but also touching those, who according to the common Opinion of Protestants have been converted; whom, albeit they confess they persist alwaies in some misdeeds, and sometimes in hanious sins, as is manifest in *Davids* Adultery and Murder, yet they assert to be perfectly and wholly Justified.

Thirdly, this would make void the whole practical Doctrine of the Gospel, and make Faith it self needless; for if Faith and Repentance, and the other conditions, called for throughout the Gospel, be a qualification upon our part necessary to be performed, then before this be performed by us, we are either fully reconciled to God, or but in a capacity of being reconciled to God, he being ready to reconcile and justifie us, as these conditions are performed: which later if granted, is according to the Truth we profess; and if we are already perfectly reconciled and justified, before these conditions are performed, (which conditions are of that Nature, that they cannot be performed

formed at one time, but are to be done all ones Life-time) then can they not be said to be absolutely needful; which is contrary to the very expres Testimony of Scripture, which is acknowledged by all Christians. *For without Faith it is impossible to please God. They that believe not are condemned already, because they believe not in the Only begotten Son of God. Except ye Repent ye cannot be Saved. For if ye live after the Flesh, ye shall dye.* And those that were converted: *I will remove your Candle-stick from you, and unless you repent.* Should I mention all the Scriptures that positively and evidently prove this, I might transcribe much of all the Doctrinal part of the Bible. For, since Christ said, *It is finished*, and did *finish his work* Sixteen Hundred Years ago, and upwards; if so he fully perfected Redemption then, and did then actually reconcile every one that is to be saved, not simply opening a door of mercy for them, offering the Sacrifice of his Body, by which they may obtain remission of their sins, when they repent, and communicating unto them a measure of his Grace, by which they may see their sins, and be able to repent: but really make them to be reputed as just, either before they believe, (as say the *Antinomians*) or after they have assented to the Truth of the History of Christ, or are sprinkled with the Baptism of Water, while nevertheless they are actually unjust, so that no part of their Redemption is to be wrought by him now, as to their reconciliation and justification, then the whole Doctrinal part of the Bible is useless and of no profit; in vain were the Apostles sent forth to preach Repentance and Remission of sins, and in vain do all the Preachers bestow their labour, spend their Lungs, and give forth Writings, yea much more in vain do the People spend their money, which they give them for preaching, seeing it is all but *actum agere*, but a vain and uneffectual essay to do that, which is already perfectly done, without them.

Heb. 11. 6. Joh. 3. 18. Luk. 13. 3. Apoc. 2. 5. Rom. 8. 13.

But lastly, to pretermit their humane labours, as not worth the disputing, whether they be needful or not, since (as we shall hereafter shew) themselves confess the *best* of them is *sinful*; this also makes void the present intercession of Christ for men. What shall become of that great Article of Faith, by which *we affirm that he sits at the Right Hand of God, daily making intercession for us, and for which end the Spirit it self maketh intercession for us with groanings which cannot be uttered?* For Christ maketh not intercession for those that are not in a possibility of Salvation; that is absurd. Our Adversaries will not admit that he prayed for the World at all. And to pray for those that are already reconciled, and perfectly justified, is to no purpose:

to

to pray for remiſſion of ſins is yet more needleſs, if all be remitted paſt, preſent, and to come. Indeed there is not any ſolid ſolving of this, but by acknowledging, according to the Truth, that Chriſt by his death removed the Wrath of God, ſo far as to obtain remiſſion of ſins for as many as receive that *Grace* and *Light*, that he communicates unto them, and hath purchaſed for them by his *Blood*: which as they believe in, they come to know remiſſion of ſins paſt, and power to ſave them from ſin, and to wipe it away ſo often as they may fall into it by unwatchfulneſs or weakneſs, if applying themſelves to this Grace, they truly repent: for *to as many as receive him, he gives power to become the Sons of God.* So none are Sons, none are Juſtified, none Reconciled until they thus receive him *in* that little *Seed in* their hearts. *And Life Eternal is offered to thoſe, who by patient continuance in well-doing ſeek Glory, Honour and Immortality. For if the Righteous man depart from his Righteouſneſs, his Righteouſneſs ſhall be remembred no more:* And therefore, on the other part, none are longer Sons of God, and Juſtified, than they patiently continue in righteouſneſs and well-doing. And therefore Chriſt lives always making interceſſion, during the day of every man's viſitation, that they may be converted: and when men are in ſome meaſure converted, he makes interceſſion that they may continue and go on, and not faint nor go back again. Much more might be ſaid to confirm this Truth, but I go on to take notice of the common objections againſt it, which are the Arguments made uſe of to propogate the *Errors* contrary to it.

§ VI. The firſt and chief is drawn from that ſaying of the Apoſtle, before mentioned, 2 *Cor.* 5. 18, 19. *God hath reconciled us to himſelf by Jeſus Chriſt: God was in Chriſt reconciling the World unto himſelf, not imputing their treſpaſſes unto them.*

From hence they ſeek to infer *that Chriſt fully perfected the work of reconciliation, while he was on Earth.* Obj.

I anſwer: If by [*Reconciliation*] be underſtood the removing of wrath, and the purchaſe of that Grace, by which we may come to be reconciled, we agree to it; but that that place ſpeaks no more, appears from the place it ſelf; for when the Apoſtle ſpeaks in the *perfect time*, ſaying, *He hath reconciled us*, he ſpeaks of himſelf and the Saints, who having received the Grace of God purchaſed by Chriſt, were through Faith in him, actually reconciled. But as to the *World* he ſaith [*Reconciling*,] not [*Reconciled*] which reconciling, though it denotes a time ſomewhat paſt, yet it is by the *imperfect time*, denoting that the thing begun was not perfected. For this work Chriſt Anſw.

began towards all in the days of his Fleſh, yea and long before: for *he was the Mediator from the beginning, and the Lamb ſlain from the foundation of the World.* But in his Fleſh, after he had *perfectly fulfilled the Law*, and the *Righteouſneſs* thereof, and rent the *vail*, and made way for the more clear and univerſal Revelation of the Goſpel to *all*, both *Jew* and *Gentile*, he *gave up himſelf a moſt ſatisfactory Sacrifice for ſin*, which becomes effectual to as many as receive him in his inward appearance in *his Light* in the heart. Again, this very place ſheweth that no other reconciliation is intended, but the opening of a door of mercy, upon Gods part, and a removing of Wrath for ſins that are paſt, ſo as men notwithſtanding their ſins, are ſtated in a capacity of Salvation. For the Apoſtle in the following verſe, ſaith, *Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſts ſtead, be ye reconciled to God.*

For if their reconciliation had already been perfectly accompliſhed, what need any intreating then to be reconciled? Ambaſſadors are not ſent after a peace already perfected, and reconciliation made, to intreat for a Reconciliation, for that implies a manifeſt contradiction.

Secondly, they object verſe 21. of the ſame chapter, *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.*

Obj. From whence they argue; *that, as our ſin is imputed to Chriſt, who had no ſin, ſo Chriſt's Righteouſneſs is imputed to us, without our being Righteous.*

Anſw. But this interpretation is eaſily rejected, for though *Chriſt bare our ſins*, and *ſuffered for us*; and was among men, *accounted a ſinner*, and *numbred among tranſgreſſors*; yet that God reputed him a ſinner is no where proved. For it is ſaid, *he was found before him Holy, Harmleſs, and Undefiled, neither was there found any guile in his mouth.* That we deſerved theſe things, and much more for our ſins, which he indured in obedience to the Father, and according to his counſel is true, but that ever God reputed *him* a ſinner is denyed. Neither did he ever dye that we ſhould be reputed Righteous, though no more really ſuch than he was a ſinner (as hereafter appears.) For indeed if this argument hold, it might be ſtretched that length, as to become very pleaſing to wicked men that love to abide in their ſins: For if we be made *Righteous, as Chriſt was made a ſinner, meerly by imputation, then as there was no ſin, not in the leaſt in Chriſt*, ſo it would follow *that there needed no more Righteouſneſs, no more Holyneſs, no more inward Sanctification in us, than there was ſin in him.* So then by his [*being made*

Heb. 7.26. 1 Pet. 2. 22.

ſin

ſin for us] muſt be underſtood his ſuffering for our ſins, that we might be made partakers of the Grace purchaſed by him, by the workings whereof we are made the Righteouſneſs of God in him. For that the Apoſtle underſtood here a being made really righteous, and not meerly a being reputed ſuch appears by what follows, ſeeing in the 14, 15, and 16 verſes of the following chapter he argues largely againſt any ſuppoſed *agreement of Light and Darkneſs, Righteouſneſs and Unrighteouſneſs*, which muſt needs be admitted, if men be to be reckoned ingrafted in Chriſt, and real members of him meerly by an imputative Righteouſneſs wholly without them, while they themſelves are actually unrighteous. And indeed it may be thought ſtrange how ſome men have made this ſo fundamental an article of their Faith, which is ſo contrary to the whole ſtrain of the Goſpel. A thing Chriſt in none of all his Sermons and Gracious Speeches ever willed any to rely upon, alwaies recommending to us works as inſtrumental to our Juſtification; and the more'tis to be admired at, becauſe that that Sentence or term (ſo frequent in their mouths, and ſo often preſſed by them as the very *baſis* of their hope and confidence) to wit, *the imputed Righteouſneſs of Chriſt*, is not to be found in all the Bible, at leſt as to my obſervation. Thus have I paſt through the firſt part, and that the more briefly, becauſe many who aſſert this Juſtification by bare imputation do nevertheleſs confeſs, that even the Elect are not Juſtified, until they be Converted, that is, not until this imputative Juſtification be applyed to them by the Spirit.

§ VII. I come then to the ſecond thing propoſed by me, which is, *That it is by this inward Birth, or Chriſt formed within, that we are* ſo to ſpeak, *formally Juſtified in the ſight of God.* I ſuppoſe I have ſaid enough already to demonſtrate how much we aſcribe to the Death and Sufferings of Chriſt, as that whereby ſatisfaction is made to the Juſtice of God, remiſſion of Sins obtained, and this *Grace* and *Seed* purchaſed, by and from which this Birth proceeds. The thing now to be proved is, *That by Chriſt Jeſus formed in us, we are Juſtified or made Juſt.* Let it be marked I uſe *Juſtification* in this ſenſe upon this occaſion.

Firſt then I prove this by that of the Apoſtle *Paul*, 1 *Cor.* 6. 11. *And ſuch were ſome of you, but ye are Waſhed, but ye are Sanctified, but ye are Juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* Firſt this [*Juſtified*] here underſtood, muſt needs be *a being really made Juſt*, and not *a being meerly imputed ſuch*, elſe [*Sanctified*] and [*waſhed*] might be reputed a being eſteemed ſo, and not a be-

ing really ſo; and then it overturns the whole intent of the context. For the Apoſtle ſhewing them in the preceeding verſes, how the unrighteous *cannot inherit the Kingdom of God*, and deſcending to the ſeveral *ſpecies of Wickedneſs*, ſubſumes, that they *were ſometimes ſuch but now are not any more ſuch.* Wherefore, as they are now Waſhed and Sanctified, ſo are they juſtified; for if this Juſtification were not real, than it might be alledged that the *Corinthians* had not forſaken theſe evils, but were, though ſtill they continued in them, notwithſtanding Juſtified. Which as in it ſelf it is moſt abſurd, ſo it luculently overturneth the very import and intent of the place, as if the *Corinthians* turning *Chriſtians* had not wrought any real change in them, but had only been a belief of ſome barren Notions, which had wrought no alteration in their affections, will, or manner of Life. For my own part, I neither ſee any thing, nor could ever yet hear or read any thing, that with any colour of reaſon did evince [*Juſtified*] in this place to be underſtood any other ways, than in its own proper and genuine interpretation of being made *juſt*. And for the more clear underſtanding hereof let it be conſidered, that this word [*juſtifie*] is derived either from the Subſtantive *juſtice*, or the Adjective *juſt*. Both which words import the Subſtantive, that true and real *Vertue in the Soul*, as it is in it ſelf, to wit, it ſignifies really, and not ſuppoſitively, that excellent quality expreſſed and underſtood among men by the word [*juſtice*,] and the Adjective [*juſt*] as applyed ſignifies a man or woman, who is juſt, that is in whom this quality of *Juſtice* is ſtated; for it would not be only great in propriety, but alſo manifeſt falſity, to call a man *juſt* meerly by ſuppoſition, eſpecially if he were really unjuſt. Now this word [*juſtifie*] formed or from *juſtice*, or *juſt*, doth beyond all queſtion ſignifie a *making juſt*, it being nothing elſe but a compoſition of the Verb *facio*, and the Adjective *juſtus*, which is nothing elſe than thus *juſtifico*, i. e. *juſtum facio*, to make juſt; and [*juſtified*] of *juſtus* and *fio*, as *juſtus fio*, I become *juſt*, *&* *juſtificatus* i.e. *juſtus factus* I am made juſt. Thus alſo is it with Verbs of this kind, as *ſanctifico*, from *ſanctus* holy, and *facio*; *honorifico* from *honos* and *facio*; *ſacrifico* from *facer* and *facio*: all which are ſtill underſtood of the Subject really and truly endued with that vertue and quality, from which the verb is derived. Therefore as none are ſaid to be Sanctified, that are really unholy, while they are ſuch; ſo neither can any be truly ſaid to be Juſtified, while they actually remain unjuſt. Only this Verb *Juſtifie* hath in a Metaphorical and Figurative ſenſe, been otherwaies taken, to wit, in a Law ſenſe; as when a man really guilty of a crime is freed from the

punishment of his sin, he is said to be *justified*, that is, put in the place, as if he were *just*. For this use of the word hath proceeded from that true supposition, that none ought to be acquitted but the innocent. Hence also that manner of speaking, *I will Justifie such a man*, or *I will justifie this or that*, is used from the supposition, that the Person and thing is really justifiable. And where there is an error and abuse in the matter, so farr there is also in the expression.

This is so manifest and apparent, that *Pareus* a chief Protestant, and *a Calvinist* also in his opinion, acknowledges this, *We never at any time said* (saith he) *nor thought that the Righteousness of Christ was imputed to us, that by him we should be named formally just, and be so, as we have divers times already shewed; for that would no less soundly fight with right reason, than if a guilty man absolved in Judgment, should say that he himself were formally just by the clemency of the Judg granting him his Life.* Now is it not strange, that men should be so facile in a matter of so great concernment, as to build the stress of their acceptance with God upon a meer borrowed and metaphorical signification, to the excluding, or at least esteeming that not necessary; without which the Scripture saith expresly, *no man shall ever see God?* For, if *Holyness* be requisite and necessary, of which this is said, then must *good works* also, unless our Adversaries can shew us a Holy man without good works. But moreover [*Justified*] in this Figurative sense is used for *approved*, and indeed for the most part, if not always in Scripture, when the word [*justifie*] is used, it is taken in the worst part, that is, that as the use of the word that way is an usurpation, so it is spoken of such as usurp the thing to themselves, while it properly doth not belong unto them, as will appear to those that will be at the pains to examine these places, *Exod.* 23. 7. *Job* 9. 20, 27, 5. *Prov.* 17. 15. *Isa.* 5. 23. *Jer.* 3. 11. *Ezech.* 16. 51, 52. *Luke*, 10. 29, 16, 15. which are all spoken of men *justifying the wicked*, or of *wicked men justifying themselves*, that is approving themselves in their wickedness. If it be at any time in this signification taken in good part, it is very seldom comparatively, and that so obvious and plain by the context, as leaves no scruple. But the question is not so much the use of the word, where it is passingly or occasionally used, as where the very Doctrine of *Justification* is handled. Where indeed to mistake it, *viz.* in its proper place, so as to content our selves with an *imaginary Justification*, while God requires a *real*, is of most dangerous consequence, for the disquisition of which let it be considered, that in all these places to the *Romans*, *Corinthians*, *Gallatians*, and elsewhere, where the Apostle handles this Theam, the word may be taken

De Just. con. Bell. lib. 2. cap. 7. pag. 469.

taken in its own proper ſignification without any abſurdity: as where it is often aſſerted in the above mentioned Epiſtles to the *Romans* and *Gallatians*, that *a man cannot be juſtified by the Law of* Moſes, *nor by the works of the Law.* There is no abſurdity nor danger in underſtanding it, according to its own proper ſignification, to wit, that a man cannot be *made juſt* by the Law of *Moſes*, ſeeing this ſo well agrees with that ſaying of the ſame Apoſtle, that *the Law makes nothing perfect.* And alſo where it is ſaid, *We are Juſtified by Faith*, it may very well be underſtood of being made juſt, ſeeing it is alſo ſaid, that *Faith purifies the heart*, and no doubt the *pure in heart are juſt*, and *the Juſt live by Faith.* Again where it is ſaid, *We are juſtified by Grace, We are juſtified by Chriſt, We are juſtified by the Spirit*, it is no ways abſurd to underſtand it of being made *juſt*, ſeeing by his Spirit and Grace he doth make men *juſt.* But to underſtand it univerſally the other way, meerly for *acceptance* and *imputation*, would infer great abſurdities, as may be proved at large, but becauſe I judged it would be acknowledged, I forbear at preſent for brevities ſake. But further, in the moſt weighty places, where this word *juſtifie* is uſed in Scripture with an immediate relation to the Doctrine of Juſtification, our Adverſaries muſt needs acknowledg it to be underſtood of *making juſt*, and not barely in the legal acceptation, as firſt in that of the 1 *Cor. 6.* 11. *But ye are Waſhed, but ye are Sanctified, but ye are Juſtified*, as I before have proved; which alſo many Proteſtants are forced to acknowledg. *Neither decide we*, ſaith Thyſius, *becauſe of the*

Diſp. de Iuſt. Theſ. 3. *moſt great and ſtrict connexion, that Juſtification doth ſometimes ſeem alſo to comprehend Sanctification as a conſequence*, as in *Rom.* 8. 30. *Tit.* 3. 7. 1 *Cor.* 6. 11. *And ſuch ſometimes were ye, but ye are waſhed*, &c. *Zanchus* having ſpoken concerning this ſenſe of Juſtification, adds,

ver. 4. loc. de Iuſt. ad Eph. In cap. 2. ſaying, *There is another ſignification of the word*, viz. *for a man from unjuſt to be made juſt, even as Sanctified ſignifies from unholy to be made holy. In which ſignification the Apoſtle ſaid* (in the place above cited) *and ſuch were ſome of you*, &c. that is, *of unclean ye are made holy, and of unjuſt, ye are made juſt by the Holy Spirit for Chriſt's ſake, in whom ye have believed. Of this ſignification is that*, Rev. 22. 11. *Let him that is juſt, be juſt ſtill*, that is, *really from juſt become more juſt, even as from unjuſt he became juſt. And according to this ſignification the Fathers, and eſpecially* Auguſtine *have interpreted this word.* Thus far he, *H. Bullinger* on the ſame place, 1 *Cor. 6.* ſpeaketh thus, *By divers words* (ſaith he) *the Apoſtle ſignifies the ſame thing, when he ſaith ye are Waſhed, ye are Sanctified, ye are Juſtified.*

Second-

Secondly, In that excellent ſaying of the Apoſtle ſo much obſerved, *Rom.* 8. 30. *Whom he called, them he alſo juſtified, and whom he juſtified them he alſo glorified.* This is commonly called the *golden chain*, as being acknowledged to comprehend the method and order of Salvation. And therefore, if [*juſtified*] were not underſtood here in its proper ſignification, of being *made juſt*, ſanctification would be excluded out of this chain. And truly it is very worthy of obſervation, that the Apoſtle, in this ſuccinct and compendious account, makes the word [*juſtified*] to comprehend all betwixt *calling* and *glorifying*; thereby clearly inſinuating that the being really *righteous* is that only *medium*, by which from our *calling* we paſs to *glorification*. All for the moſt part do acknowledg the word to be ſo taken in this place, and not only ſo, but moſt of thoſe who oppoſe, are forced to acknowledg, that, as this is the moſt proper, ſo the moſt common ſignification of it, thus divers famous Proteſtants do acknowledg. *We are not*, ſaith D. *Chamierus*, *ſuch impertinent eſteemers of words, as to be ignorant, nor yet ſuch importunat Sophiſts, as to deny that the words of Juſtification and Sanctification do infer one another, ye we know that the Saints are chiefly for this reaſon ſo called, becauſe that in Chriſt they have received remiſſion of ſins: and we read in the Revelation,* Let him that is juſt be juſt ſtill, *which cannot be underſtood except of the fruit of inherent righteouſneſs. Nor do we deny but perhaps in other places they may be promiſcuouſly taken, eſpecially by the Fathers, I take*, ſaith *Beza*, *the name of Juſtification largely, ſo as it comprehends whatſoever we acquire from Chriſt, as well by imputation, as by the efficacy of the Spirit in ſanctifying us. So likewiſe is the word of Juſtification taken*, Rom. 8. 30. *Melanchthon* ſaith, that *to be juſtified by Faith, ſignifies in Scripture not only to be pronounced juſt, but alſo of unrighteous to be made righteous.* Alſo ſome chief Proteſtants, though not ſo clearly, yet in part, hinted at our Doctrin, whereby we aſcribe unto the Death of Chriſt remiſſion of Sins, and the work of Juſtification unto the Grace of the Spirit acquired by his Death. *Martinus Boræus*, explaining that place of the Apoſtle, *Rom.* 4. 25. *Who was given for our ſins, and roſe again for our juſtification*, ſaith, *There are two things beheld in Chriſt, which are neceſſary to our juſtification, the one is his death, the other is his ariſing from the dead. By his death, the ſins of this world behoved to be expiated. By his riſing from the dead, it pleaſed the ſame goodneſs of God, to give the Holy Spirit, whereby both the Goſpel is believed, and the Righteouſneſs loſt by the fault of the firſt* Adam *is reſtored.* And afterwards he ſaith, *The Apoſtle expreſſeth both parts in theſe words,* Who was given for our ſins, *&c. In his Death is beheld the ſatisfaction for ſin, in his Reſurrection*

Tom. 3. de Sanct. lib. 10. cap. 1.

In cap. 3. ad Tit. ver. 7.

In Apol. Confeſſ. Aug.

In Gen. cap. 15. ad verb. *Credidit Abraham Deo.* pag. 161.

Lib. 3. Reg. cap. 9. ver. 4. pag. 681. *rection the gift of the Holy Spirit, by which our Justification is perfected.* And again the same man saith elsewhere, *Both these kinds of Righteousness are therefore contained in Justification, neither can the one be separate from the other. So that in the definition of Justification, the merit of the blood of Christ is included, both with the remission of sins and with the gift of the Holy Spirit of Justification and Regeneration.* Martinus Bucerus saith, *Seeing by one sin of* Adam *the world was lost, the Grace of Christ hath not only abolished that one sin, and death, which came by it, but hath together taken away those infinite sins, and also led into full justification as many as are of Christ, so that God now not only remits unto them* Adam's *sin and their own, but also gives them therewith the Spirit of a solid and perfect Righteousness, which renders us conform unto the Image of the First begotten.* And upon these words [*by Jesus Christ*] he saith, *We alwaies judg that the whole benefit of Christ tends to this, that we might be strong through the gift of Righteousness, being rightly and orderly ordained with all vertue, that is, restored to the Image of God.*

In Rom. 4. ad ver. 16.

In considerat. modest. de Just. lib. 2. Sect. 8. And lastly, *William Forbes*, our Countrey man, Bishop of *Edinburgh*, saith, *Whensoever the Scripture makes mention of the Justification before God, as speaketh* Paul, *and from him, besides others,* Augustin, *it appears that the word* [*justify*] *necessarily signifies not only to pronounce just, in a Law sense, but also really and inherently to make just, because that God doth otherwaies justifie a wicked man than earthly Judges. For he, when he justifies a wicked or unjust man, doth indeed pronounce him as these also do, but by pronouncing him just, because his judgment is according to Truth, he also makes him really, of unjust to become just.* And again, the same man upon the same occasion answering the more rigid Protestants, who say that *God first justifies, and then makes just*; *he adds, But let them have a care, least by too great and empty subtilty, unknown both to the Scripture and the Fathers, they lessen and diminish the weight and dignity of so great and divine a benefit, so much celebrated in the Scripture, to wit, justification of the wicked. For, if to the formal reason of justification of the ungodly, doth not at all belong his justification (so to speak) i. e. his being made righteous, then in the Justification of a sinner, although he be Justifyed, yet the stain of sin is not taken away, but remains the same in his Soul as before Justification. And so dotwithstanding the benefit of Justification, he remains as before unjust and a sinner, and nothing is taken away, but the guilt and obligation to pain, and the offence and enmity of God through non imputation. But both the Scriptures and Fathers do affirm, that in the Justification of a sinner, their sins are not only remitted, forgiven, covered, not imputed, but also taken away, blotted out, cleansed, washed, purged, and very*

very far removed from us, as appears from many places of the Holy Scriptures. The ſame *Forbes* ſhews us at length, in the following chapter, that this was the confeſſed judgment of the Fathers, out of the writings of thoſe, who hold the contrary opinion, ſome whereof out of him I ſhall note, as firſt, *Calvin* ſaith, *that the judgment of* Auſtin, *or at leaſt his manner of ſpeaking, is not throughout to be received, who, although he took from man all praiſe of righteouſneſs, and aſcribed all to the Grace of God, yet he refers Grace to Sanctification, by which we are regenerate through the Spirit unto newneſs of life. Chemnitius* ſaith, *that they do not deny but that the Fathers take the word* [juſtifie] *for renewing, by which works of righteouſneſs are wrought in us by the Spirit.* And pag. 130. *I am not ignorant that the Fathers indeed often uſe the word* [juſtifie] *in this ſignification, to wit, of making juſt. Zanchius* ſaith, *that the Fathers, and chiefly* Auſtin, *interpret the word* [juſtifie] *according to this ſignification, to wit, of making juſt, ſo that, according to them, to be juſtified was no other, than of unjuſt to be made juſt, through the Grace of God for Chriſt.* He mentioneth more, but this may ſuffice to our purpoſe.

Inſt. lib. 3. cap. 11. Sect. 15. In Exam. Concil. Trid de Inſt. pag. 129. In cap. 2. ad Eph. ver. 4. loc. de luſt. Theſ. 15.

§ VIII. Having thus ſufficiently proved that by *juſtification* is to be underſtood a really being *made righteous*; I do boldly affirm, and that not only from a notional knowledg, but from a real inward experimental feeling of the thing, that the immediate, neareſt, or formal cauſe (if we muſt, in condeſcendence to ſome, uſe this word) of a man's juſtification, in the ſight of God, is the *revelation of Jeſus Chriſt in the Soul*, changing, altering and renewing the mind, by whom (even the Author of this inward work) thus formed and revealed, we are truly juſtified and accepted in the ſight of God. For it is as we are thus covered and cloathed with him, in whom the Father is alwaies well pleaſed, that we may *draw near to God*, and ſtand with confidence before his throne, being *purged* by the *blood* of *Jeſus* inwardly poured into our Souls, and cloathed with his Life and Righteouſneſs therein revealed. And this is that order and method of Salvation held forth by the Apoſtle in that Divine ſaying, *Rom.* 5. 10. *For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his Life.* For the Apoſtle firſt holding forth the reconciliation wrought by the death of Chriſt, wherein God is near to receive and redeem man, holds forth his *Salvation* and *Juſtification* to be by the *Life of Jeſus.* Now that this Life is an inward Spiritual thing revealed *in* the Soul, whereby it is renewed and brought forth out of death, where it naturally has been by the fall, and ſo quickned and made alive unto God. The

ſame Apoſtle ſhews, *Eph.* 2. 5. *Even when we were dead in ſins and treſpaſſes, he hath quickened us together in Chriſt (by whoſe Grace ye are ſaved) and hath raiſed us up together.* Now, this none will deny to be the inward work of renovation, and therefore the Apoſtle gives that reaſon of their being *ſaved by Grace*, which is the inward Vertue and Power of Chriſt *in* the Soul: but of this place more hereafter. Of the Revelation of this inward Life the Apoſtle alſo ſpeaketh, 2 *Cor.* 4. 10. *That the Life alſo of Jeſus might be made manifeſt in our Bodies*; and ver. 11. *That the Life alſo of Jeſus might be made manifeſt in our mortal Fleſh.* Now this inward *Life of Jeſus* is that, *whereby* as is before obſerved, he ſaith, *we are ſaved.*

Secondly, *That it is by this revelation of Jeſus Chriſt, and the new Creation in us, that we are juſtified*, doth evidently appear from that excellent ſaying of the Apoſtle included in the Propoſition it ſelf, *Tit.* 3. 5. *according to his mercy he hath ſaved us, by the waſhing of Regeneration and renewing of the Holy Ghoſt*, &c. Now that, whereby we are ſaved, that we are alſo no doubt juſtified by, which words are, in this reſpect, ſynonimous. Here the Apoſtle clearly aſcribes the immediate cauſe of Juſtification to this inward work of Regeneration, which is Jeſus Chriſt revealed *in* the Soul, as being that, which formerly ſtates us in a capacity of being reconciled with God, the waſhing or regeneration being that inward Power and Vertue, whereby the Soul is cleanſed and cloathed with the Righteouſneſs of Chriſt, ſo as to be made fit to appear before God.

Thirdly, This Doctrin is manifeſt from 2 *Cor.* 13. 5. *Examine your own ſelves whether ye be in the faith, prove your own ſelves, know ye not your own ſelves how that Jeſus Chriſt is in you, except ye be reprobates?* Firſt, it appears here how earneſt the Apoſtle was, that they ſhould know *Chriſt in them*, ſo that he preſſes this exhortation upon them, and inculcates it three times. Secondly, he makes the cauſe of reprobation or not-juſtification the want of Chriſt thus revealed and known *in* the Soul: whereby it neceſſarily follows by the rule of *contraries*, where the parity is alike (as in this caſe it is evident) that, where Chriſt is inwardly known, there the perſons ſubjected to him are approved and juſtified. For there can be nothing more plain than this, that if we muſt know Chriſt *in* us, except we be reprobates ortunjuſtified perſons, that, if we know him *in* us, we are not reprobates, and conſequently juſtified ones. Like unto this is that other ſaying of the ſame Apoſtle, *Gal.* 4. 19. *My little Children, of whom I travel in Birth again until Chriſt be formed in you*, and therefore the Apoſtle terms this *Chriſt within the hope of Glory*, *Col.* 1. 27. 28. Now that which

which is the hope of Glory can be no other, than that which we immediately and most nearly relie upon for our Justification, and that whereby we are really and truly made Just. And as we do not hereby deny, but the Original and Fundamental cause of our Justification is the Love of God manifested in the appearance of *Jesus Christ* in the flesh; who by his Life, Death, Sufferings and Obedience, made a way for our Reconciliation, and became a Sacrifice for the remission of sins, that are past, and purchased unto us this *Seed* and *Grace*, from which this birth arises, and in which *Jesus Christ* is inwardly received, formed and brought forth in us, in his own pure and Holy Image of Righteousness; by which our Souls live unto God, and are cloathed with him, and have put him on even as the Scripture speaks, *Eph.* 4. 23, 24. *Gal.* 3. 27. *We stand justified and saved in and by him, and by his Spirit and Grace. Rom.* 3. 24. 1 *Cor.* 6. 11. *Tit.* 3. 7. So again, reciprocally we are hereby made partakers of the fulness of his *merits*, and his cleansing *blood* is near, to wash away every sin and infirmity, and to heal all our *back-slidings*, as often as we turn towards him by unfeigned Repentance, and become renewed by his Spirit. Those then, that find him thus raised and ruling in them, have a true ground of hope to believe that they are Justified by his Blood. But let not any deceive themselves, so as to foster themselves in a vain hope and confidence, that by the Death and Sufferings of Christ they are Justified, so long *as sin lies at their door*, Gen. 4. v. 7. Iniquity prevails, and they remain yet unrenewed and unregenerate, lest it be said unto them, *I know you not.* Let that saying of Christ be remembred, *not every one that saith Lord, Lord, shall enter, but he that doth the will of my Father*, Matth. 7. 21. To which let these excellent sayings of the beloved Disciple be added: *Little Children let no man deceive you, he that doth Righteousness is Righteous, even as he is Righteous. He that committeth sin is of the Devil, because if our heart condemn us, God is greater than our heart, and knoweth all things*, 1 Joh. 3. 7. & 20.

Many Famous Protestants bear witness to this inward Justification by Christ inwardly revealed and formed *in* man, as 1. *M. Borrhæus.* In Gen. pag. 162.

'In the Imputation (saith he) wherein Christ is ascribed and imputed to Believers for Righteousness, the merit of his Blood, and the 'Holy Ghost given unto us, by Vertue of his merits, are equally included. And so it shall be confessed that *Christ is our Righteousness*, 'as well from his Merit, Satisfaction, and Remission of sins obtained 'by him, as from the gifts of the Spirit of Righteousness. And if we 'do this, we shall consider whole Christ, proposed to us for our Salvation, and not any single part of him. The same man, pag. 169.

'In our Juſtification then Chriſt is conſidered, who breaths and lives 'in us, to wit by his Spirit put on by us, concerning which putting 'on the Apoſtle ſaith, *Ye have put on Chriſt.* And again, pag. 171. 'We endeavour to treat in Juſtification, not of part of Chriſt, but him 'wholly, in ſo far as he is our Righteouſneſs every way. And a lit-'tle after, as then bleſſed *Paul* in our Juſtification, when he ſaith, '*whom he Juſtified, them he Glorified*, comprehends all things, which 'pertains to our being reconciled to God the Father, and our 'renewing, which fits us for attaining unto glory, ſuch as Faith, 'Righteouſneſs, Chriſt, and the Gift of Righteouſneſs exhibited by 'him, whereby we are regenerated to the fulfilling of the Juſtification 'which the Law requires; ſo we alſo will have all things compre-'hended in this cauſe, which are contained in the recovery of Righ-'teouſneſs and Innocency. And pag. 181. The form (ſaith he) of 'our Juſtification is the Divine Righteouſneſs it ſelf, by which we are 'formed juſt, and good. This is *Jeſus Chriſt*, who is eſteem'd our 'Righteouſneſs, partly from the forgiveneſs of ſins, and partly from 'the renewing and the reſtoring of that integrity, which was loſt by 'the fault of the firſt *Adam*: ſo that his New and Heavenly *Adam*, 'being put on by us, of which the Apoſtle ſaith, *Ye have put on* 'Chriſt, ye have put him on I ſay, as the form, ſo the Righteouſ-'neſs, Wiſdom, and Life of God.

So alſo affirmeth *Claudius Alberius Inuncanus*, ſee his *Orat. Apodeict. Lauſaniæ excuſ.* 1587. orat. 2. pag. 86,87. *Zuinglius* alſo in his Epiſtle to the Princes of *Germany*, as cited by *Himelius*, c. 7. p. 60. ſaith, *That the Sanctification of the Spirit is true Juſtification, which alone ſuffices to Juſtifie.* Eſſius upon 1 *Cor.* 6. 11. ſaith, *Leſt Chriſtian Righteouſneſs ſhould be thought to conſiſt in the waſhing alone, that is, in the remiſſion of ſins, he addeth the other degree or part* [*but ye are ſanctified*] *that is, ye have attain'd to purity, ſo that ye are now truly Holy before God. Laſtly, expreſſing the ſum of the benefit received in one word, which includes both the parts, But ye are Juſtified the Apoſtle adds in the Name of the Lord* Jeſus Chriſt, that is, *by his merits, and in the Spirit of our God, that is the Holy Spirit proceeding from God, and communicated to us by Chriſt.* And laſtly, *Richard* Baxter, a Famous Engliſh Preacher, who yet liveth, in his Book called *Aphoriſms of Juſtification*, pag. 80. ſaith, *that ſome ignorant wretches gnaſh their Teeths at this Doctrine, as if it were flat Popery, not underſtanding the Nature of the Righteouſneſs of the New Covenant, which is all out of Chriſt in our ſelves, though wrought by the Power of the Spirit of Chriſt in us.*

§ IX.

§ IX. The third thing propoſed to be conſidered is, concerning *good Works their neceſſity to Juſtification.* I ſuppoſe there is enough ſaid before to clear us from any imputation of being Popiſh in this matter.

But if it be queried, *Whether we have not ſaid, or will not affirm, that a man is juſtified by Works?* Queſt.

I anſwer, I hope none need, neither ought to take offence, if in this matter we uſe the plain Language of the Holy Scripture; which ſaith expreſly in anſwer hereunto, *Jam.* 2. 24. *Ye ſee then how that by works a man is Juſtified, and not by Faith only.* I ſhall not offer to prove the Truth of this ſaying, ſince what is ſaid in this Chapter by the Apoſtle is ſufficient to convince any man, that will read and believe it, I ſhall only from this derive this one argument. Anſw.

If no man can be Juſtified without Faith, and no *Faith* be *living, nor* yet available to Juſtification without works, then *works* are *neceſſary* to *Juſtification.* Arg.

But the Firſt is true:

Therefore alſo the Laſt.

For this Truth is ſo apparent and evident in the Scriptures, that for the proof of it, we might tranſcribe moſt of the precepts of the Goſpel. I ſhall inſtance a few, which of themſelves, do ſo clearly aſſert the thing in queſtion, that they need no commentary, nor further demonſtration. And then I ſhall anſwer the objections made againſt this, which indeed are the arguments uſed for the contrary opinion. *Heb.* 12. 14. *Without Holyneſs no man ſhall ſee God.* Matth. 7. 21. *Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.* Joh. 13. 7. *If ye know theſe things, happy are ye if ye do them.* 1 Cor. 7. 19. *Circumciſion is nothing, and Uncircumciſion is nothing, but the keeping of the Commandments of God.* Rev. 22. 14. *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and through the Gates may enter into the City:* and many more, that might be inſtanced; from all which I thus argue:

If thoſe only can *enter into the Kingdom, that do the will of the Father*; If thoſe be accounted only the *wiſe builders* and *happy*, that do the ſayings of Chriſt; if no obſervation avail, but only the *keeping of the Commandments*; and if they be bleſſed that *do the Commandments*, and thereby have right to the *Tree of Life*, and entrance through the gate into the City, then *works* are abſolutely *neceſſary to Salvation*, and *Juſtification.* Arg.

But the Firſt is true:

And *therefore* alſo the Laſt.

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The *conſequence* of the *antecedent* is ſo clear and evident, that I think no man of ſound reaſon will call for a proof of it.

Obj. § X. But they object that works are not neceſſary to Juſtification, Firſt, becauſe of that ſaying of *Chriſt*, Luk. 17. 10. *When ye ſhall have done all theſe things that are commanded you, ſay, We are unprofitable Servants*, &c.

Anſw. Anſwer, as to God, we are indeed unprofitable, for he needeth nothing, neither can we add any thing unto him; but as to our ſelves, we are not unprofitable, elſe it might be ſaid that it is not profitable for a man to keep God's Commandments, which is moſt abſurd, and would contradict Chriſt's Doctrine throughout. Doth not Chriſt, *Matth.* 5. through all thoſe beatitudes pronounce men bleſſed for their Purity, for their Meekneſs, for their Peaceableneſs? &c. And is it not then, that for which Chriſt pronounceth men bleſſed, profitable unto them? Moreover, *Matth.* 25. 21, 23. doth not *Chriſt* pronounce the men good and faithful Servants, that improved their Talents? Was not their doing of that then profitable unto them? and verſe 30. It is ſaid of him that hid his Talent, and did not improve it, *Caſt ye the unprofitable Servant into utter darkneſs.* If then their not improving of the Talent made the man unprofitable, and he was therefore caſt into utter darkneſs, it will follow by the Rule of *Contraries*, ſo far at leaſt; that the improving made the other profitable; ſeeing, if our Adverſaries will allow us to believe Chriſt's Words, this is made a *reaſon*, and ſo at leſt a *cauſe inſtrumental* of their acceptance, *Well done good and faithful Servant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.*

Obj. Secondly, they object thoſe ſayings of the Apoſtle, where he excludes the deeds of the Law from Juſtification, as firſt, *Rom.* 3. 20. *becauſe by the deeds of the Law there ſhall be no fleſh juſtified in his ſight.* And ver. 28. *Therefore we conclude that a man is juſtified by Faith, without the deeds of the Law.*

Anſw. Anſw. We have ſhewn already what place we give to *works*, even to the *beſt* of *works*, in *juſtification*, and how we aſcribe its immediate and formal cauſe to the *worker* brought forth *in* us, but not to the *works*. But in anſwer to this objection, I ſay, there is a great difference betwixt the *works* of the *Law*, and thoſe of *Grace* or of the *Goſpel*. The firſt are excluded, the ſecond not, but are neceſſary. The firſt are thoſe which are performed in man's own will, and by his ſtrength, in a conformity to the outward Law and Letter, and therefore are men's own imperfect works, or works of the *Law* which *makes nothing perfect.*

perfect. And to this belong all the Ceremonies, Purifications, Waſhings, and Traditions of the Jews. The ſecond are the works of the Spirit of Grace wrought *in* the Heart, wrought in conformity to the Inward and Spiritual Law: which works are not wrought in man's will, nor by his power and ability, but in and by the Power and Spirit of Chriſt *in* us, and therefore are *pure* and *perfect* in their kind; as ſhall hereafter be proved: and may be called Chriſt's works, for that he is the immediate author and worker of them. Such *works* we affirm *abſolutely neceſſary* to *juſtification*, ſo that a man cannot be juſtified without them, and all *faith* without them is *dead* and uſeleſs, as the Apoſtle *James* ſaith. Now that ſuch a diſtinction is to be admitted, and that the works excluded by the Apoſtle, in the matter of Juſtification, are of the firſt kind, will appear, if we conſider the occaſion of the Apoſtle mentioning this, as well here, as throughout in his Epiſtle to the *Galatians*, where he ſpeaks of this matter, and to this purpoſe at large: which was this, That, whereas many of the Gentiles, that were not of the Race nor Seed of *Abraham*, as concerning the Fleſh, were come to be converted to the Chriſtian Faith, and believe in him, ſome of thoſe that were of the Jewiſh Proſelites thought to ſubject the faithful and believing Gentiles, to the legal Ceremonies and Obſervations, as neceſſary to their Juſtification. This gave the Apoſtle *Paul* occaſion at length, in his Epiſtle to the *Romans*, *Galatians*, and elſewhere, to ſhew the uſe and tendency of the Law, and of its works, and to contradiſtinguiſh them from the Faith of Chriſt and Righteouſneſs thereof; ſhewing how the former was ceaſed, and become ineffectual, the other remaining, and yet neceſſary. And that the works excluded by the Apoſtle are of this kind of works of the Law, appears by the whole ſtrain of his Epiſtle to the *Galatians*, chap. 1. 2, 3 and 4. for after, in the 4 chapter, he upbraideth them for their returning unto the obſervation of daies and times, and that in the beginning of the 5 chapter, he ſheweth them their folly, and the evil conſequence of adhering to the Ceremonies of Circumciſion; then he adds, v. 6. *For in Chriſt Jeſus neither Circumciſion nor Uncircumciſion availeth, but Faith, which worketh by love*; and thus he concludes again, chap. 6. v. 15. *For in Chriſt Jeſus neither Circumciſion availeth, nor Uncircumciſion, but a new Creature.* From which places appeareth that diſtinction of works aforementioned, whereof the one is excluded, the other neceſſary to Juſtification. For the Apoſtle ſheweth here that Circumciſion, which word is often uſed to comprehend the whole Ceremonies and legal Performances of the Jews, is not neceſſary, nor doth avail. Here are then the works, which are excluded-

cluded, by which *no man is juſtified*: but *Faith*, which *worketh by love*, but *the new Creature*, this is that, which *availeth*, which is *abſolutely neceſſary*; for *Faith*, that *worketh by love*, cannot be without *works*, for, as is ſaid in the ſame 5 chapter, v. 22. *Love is a work of the Spirit.* Alſo the New Creature, if it avail and be neceſſary, cannot be without works, ſeeing it is natural for it to bring forth works of Righteouſneſs. Again, that the Apoſtle no waies intends to exclude ſuch good works, appears, in that in the ſame Epiſtle he exhorts the *Galatians* to them, and holds forth the uſefulneſs and neceſſity of them, and that very plainly, c. 6. v. 7, 8, 9. *Be not deceived*, ſaith he, *God is not mocked, for whatſoever man ſoweth, that ſhall he alſo reap: for he that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption; but he that ſoweth in the Spirit, ſhall of the Spirit reap Life everlaſting. And let us not be weary of well doing, for in due ſeaſon we ſhall reap if we faint not.* Doth it not hereby appear, how neceſſary the Apoſtle would have the *Galatians* know that he eſteemed good works to be? to wit, not the outward teſtimony and tradition of the Law, but the fruits of the Spirit, mentioned a little before, by which Spirit he would have them to be led, and walk in thoſe good works. As alſo how much he aſcribed to theſe good works, by which he affirms Life Everlaſting is reaped. Now, that cannot be uſeleſs to man's Juſtification, which capaciates him to reap ſo rich a harveſt.

But laſtly, for a full anſwer to this objection, and for the eſtabliſhing of this Doctrin of *good works*, I ſhall inſtance another ſaying of the ſame Apoſtle *Paul*, which our adverſaries alſo in the blindneſs of their minds make uſe of againſt us, to wit, *Tit.* 3. 5. *Not by works of Righteouſneſs, which we have done, but according to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* It is generally granted by all, that [*ſaved*] is here all one as if it had been ſaid [*juſtified.*] Now, there are two kinds of *works* here mentioned, one, by which we are not ſaved, that is, not juſtified; and another by which we are ſaved, or juſtified. The firſt, the works of Righteouſneſs, which we have wrought, that is, which we in our firſt faln nature, by our own ſtrength, have wrought our own legal performances; and therefore may truly and properly be called ours, whatever ſpecious appearances they may ſeem to have. And that it muſt needs, and ought ſo to be underſtood, doth appear from the other part, *By the waſhing of Regeneration and renewing of the Holy Ghoſt*; ſeeing Regeneration is a work, comprehenſive of many good works, even of all thoſe, which are called *the Fruits of the Spirit.*

Now, in caſe it ſhould be objected, that *theſe may alſo be called*

ours

ours, because wrought in us, and also by us, many times as instruments.

I answer, It is far otherwise than the former; for in the first we are yet alive in our own natural state, unrenewed, working of our selves, seeking to save our selves by imitating and endeavouring a conformity to the outward Letter of the Law, and so wrestling and striving in the carnal mind, that is enmity to God, and in the cursed will not yet subdued. But in this second we are *Crucified with Christ*, we are become *dead with him*, have *partaken of the Fellowship of his sufferings*, are made *conformable to his death*, and our first man, our *old man with all his deeds*, as well the openly wicked as the seeming righteous, our legal endeavours and foolish wrestlings, are all buried and nailed to the Cross of Christ, and so it is no more *we*, but *Christ alive in us*, the Worker *in* us. So that, though it be *we* in a sense, yet it is according to that of the Apostle to the same, *Gal. c. 2. v. 20. I am Crucified, yet nevertheless I live, yet not I, but Christ liveth in me, not I, but the Grace of Christ in me.* These works are especially to be ascribed to the Spirit of Christ, and the Grace of God in us, as being immediately thereby acted and led in them, and enabled to perform them. And this manner of speech is not strained, but familiar to the Apostles, as appears, *Gal. 2. 8. For he that wrought effectually in* Peter *to the Apostleship of the Circumcision, the same was mighty in me*, &c. *Phil. 2. 13. For it is God which worketh in you, both to will and to do*, &c. So that it appears by this place, that since the washing of Regeneration is necessary to Justification, and that Regeneration comprehends works, works are necessary; and that these works of the Law, that are excluded, are different from these, that are necessary and admitted.

§ XI. Thirdly, they object that *no works, yea not the works of Christ in us can have place in Justification, because nothing that is impure can be useful in it; and all the works wrought in us are impure.* For this they alledg that saying of the Prophet *Isaiah, c. 64. v. 6. All our Righteousness are as filthy rags*, adding this reason, *that seeing we are impure, so must our works be, which though good in themselves, yet as performed by us, they receive a tincture of impurity, even as a clean water passing through an unclean pipe is defiled.* Obj.

That no impure works are useful to Justification is confessed, but that all the works wrought *in* the Saints are such is denyed. And for answer to this the former distinction will serve, We confess that the first sort of works above mentioned are impure; but not the Second: because the first are wrought in the unrenewed state, but not the other. And as for that of *Isaiah*, it must relate to the first kind, for Answ.

though he ſaith all *our Righteouſneſs are as filthy rags*, yet that will not comprehend the Righteouſneſs of Chriſt *in* us, but only that which we work of and by our ſelves. For ſhould we ſo conclude, then it would follow that we ſhould throw away all Holyneſs and Righteouſneſs, ſince that which is filthy rags, and as a menſtruous Garment, ought to be thrown away; yea it would follow that all the Fruits of the Spirit, mentioned *Gal.* 4. were as filthy rags: whereas on the contrary, ſome of the works of the Saints are ſaid to have a *ſweet ſavour in the noſtrils of the Lord*, are ſaid to be an *Ornament of great price in the ſight of God*, are ſaid to *prevail with him*, and to be *acceptable to him*, which filthy rags and a menſtruous garment cannot be. Yea many Famous Proteſtants have acknowledged that this place is not, therefore ſo to be underſtood. *Calvin* upon this place ſaith, That 'it is uſed to be cited by ſome, that they may prove there is ſo little 'merit in our works, that they are before God filthy and defiled; but 'this ſeems to me to be different from the Prophets mind (ſaith he) 'ſeeing he ſpeaks not here of all mankind. *Muſculus* upon this place 'ſaith, that it was uſual for this People to preſume much of their le-'gal Righteouſneſs, as if thereby they were made clean; nevertheleſs 'they had no more cleanneſs than the unclean Garment of a man. 'Others expone this place concerning all the Righteouſneſs of our 'Fleſh, that opinion indeed is true. Yet I think that the Prophet 'did rather accommodate theſe ſayings to the impurity of that Peo-'ple in legal terms. The Author (commonly ſuppoſed *Bertius*) ſpeaking concerning the true ſenſe of the 7 Chapter of the *Epiſtle to the Romans*, hath a digreſſion touching this of *Iſaiah*, ſaying, *This place is commonly corrupted by a pernicious wreſting: for it is ſtill alledged, as if the meaning thereof inferred the moſt excellent works of the beſt Chriſtians*, &c. *James Coret*, a French Miniſter in the Church of *Baſil*, in his Apology concerning Juſtification, againſt *Aleſcales*, ſaith, *Nevertheleſs, according to the counſel of certain good men, I muſt admoniſh the Reader that it never come into our minds to abuſe that ſaying of* Iſa. 64. 6. *againſt good works, in which it is ſaid, that* all our Righteouſneſs are as filthy rags, *as if we would have that which is good in our good works, and proceedeth from the Holy Spirit, to be eſteemed as a filthy and unclean thing.*

Epiſtolæ præfixiæ diſſert. ann.

Impreſſ. Paris ann. 1597 pag. 78.

§ XII. As to the other part, that ſeeing the beſt of men are ſtill impure and imperfect, therefore their works muſt be ſo. It is to beg the queſtion, and depends upon a Propoſition denyed, and which is to be diſcuſſed at further length in the next Propoſition. But tho we ſhould ſuppoſe a man not throughly perfect in all reſpects, yet will

will not that hinder but good and perfect works in their kind may be brought forth in them by the Spirit of Chriſt; neither doth the Example of Water going through an unclean Pipe hit the matter: becauſe, though Water may be capable to be tinctured with uncleanneſs, yet the Spirit of God cannot, whom we aſſert to be the immediate Author of thoſe works that avail in Juſtification; and therefore Jeſus Chriſt his works in his Children are pure and perfect, and he worketh in and through that pure thing of his own forming and creating in them. Moreover, if this did hold, according to our Adverſaries Suppoſition, that no man ever was or can be perfect, it would follow that the very Miracles and works of the Apoſtles, which Chriſt wrought in them, and they wrought in and by the Power, Spirit, and Grace of Chriſt, were alſo impure and imperfect, ſuch as their Converting of the Nations to the Chriſtian Faith, their gathering of the Churches, their Writing of the Holy Scriptures, yea and their Offering up and Sacrificing of their Lives for the Teſtimony of Jeſus. What may our Adverſaries think of this Argument, whereby it will follow that the Holy Scriptures, whoſe perfection and excellency they ſeem ſo much to magnifie, are proved to be impure and imperfect, becauſe they came through impure and imperfect Veſſels? It appears by the confeſſions of Proteſtants, that the Fathers did frequently attribute unto works of this kind, that Inſtrumental work which we have ſpoken of in Juſtification, (albeit ſome ignorant perſons cry out it is *Popery*) and alſo divers, and that Famous Proteſtants do of themſelves confeſs it. *Amandus Polanus* in his *Symphonia Catholica*, cap. 27. *de remiſſione peccatorum*, pag. 651. places this Theſe as the common opinion of Proteſtants, moſt agreeable to the Doctrine of the Fathers. 'We obtain the remiſſion of 'ſins by Repentance, Confeſſion, Prayers and Tears proceeding from 'Faith, but do not merit to ſpeak properly, and therefore we obtain 'remiſſion of ſins, not by the merit of our Repentance and Prayers, 'but by the mercy and goodneſs of God. *Innocentius Gentiletus*, a Lawyer of great fame among Proteſtants, in his examin of the Council of *Trent*, pag. 66, 67. of Juſtification, having before ſpoken of Faith and Works, adds theſe words: *But ſeeing the one cannot be without the other, we call them both conjunctly inſtrumental cauſes.* Zanchius in his 5 book *De Natura Dei*, ſaith; *We do not ſimply deny that good works are the cauſe of Salvation, to wit, the inſtrumental rather than the efficient cauſe, which they call* [ſine qua non.] And afterwards, *Good Works are the inſtrumental cauſe of the poſſeſſion of Life Eternal, for by theſe as by a means and a lawful way, God leads unto the poſſeſſion of Life Eternal.* G. *Ameſius* ſaith, that *our obedience, albeit it be not the*

Impreſſ. Genevæ 1586.

In medulla S. Theologiæ lib. 2. cap. 1. Theſi 30.

principal and meritorius cauſe of Life Eternal, is nevertheleſs a cauſe in ſome reſpect, adminiſtring, helping and advancing towards the poſſeſſion of the life. Alſo *Richard Baxter* in the book above cited, pag. 155. ſaith, *that we are juſtified by works in the ſame kind of cauſality, as by Faith, to wit, as being both cauſes* ſine qua non, *or conditions of the New Covenant on our part requiſite to Juſtification.* And pag. 195. he ſaith; *It is needleſs to teach any Schollar who hath read the Writings of Papiſts, how this Doctrine differs from them.*

But laſtly, becauſe it is fit here to ſay ſomething of the *merit* and *reward* of *works*, I ſhall add ſomething in this place of our ſenſe and belief concerning that matter, we are far from thinking or believing that man merits any thing by his works, from God, all being of *Free Grace*, and therefore do we, and always have denyed that Popiſh notion of *meritum excondigno*, nevertheleſs we cannot deny but that God out of his infinite goodneſs, wherewith he hath loved mankind, after he communicates to him his Holy Grace and Spirit, doth according to his own will recompence and reward the good works of his Children: and therefore this *merit* of *congruity* or *reward*, in ſo far as the Scripture *is* plain and poſitive for it, we may not deny; neither wholly reject the word, in ſo far as the Scripture makes uſe of it. For the ſame *Greek* ἄξιον, which ſignifies [*merit*,] is alſo in thoſe places where the Tranſlators expreſs it *worth*, or *worthy*, as *Matth.* 3. 8. 1 *Theſſ.* 2. 12. 2 *Theſſ.* 1. 5, 8. concerning which *Richard Baxter* ſaith, in the above cited book, pag. 8. *But in a larger ſenſe as promiſe is an Obligation, and the thing promiſed is ſaid to be debt, ſo the performers of the conditions are called worthy, and that which they perform, Merit, although properly all be of Grace, and not of Debt.* Alſo thoſe who are called the Fathers of the Church, frequently uſed this word of *merit*, whoſe ſayings concerning this matter I think not needful to inſert, becauſe it is not doubted, but evident that many Proteſtants are not averſe from this word, in the ſenſe that we uſe it. The Apology for the *Auguſtine* Confeſſion, Art. 20. hath theſe words, *We agree that works are truly meritorius, not of remiſſion of ſins, or Juſtification, but they are meritorious of other rewards Corporal and Spiritual, which are indeed as well in this Life, as after this Life.* And further, *Seeing works are a certain fulfilling of the Law, they are rightly ſaid to be meritorious, it is rightly ſaid that a reward is due to them.*

In the acts of the conference of *Oldenburgh*, the Electoral Divines, pag. 210 & 265. ſay, *In this ſenſe our Churches alſo are not averſe from the word* [merit] *uſed by the Fathers, neither therefore do they defend the Popiſh Doctrine of merit.*

C.

G. Vossius, in his *Theological Theſe* concerning the merits of good works ſaith, *We have not adventured to condemn the word* [merit] *wholly, as being that, which both many of the Ancients uſe, and alſo the reformed Churches have uſed in their confeſſions. Now that God judgeth and accepteth men according to their works, is beyond doubt to thoſe that ſeriouſly will read and conſider theſe Scriptures*, Matth. 17. 26. Rom. 2. 6, 7, 10. 2 Cor. 5. 10. Ja. 1. 25. Heb. 10. 35. 1 Pet. 1. 17. Rev. 22. 12.

§ XIII. And to conclude this Theam, let none be ſo bold as to mock God, ſuppoſing themſelves juſtified and accepted in the ſight of God, by vertue of Chriſt's Death and Sufferings, while they remain unſanctified and unjuſtified in their own Hearts, and polluted in their Sins, leſt their hope prove that of the Hypocrite, which periſheth. Neither let any fooliſhly imagine that they can by Job 8. 13. their own works, or by the performance of any Ceremonies or Traditions, or by the giving of Gold or Money, or by afflicting their bodies in Will-worſhip and voluntary humility, or fooliſhly ſtriving to conform their way to the outward Letter of the Law, flatter themſelves that they merit before God, or draw a debt upon him, or that any man, or men have Power to make ſuch kind of things effectual to their Juſtification, leſt they be found fooliſh boaſters, and ſtrangers to Chriſt and his Righteouſneſs indeed. But bleſſed for ever are they, that having truly had a ſenſe of their own unworthyneſs and ſinfulneſs, and having ſeen all their own endeavours and performances fruitleſs and vain, and beheld their own emptyneſs, and the vanity of their vain Hopes, Faith and Confidence, while they remained inwardly pricked, purſued and condemned by *God's Holy Witneſs in* their *Hearts*, and ſo having applyed themſelves thereto, and ſuffered his *Grace* to work in them; are become changed and *renewed in the Spirit of* their *minds, paſt from death to Life*, and know *Jeſus* ariſen in them, *working both the will and the deed:* and ſo having *put on the Lord Jeſus Chriſt*, in effect are cloathed with him, and partake of his Righteouſneſs and Nature, ſuch can draw near to the Lord with boldneſs, and know their acceptance *in* and *by* him, *in whom* and in as many as are found in him, *the Father is well pleaſed.*

The

The Eighth Propoſition,

Concerning Perfection.

In whom this Pure and Holy Birth is fully brought forth, the Body of Death and Sin comes to be Crucified, and removed, and their hearts united and ſubjected to the Truth; ſo as not to obey any Suggeſtions or Temptations of the Evil One, to be free from actual ſinning and tranſgreſſing of the Law of God, and in that reſpect perfect: yet doth this perfection ſtill admit of a growth, and there remaineth always, in ſome part a poſſibility of ſinning, where the mind doth not moſt diligently and watchfully attend unto the Lord.

§ I. SInce we have placed Juſtification in the Revelation of Jeſus Chriſt formed and brought forth in the Heart, there working his works of Righteouſneſs, and bringing forth the Fruits of the Spirit. The queſtion is, how far he may prevail in us while we are in this Life? or we over our Souls Enemies, in and by his ſtrength? Thoſe that plead for Juſtification wholly without them, meerly by imputative Righteouſneſs, denying the neceſſity of being cloathed with real and inward Righteouſneſs, do conſequently affirm, that it is *impoſſible* for a man, even *the beſt of men to be free of ſin in this life*, *which* they ſay *no man ever was*, but on the contrary, that *none can, neither of himſelf nor by any Grace received in this life.* (O! wicked ſaying againſt the power of God's Grace!) *Keep the Commandments of God perfectly, but that every man doth break the Commandments in Thought, Word and Deed.* Whence they alſo affirm, as was a little before obſerved, *That the very beſt actions of the Saints, their Prayers, their Worſhips, are impure and polluted.* We on the contrary, though we freely acknowledg this of the Natural Faln man, in his firſt ſtate, whatever his profeſſion or pretence may be, ſo long as he is unconverted and unregenerate: yet we do believe that thoſe, in whom Chriſt comes to be formed, and the new man brought forth, and born of the incorruptible Seed, as that birth, and man in union therewith naturally doth the will of God; ſo it is poſſible ſo far to keep to it, as not to be found daily Tranſgreſſors of the Law of God. And for [illegible] ar ſtating of the controverſie, let it be conſidered.

These are the words of the *Weſtminſt.* larger Catechiſm.

[illegible] ſt, that we place not this poſſibility *in man's own will and* [illegible] *he is a man*, the Son of faln *Adam*, or as he is in his natu-

ral

ral ſtate, however wiſe or knowing, or however much endued with a notional and literal knowledg of Chriſt, thereby endeavouring a conformity to the letter of the Law, as it is outward.

Secondly, that *we attribute it wholly to man as he is born again*, renewed in his mind, raiſed by Chriſt, knowing Chriſt alive, reigning and ruling in him, and guiding and leading him by his Spirit, and revealing in him the Law of the Spirit of Life, which not only manifeſts and reproves ſin, but alſo gives power to come out of it.

Thirdly, that by this we underſtand not *ſuch a perfection as may not daily admit of a growth*, and conſequently mean not, *as if we were to be as Pure, Holy, and Perfect, as God* in his Divine Attributes of Wiſdom, Knowledg, and Purity; but only *a perfection proportionable and anſwerable to man's meaſure*, whereby we are kept from tranſgreſſing the Law of God, and enabled to anſwer what he requires of us, even as he that improved his Two Talents, ſo as to make Four of them, perfected his work, and was ſo accepted of his Lord; as to be called *a good and faithful Servant*, nothing leſs than he that made his Five Ten. Even as a little Gold is perfect gold in its kind, as well as a great maſs, and a Child hath a perfect body as well as a man, though it daily grow more and more. Thus *Chriſt* is ſaid, *Luke* 2. 52. to have *increaſed in Wiſdom and Stature, and in favour with God and man*, though before that time he had never *ſinned*, and was (no doubt) *perfect*, in a true and proper ſenſe.

Fourthly, though a man may witneſs this for a ſeaſon, and therefore all ought to preſs after it, yet we do not affirm but *thoſe that have attained it in a meaſure, may by the wiles and temptations of the Enemy, fall into iniquity, and loſe it ſometimes if he be not watchful, and diligently attend not to that of God in the heart.* And we doubt not but many good and holy men, who hath not arrived to everlaſting life, have had divers ebbings and flowings of this kind, for though every ſin weaken a man in his Spiritual condition, yet it doth not ſo as to deſtroy him altogether, or render him uncapable of riſing again.

Laſtly, though I affirm, that after a man hath arrived to ſuch a condition in which a man may not ſin, he yet may ſin; I will nevertheleſs not deny but there may be a ſtate attainable in this life, in which to do Righteouſneſs may become ſo natural to the Regenerate Soul, that in the ſtability of this condition they cannot ſin. Others may perhaps ſpeak more certainly of this ſtate, as having arrived to it. For me I ſhall ſpeak modeſtly, as acknowledging my ſelf not to have arrived at it, yet I dare not deny it, for that it ſeems ſo poſitively to be aſſerted by the

Apoſtle,

Apostle, in these words, 1 *John* 3. 9. *He that is born of God, sinneth not, neither can he, because the Seed of God remaineth in him.*

The Controversie being thus stated, which will serve to obviate objections, I shall proceed first to shew the absurdity of that Doctrine, that pleads for *sin, for term of life*, even in the Saints.

Secondly, prove this Doctrine of *perfection* from many pregnant Testimonies of the Holy Scripture.

And lastly, answer the arguments and objections of our oppolers.

§. III. First then, this Doctrin, *viz.* that the *Saints nor can, nor ever will be free of sinning in this life*, is *inconsistent with the Wisdom of God*, and *with his glorious Power and Majesty, Who is of purer Eyes than to behold Iniquity*, who having purposed in himself together to him, that should worship him, and be witnesses for him, on earth, a chosen people, doth also no doubt sanctifie and purifie them. For God hath no delight in iniquity, but abhors, transgression, and, though he regard man in transgression, so far as to pitty him, and afford him means to come out of it, yet he loves him not, neither delights in him, as he is joyned thereunto. Wherefore, if man must alwaies be joyned to sin, then God should alwaies be at a distance with them, as it is written, *Isa.* 59. 2. *Your iniquities have separated between you and your God, and your sins have hid his Face from you*; whereas, on the contrary, the Saints are said to *partake*, even while here, *of the Divine Nature*, 2 *Pet.* 1. 4. and to be *one spirit with the Lord*, 1 *Cor.* 6. 17. now no unclean thing can be so. It is expresly written, that *there is no communion betwixt Light and Darkness*, 2 *Cor.* 6. 14. But *God is Light*, and every *sin* is *darkness* in a measure. What greater stain then can there be than this, upon God's Wisdom? as if he had been wanting to prepare a means, whereby his Children might perfectly serve and worship him; or had not provided a way, whereby they might serve him in any thing, but that they must withal still serve the devil, no less, yea more than himself. For *he that sinneth is the servant of sin*, *Rom.* 6. 16. and every sin is an act of service and obedience to the devil. So then, if the Saints sin daily, in thought, word and deed, yea, if the very service they offer to God, be sin, surely they serve the devil more than they do God. For, besides that they give the devil many intire services without mixture of the least grain to God, they give God not the least service, in which the devil hath not a large share; and, if their prayers, and all their spiritual performances be sinful, the devil is as much served by them, in these, as God, and in most of them much more: Since they confess that many of them are performed, without the leadings and influence of God's Spirit. Now,

who

who would not account him a fooliſh maſter, among men, who, being able to do it, and alſo deſirous that it might be ſo, yet would not provide away, whereby his Children and Servants might ſerve him more intirely than his avow'd enemy, or would not guard againſt their ſerving of him; but be ſo imprudent and unadviſed in his contrivance, that, whatever way his Servants and Children ſerved him, they ſhould no leſs, yea, often much more ſerve his enemy? What may we then think of that Doctrin, that would infer this folly upon the *Omnipotent* and *only Wiſe GOD.*

§. IV. Secondly, *It is inconſiſtent with the Juſtice of God?* For, ſince he requires purity from his Children, and commands them to abſtain from every iniquity, ſo frequently and preciſely, as ſhall hereafter appear; and, ſince his *wrath is revealed againſt all ungodlineſs and unrighteouſneſs of men*, it muſt needs follow, that he hath capacitated man to anſwer his will, or elſe that he requires more than he has given power to perform: which is to declare him openly unjuſt, and with the ſloathful Servant, to be a *hard Maſter.* We have elſewhere ſpoken of the injuſtice theſe men aſcribe to God, *in making him to damn the wicked, to whom* they alledg *he never offered any means of being good.* But this is yet an aggravation more irrational and inconſiſtent, to ſay, *that God will not afford to thoſe whom he has choſen to be his own* (whom they confeſs he loveth) *the means to pleaſe him.* What can follow then from ſo ſtrange a Doctrin? This imperfection in the Saints, either proceeds from God, or from themſelves. If it proceeds from them, it muſt be, becauſe they are ſhort in improving or making uſe of the power given them, whereby they are capable to obey; and ſo it is a thing poſſible to them (as indeed it is by the help of that power) but this our adverſaries deny, they are then not to be blamed for their imperfection and continuing in ſin, ſince it is not poſſible to them to do otherwiſe. If it be not of themſelves it muſt be of God, who hath not ſeen meet to allow them Grace in that degree to produce that effect. And what is this but to attribute to God the heighth of injuſtice, to make him require his Children to forſake ſin, and yet not to afford them ſufficient means for ſo doing; Surely this makes God more unrighteous than wicked men, *who if* as Chriſt ſaith, *their Children require Bread of them, will not give them a Stone, or inſtead of Fiſh a Serpent.* But theſe men confeſs, we ought to ſeek of God power to redeem us from ſin, and yet believe they are never to receive ſuch a power: ſuch Prayers then cannot be in Faith, but are all vain. Is not this to make God as unjuſt to his Children, as *Pharoah* was to the *Iſraelites*, in requiring Brick and not giving them ſtraw? But bleſſed be God, he deals not ſo with

those that truly trust in him, and wait upon him, as these men vainly imagine: for such faithful ones find of a truth that his Grace is sufficient for them, and know how by his Power and Spirit to overcome the Evil one.

§. V. Thirdly, this evil Doctrine is *highly injurious to Jesus Christ, and greatly derogates from the Power and Vertue of his Sacrifice, and renders his coming and ministery*, as to the great end of it *ineffectual*. For Christ (as for other ends) so principally he appeared for the removing of sin, for gathering a righteous Generation that might serve the Lord in purity of mind, and walk before him in fear, and bring in Everlasting Righteousness, and that Evangelick perfection which the Law could not do. Hence he is said, *Tit.* 2. 14. *To have given himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of good works.* This is certainly spoken of the Saints while upon Earth. But contrary thereunto, these men affirm that we *are never redeemed from all Iniquity*, and so make Christ's giving of himself for us void and ineffectual, and give the Apostle *Paul* the Lye plainly by denying that *Christ purifieth to himself a peculiar People zealous of good works.* How are they zealous of good works, who are ever committing evil ones? how are they a purified People that are still in impurity, as are they that daily sin, unless sin be accounted no impurity? Moreover it is said expresly, 1 *Joh.* 3. 5, 8. that *For this purpose the Son of God was manifested, that he might destroy the works of the Devil, and ye know that he was manifested to take away our sins.* But these men make this purpose of none effect, for they will not have the Son of God to *destroy the works of the Devil in his Children* in this world. Neither will they at all believe that he was manifest to take away our sins, seeing they plead a necessity of always living in them. And lest any should wrest this place of the Apostle, as if it were spoken only of taking away the guilt of sin, as if it related not to this life, the Apostle as of purpose to obviate such an objection, adds in the two following verses, *whosoever abideth in him sinneth not*, &c. I hope then they sin not daily in Thought, Word and Deed. *Let no man deceive you, he that doth Righteousness, is Righteous, even as he is Righteous, he that committeth sin is of the Devil.* But he that sinneth daily, in Thought, Word and Deed, committeth sin. How comes such a one then to be the Child of God? And if Christ was manifest to take away sin, how strangely do they overturn the Doctrine of Christ, that deny that it is ever taken away here? And how injurious are they to the Efficacy and Power of Christ's appearance? Came not Christ to gather a People out of sin

into

into Righteouſneſs, out from the Kingdom of Satan, into the *Kingdom of the Dear Son of God*? And are not they that are thus gathered by him, his Servants, his Children, his Brethren, his Friends? *Who as he was, ſo are they to be in this World, Holy, Pure, and Undefil'd.* And doth not Chriſt ſtill watch over them, ſtand by them, pray for them, preſerve them by his Power and Spirit, walk in them, and dwell among them; even as the Devil on the other hand, doth among the reprobate ones? How comes it then that the Servants of Chriſt are leſs his Servants, than the Devils are his? or is Chriſt unwilling to have his Servants throughly pure? which were groſs Blaſphemy to aſſert, contrary to many Scriptures. Or is he not able by his Power to preſerve, and enable his Children to ſerve him? which were no leſs Blaſphemous to affirm of him, concerning whom the Scriptures declare that he has *overcome Sin, Death, Hell* and the *Grave*, and *triumphed* over them openly, and that *all power in Heaven and Earth is given to him.* But certainly if the Saints ſin daily in Thought, Word and Deed, as theſe men aſſert, they ſerve the Devil daily, and are ſubject to his Power, and ſo he prevails more than Chriſt doth, and holds the Servants of Chriſt in bondage, whether Chriſt will or not. But how greatly then doth it contradict the end of Chriſts coming? as it is expreſſed by the Apoſtle, *Eph.* 5. 25, 26, 27. *Even as Chriſt alſo loved the Church, and gave himſelf for it: That he might ſanctifie and cleanſe it with the waſhing of Water, by the Word, That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle*, or any ſuch thing; *but that it ſhould be holy and without blemiſh.* Now if Chriſt hath really thus anſwered the thing he came for, then the members of this Church are not always ſinning in Thought, Word and Deed. Or there is no difference betwixt being ſanctified and unſanctified, clean and unclean, holy and unholy, being daily blemiſhed with ſin and being without blemiſh.

§ VI. Fourthly, this Doctrine renders *the work of the miniſtry, the preaching of the Word, the Writing of the Scripture, and the Prayers of the Holy men, altogether uſeleſs and ineffectual.* As to the firſt, *Eph.* 4. 11. *Paſtors and Teachers* are ſaid to be *given for the perfection of the Saints, &c. till we all come in the unity of the Faith and of the Knowledg of the Son of God, unto a perfect man, unto a meaſure of the ſtature of the fulneſs of Chriſt.* Now if there be a neceſſity of ſinning daily, and in all things, then there can be no perfection. For ſuch as do ſo, cannot be eſteemed perfect. And if for effectuating this perfection in the Saints, the miniſtry be appointed and diſpoſed of God, do not ſuch as deny the poſſibility hereof, render the miniſtry uſeleſs,

and of no profit? seeing there can be no other true use assigned but to lead People out of sin into Righteousness. If so be these ministers assure us, that we need never expect to be delivered from it do not they render their own work needless? what needs preaching against sin, for the reproving of which all preaching is, if it can never be forsaken? Our Adversaries are exalters of the Scriptures in words, much crying up their usefulness and perfection. Now the Apostle tells us, 2 *Tim.* 3. 17. that the *Scriptures are for making the man of God perfect.* And if this be denyed to be attainable in this Life, then the Scriptures are of no profit, for in the other life we shall not have use for them. It renders the Prayers of the Saints altogether useless, seeing themselves do confess they ought to pray daily *that God would deliver them from evil, and free them from sin, by the help of his Spirit and Grace, while in this world.* But though we might suppose this absurdity to follow, that *their Prayers are without Faith*, yet were not that so much, if it did not infer the like upon the Holy Apostles, who prayed earnestly for this end, and therefore (no doubt) believed it attainable, *Col.* 4. 12. *labouring fervently for you in Prayers, that ye may stand perfect*, &c. 1 *Thes.* 3. 13. & 5. 23, &c.

§ VII. But Fifthly, this Doctrine is *contrary to common reason and sense.* For the two opposite Principles, whereof the one rules in the Children of *Darkness*, the other in the Children of *Light*, are *Sin* and *Righteousness.* And as they are respectively leavened and acted by them, so they are accounted either as Reprobated or Justified: seeing it is *abomination in the sight of God either to Justifie the Wicked, or Condemn the Just.* Now to say that men cannot be so leavened with the one, as to be delivered from the other, is in plain words to affirm, that Sin and Righteousness are consistent, and that a man may be truly termed Righteous, though he be daily sinning in every thing he doth. And then, what difference betwixt *good* and *evil*? Is not this to fall into that great abomination of *puting Light for Darkness*, and *calling good evil, and evil good*? since they say, *the very best actions of God's Children are defiled and polluted*, and that *those that sin daily, in Thought, Word and Deed, are good men and woman, the Saints and Holy Servants of the Holy Pure God.* Can there be any thing more repugnant, than this to common reason? Since the *subject* is still denominated from that *accident*, that doth most influence it, as a Wall is called white, when there is much whiteness, and Black, when there is much blackness, and such like. But when there is more Unrighteousness in a man, than Righteousness, that man ought rather to be denominated Unrighteous than Righteous. Then surely, if every man

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ſin daily, in Thought, Word and Deed, and that in his ſins there is no Righteouſneſs at all, and that all his Righteous actions are polluted and mixed with ſin, then there is in every man more Unrighteouſneſs than Righteouſneſs, and ſo no man ought to be called *righteous*, no man can be ſaid to be ſanctified or waſhed. *Where are then the Children of God? where are the purified ones? where are they who were ſometimes unholy, but now holy? that ſometimes were darkneſs, but now are Light in the Lord?* There can none ſuch be found then at this rate, except that unrighteouſneſs be eſteemed ſo. And is not this to fall into that abomination above mentioned of juſtifying the ungodly? This certainly lands in that horrid Blaſphemy of the *Ranters*, that affirm *there is no difference betwixt good and evil*, and that *all is one in the ſight of God.* I could ſhew many more groſs abſurdities, evil conſequences, and manifeſt contradictions plied in this *ſinful Doctrine*, but this may ſuffice at preſent, by which alſo in a good meaſure, the probation of the Truth we affirm is advanced. Yet nevertheleſs, for the further evidencing of it, I ſhall proceed to the ſecond thing propoſed by me, to wit, to prove this from ſeveral Teſtimonies of the Holy Scriptures.

§ VIII. And firſt, I prove it from the peremptory poſitive command of Chriſt and his Apoſtles, ſeeing this is a maxime ingraven in every mans heart naturally, that *no man is bound to that which is impoſſible*: ſince then Chriſt and his Apoſtles have commanded us to keep all the Commandments, and to be perfect in this reſpect, it is poſſible for us ſo to do. Now that this is thus commanded without any commentary or conſequence, is evidently apparent from theſe plain Teſtimonies, *Matth. c.* 5. *v.* 48. 7. 21. *Joh.* 13. 17. 1 *Cor.* 7. 19. 2 *Cor.* 13. 11. 1 *John, c.* 2. *v.* 3, 4, 5, 6. & *c.* 3. *v.* 2, 3, 4, 5, 6, 7, 8, 9, 10. Theſe Scriptures intimate a poſitive command for it, they declare the abſolute neceſſity of it, and therefore as if they had purpoſely been written to anſwer the objections of our Oppoſers, they ſhew the folly of thoſe that will eſteem themſelves Children or Friends of God, while they do otherwiſe.

Secondly, it is poſſible becauſe we receive the Goſpel and Law thereof for that effect, and it's expreſly promiſed to us as we are under Grace, as appears by theſe Scriptures, *Rom.* 6. 14. *Sin ſhall not have dominion over you: for ye are not under the Law, but under Grace*; and *Rom.* 8. 3. *For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son*, &c. *That the righteouſneſs of the Law might be fulfilled in us*, &c. For if this were not a condition both requiſite, neceſſary and attainable, under the Goſpel, there were no difference betwixt *the bringing-in of a better hope* and the *Law which made nothing perfect*, neither betwixt thoſe, which

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are under the Gospel, or who, under the Law, enjoyed and walked in the Life of the Gospel, and meer Legalists. Whereas the Apostle throughout that whole sixth to the *Romans*, argues not only the possibility, but necessity of being free from sin, from their being under the Gospel, and under Grace, and not under the Law, and therefore states himself and those to whom he wrote, in that condition, in these verses, 2, 3, 4, 5, 6, 7. and therefore, in the 11, 12, 13. 16, 17, 18 verses, he argues both the possibility and necessity of this freedom from sin, almost in the same manner we did a little before: and the 22 he declares them in measure to have attained this condition, in these words, *But now being made free from sin, and became Servants to God, ye have your Fruit unto Holiness, and the end everlasting Life.* And, as this perfection or freedom from sin is attained and made possible, where the Gospel and inward Law of the Spirit is received and known, so the ignorance hereof has been, and is, an occasion of opposing this Truth. For man not minding the *Light* and *Law within his heart*, which not only discovers sin, but leads out of it, and so being a stranger to the new Life and Birth, that is born of God, which naturally doth his will, and cannot, of its own nature, transgress the Commandments of God, doth, I say, in his natural state, look at the Commandments, as they are without him, in the letter, and, finding himself reproved and convicted, is by the letter killed, but not made alive. So man, finding himself wounded, and not applying himself inwardly to that, which can heal, labours in his own will after conformity to the Law, as it is without him, which he can never obtain, but finds, the more he wrestles, the more he falleth short. So this is the Jew still, in effect, with his carnal Commandment, with the *Law* without, in the first covenant state, which *makes not the comers thereunto perfect, as pertaining to the Conscience, Heb.* 9. 9. though they may have here a notion of Christianity, and an external Faith in Christ. This hath made them strain and wrest the Scriptures for an *imputative Righteousness*, wholly without them, to cover their impurities, and this hath made them imagine an acceptance with God possible, though they suppose it impossible ever to obey Christ's Commands. But alas! O deceived Souls! that will not avail in the day, wherein *God will judge every man according to his works, whether good or bad.* It will not save thee to say it was necessary for thee to sin daily, in thought, word and deed; for such as do so, have certainly obeyed unrighteousness. And what is provided for such, but *tribulation and anguish, indignation and wrath*, even as *glory, honour, and peace, immortality and Eternal Life to such as have done good, and patiently continued in well doing.* So then, if thou

thou desireſt to know this perfection and freedom from ſin poſſible for thee, turn thy mind to the *Light* and *Spiritual Law of Chriſt in the heart*, and ſuffer the reproofs thereof, bear the judgment and indignation of God upon the unrighteous part in thee, as therein it is revealed; which Chriſt hath made tollerable for thee; and ſo ſuffer *judgment in thee* to be *brought forth in victory*, and thus come to *partake* of the *fellowſhip* of *Chriſt's ſufferings*, and be *made conformable unto his death*, that thou maiſt feel thy ſelf *crucified with him to the world, by the power of his Croſs in thee*, ſo that that life, that ſometimes was alive in thee to this world, and the love and luſts thereof may die, and a new Life be raiſed, by which thou maiſt live hence forward to God, and not to or for thy ſelf, and with the Apoſtle thou maiſt ſay, *Gal.* 2. 20. *It is no more I, but Chriſt alive in me*; and then thou wilt be a Chriſtian indeed, and not in name only, as too many are. Then thou wilt know what it is to have *put off the old man with his deeds*, who indeed ſins daily, in thought, word and deed; and to have *put on the New Man, that is renewed in Holineſs after the Image of him, that hath created him*, *Eph.* 4. 24. and thou wilt witneſs thy ſelf to be *Gods workmanſhip created in Chriſt Jeſus unto good works*, and ſo not to ſin alwaies. And to this New Man *Chriſts yoak is eaſie, and his burthen is light*, though it be heavy to the old *Adam*, yea the *Commandments of God are not unto this grievous*, For it is his *meat* and *drink* to be found *fulfilling the will of God.*

Laſtly, this perfection or freedom from ſin is poſſible, becauſe many have attained it, according to the expreſs Teſtimony of the Scripture. Some before the Law, and ſome under the Law, through witneſſing and partaking of the benefit and effect of the Goſpel, and much more many under the Goſpel. As firſt it is written of *Enoch*, *Gen.* 5. 22, 24 that he *walked with God*, which no man while ſinning can, nor doth the Scripture record any teeling of his. It is ſaid of *Noah*, *Gen.* 6. 9. and of *Job*, 1. 8. and of *Zacharias* and *Elizabeth*, *Luke* 1. 6. *that they were perfect.* But under the Goſpel, beſides that of the *Rom.* abovementioned, ſee what the Apoſtle ſaith of many Saints in general. *Eph.* 2. 4, 5, 6. *But God who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in ſins, hath quickned us together with Chriſt (by Grace ye are ſaved.) And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus*, &c. I judg while they were ſitting in theſe heavenly places they could not be daily ſinning, in Thought, Word and Deed, neither were all their works which they did there, as *filthy rags*, or as a *menſtruous Garment.* See what is further ſaid to the *Hebrews*, 12. 22, 23. *Spirits of juſt men made perfect.* And to conclude, let that of the *Revelation*, 14.

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1, 2, 3, 4, 5. be conſidered. Where, though their being found without fault be ſpoken in the preſent time, yet is it not without reſpect to their innocency while upon earth; and their being *redeemed from among men, and no guile found in their mouth* is expreſly mentioned in the time paſt. But I ſhall proceed now in the third place, to anſwer the objections, which indeed are the arguments of our oppoſers.

Obj. § IX. I ſhall begin with their chief and great argument, which is the words of the Apoſtle, 1 *Joh.* 1.8. *If we ſay that we have no ſin, we decieve our ſelves, and the Truth is not in us.* This they think invincible.

Anſw. But is it not ſtrange to ſee men ſo blinded with partiality? How many Scriptures tenfold more plain do they reject, and yet ſtick ſo tenaciouſly to this, that can receive ſo many anſwers? As firſt, [*If we ſay we have no ſin*, &c.] will not import the Apoſtle himſelf to be included. Sometimes the Scripture uſeth this manner of expreſſion, when the perſon ſpeaking cannot be included, which manner of ſpeech the *Grammarians* call *Metaſchematiſmos*. Thus *Ja.* 3. 9, 10. ſpeaking of the Tongue ſaith, *therewith bleſs we God, and therewith curſe we men, adding, theſe things ought not ſo to be*: who from this will conclude that the Apoſtle was one of thoſe curſers? But ſecondly, this objection hitteth not the matter, he ſaith not *we ſin daily in Thought, Word and Deed*, far leſs that *the very good works, which God works in us by his Spirit, are ſin:* yea the next verſe clearly ſhews, that upon *confeſſion* and *repentance* we are not only *forgiven*, but alſo *cleanſed*, *He is faithful to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* Here is both a forgiveneſs and removing of the guilt, and a cleanſing or removing of the filth; for to make forgiveneſs and cleanſing to belong both to the removing of the guilt, as there is no reaſon for it from the text, ſo it were a moſt violent forcing of the words, and would imply a needleſs tautology. The Apoſtle having ſhewn how that not the guilt only, but even the filth alſo of ſin is removed, ſubſumes his words in the time paſt, in the 10 verſe, *If we ſay we have not ſinned, we make him a liar.* Thirdly, as *Auguſtine* well obſerved in his expoſition upon the Epiſtle to the *Galatians*, *It is one thing not to ſin, another thing not to have ſin.* The Apoſtles words are not, *If we ſay we ſin not, or commit not ſin daily*, but if we ſay *we have no ſin.* And betwixt theſe two there is a manifeſt difference, for in reſpect all have ſinned, as we freely acknowledg, all may be ſaid in a ſenſe to have ſin. Again, *ſin* may be taken for the *ſeed of ſin*, which may be in thoſe, that are redeemed from actnal ſinning: but as to the temptations, and provocations proceeding from it, being reſiſted by the ſervants of God, and not yielded to, they are the Devils ſin, that tempteth, not the man's, that is preſerved. Fourthly, this being conſidered, as alſo how poſitive and how plain, once again, the ſame Apoſtle is, in the very ſame Epiſtle,

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as in divers places above cited, is it equal, or rational to ſtrain this one place preſently after ſo qualified, and ſubſumed in the times paſt, to contradict, not only other poſitive expreſſions of his, but the whole tendency of his Epiſtle, and of the reſt of the holy commands and precepts of the Scripture.

Secondly, Their ſecond Objection is from two places of Scripture much of one ſignification. The one is, 1 *Kings* 8. 46. *For there is no man, that ſinneth not.* The other is *Eccleſ.* 7. 20. *for there is not a juſt man upon earth that doth good, and ſinneth not.* Obj.

I anſwer, firſt; Theſe affirm nothing of a daily and continual ſinning, ſo as never to be redeemed from it, but only that all have ſinned, or that there is none, that doth not ſin, though not always, ſo as never to ceaſe to ſin: and in this lies the queſtion. Yea, in that place of the *Kings*, he ſpeaks, within two verſes, of the returning of ſuch *with all* their *Souls* and *Hearts*, which implies a poſſibility of leaving off ſin. Secondly there is a reſpect to be had to the ſeaſons and diſpenſations; for, if it ſhould be granted that in *Solomon*'s time there was none, that ſinned not, it will not follow that there are none ſuch now, or that it is a thing is not now attainable by the Grace of God under the Goſpel, for *a non eſſe ad non poſſe non valet ſequela.* And laſtly, this whole objection hangs upon a falſe interpretation, for the Hebrew word יחטא may be read in the *potential mood*, Thus, *There is no man, who may not ſin*, as well as in the *Indicative*: ſo both the old Latin, *Junius* and *Tremellius* and *Vatablus* have it, and the ſame word is ſo uſed, Pſal. 119. 11. *I have hid thy Word in my Heart,* לא אחטא לך׃ that is to ſay, *that I may not ſin againſt thee*, in the potential mood, and not in the indicative, as it is in the Engliſh; which being more anſwerable to the univerſal ſcope of the Scriptures, the teſtimony of the Truth, and the ſenſe almoſt of all Interpreters, doubtleſs ought to be ſo underſtood, and the other interpretation rejected as ſpurious. Anſw.

Thirdly, they *object* ſome expreſſions of the Apoſtle *Paul*, *Rom.* 7. 19. *for the good, that I would, I do not; but the evil, which I would not, that I do.* And ver. 24. *O wretched man that I am! who ſhall deliver me from the body of this death?* Obj.

I anſwer, This place infers nothing, unleſs it were apparent that the Apoſtle here were ſpeaking of his own condition, and not rather in the perſon of others, or what he himſelf had ſometimes born, which is frequent in Scripture, as in the caſe of curſing in *James*, before mentioned. But there is nothing in the text, that doth clearly ſignify the Apoſtle to be ſpeaking of himſelf, or of a condition he was then under, or was always to be under; yea, on the contrary, in the former Chapter, as afore Anſw.

is at large ſhewn, he declares they were *dead to ſin*, demanding how ſuch ſhould yet live any longer therein? Secondly, it appears that the Apoſtle only perſonated one not yet come to a Spiritual condition, in that he ſaith verſe 14. *but I am carnal, ſold under ſin.* Now, is it to be imagined that the Apoſtle *Paul*, as to his own proper condition, when he wrote that Epiſtle, was a carnal man, who in the 1 chapter teſtifies of himſelf, that he was *ſeparated to be an Apoſtle, capable to impart to the* Romans *Spiritual gifts?* and chapter 8. ver. 2. that *the law of the Spirit of Life in Chriſt Jeſus* had *made* him *free from the law of ſin and death*, ſo then he was not carnal. And ſeeing there are Spiritual men in this life, as our adverſaries will not deny, and is intimated through this whole 8 chapter to the *Romans*, it will not be denyed but the Apoſtle was one of them. So then, as his calling himſelf *carnal*, in the 7 chap. can not be underſtood of his own proper ſtate, neither can the reſt of what he ſpeaks there of that kind be ſo underſtood; yea after ver. 24. where he makes that exclamation, he adds in the next verſe, *I thank God through Jeſus Chriſt our Lord*, ſignifying that by him he witneſſed deliverance, and ſo goeth on, ſhewing how he had obtained it in the next Chapter, *viz.* 8. v. 35. *Who ſhall ſeparate us from the love of Chriſt?* And verſe 37. *But in all theſe things we are more than conquerors.* And in the laſt verſe, *nothing ſhall be able to ſeparate us*, &c. But whereever there is a continuing in ſin, there there is a ſeparation in ſome degree, ſeeing every *ſin* is *contrary* to *God*, and *ἀνομία* i. e. a *tranſgreſſion of the Law*, 1 Joh. 3. 4. and whoever committeth the leaſt ſin is overcome of it, and ſo, in that reſpect, is not a conqueror, but conquered. This condition then which the Apoſtle plainly teſtified, he with ſome others had obtained, could not conſiſt with continual remaining and abiding in ſin.

Obj. Fourthly, they object the *faults and ſins of ſeveral eminent Saints, as* Noah, David, *&c.*

Anſw. I anſwer, that doth not at all prove the caſe, for the queſtion is not *whether good men may not fall into ſin*, which is not denyed, but *whether it be not poſſible for them not to ſin?* It will not follow, becauſe theſe men ſinn'd that therefore they were never free of ſin, but always ſinned. For, at this rate of arguing it might be urged according to this rule, *contrariorum par ratio*, i. e. *the reaſon of contraries is alike*, that, if, becauſe a good man hath ſinned, once, or twice, he can never be free from ſin, but muſt always be daily and continually a ſinner, all his life long, then by the rule of *Contraries*, if a wicked man have done good once or twice, he can never be free from righteouſneſs, but muſt always be a righteous man all his life time, which as it is moſt abſurd in it ſelf, ſo it is contrary to the plain teſtimony of the Scripture, *Ezech.* 33. 12. to the 18.

Laſtly

Laſtly they *object*, that, if perfection or freedom from ſin be attainable, this will render mortification of ſin uſeleſs, and make the blood of Chriſt of no ſervice to us, neither need we any more pray for forgiveneſs of ſins. Object.

I anſwer, I had almoſt omitted this objection, becauſe of the manifeſt abſurdity of it; for can mortification of ſin be uſeleſs where the end of it is obtained? ſeeing there is no attaining of this perfection but by mortification, doth the hope and belief of overcoming render the fight unneceſſary? Let rational men judge which hath moſt ſenſe in it, to ſay as our adverſaries do, *It is neceſſary that we fight and wreſtle, but we muſt never think of overcoming. We muſt reſolve ſtill to be overcome.* Or to ſay, Let us fight, becauſe we may overcome. Whether do ſuch as believe they may be cleanſed by it, or thoſe, that believe they can never be cleanſed by it render the *Blood* of *Chriſt* moſt *effectual*? If two men were both grievouſly diſeaſed, and applyed themſelves to a Phyſician for remedy, which of thoſe do moſt commend the Phyſician and his cure, he that believeth he may be cured by him, and as he feels himſelf cured, confeſſeth that he is ſo, and ſo can ſay, This is a skilful Phyſician, this is good Medicine, behold I am made whole by it? or he that never is cured, nor ever believes that he can ſo long as he lives? As for praying for forgiveneſs, we deny it not, for that *all have ſinned*, and therefore all need to pray that their ſins paſt may be blotted out, and that they may be daily preſerved from ſinning. And if hoping or believing to be made free from ſin, hinders praying for forgiveneſs of ſin, it would follow by the ſame inference, that men ought not to forſake murther, adultery, or any of theſe groſs evils, ſeeing the more men are ſinful, the more plentiful occaſion there would be of asking forgiveneſs of ſin, and the more work for mortification. But the Apoſtle hath ſufficiently refuted ſuch ſin-pleaſing cavils in theſe words, *Rom.* 6. 1, 2. *Shall we continue in ſin, that Grace may abound? God forbid.* Anſw.

But laſtly, it may be eaſily anſwered, by a retorſion to thoſe that preſs this, from the words of the Lords prayer, *forgiven us our debts*, that this militates no leſs againſt perfect juſtification, than againſt perfect ſanctification. For, if all the Saints, the leaſt as well as the greateſt, be perfectly juſtified in that very hour wherein they are converted, as our adverſaries will have it, then they have remiſſion of ſins long before they dye. May it not then be ſaid to them, What need have ye to pray for remiſſion of ſin, who are already juſtified, whoſe ſins are long ago forgiven, both paſt and to come?

§ X. But this may ſuffice; concerning this poſſibility *Jerom* ſpeaks clearly enough, *lib.* 3. *adver. Pelagium. This we alſo ſay that a man may not*

ſin, if he will; for a time and place, according to his bodily weakneſs, ſo long as his mind is intent, ſo long as the cords of the cythar relax not by any vice, and again in the ſame book, *which is that, that I ſaid, that it is put in our power, (to wit, being helped by the grace of God) either to ſin, or not to ſin.* For this was the *error* of *Pelagius*, which we indeed reject and abhor, and which the *Fathers* deſervedly withſtood, that *man by his natural ſtrength, without the help of Gods grace, could attain to that ſtate, ſo as not to ſin.* And *Auguſtin* himſelf, a great oppoſer of the Pelagian hereſie, did not deny this poſſibility, as attainable by the help of God's grace, as in his book *de Spiritu & litera*, cap. 2. and his book *de natura & gratia* againſt Pelagius, cap. 42. 50, 60, & 63 *de geſtis concilii Palæſtini*, cap. 7. & 2. and *de peccato originali*, lib. 2. cap. 2. *Gelaſius* alſo, in his diſputation againſt *Pelagius*, ſaith, *But if any affirm that this may be given to ſome Saints in his life, not by the Power of mans ſtrength, but by the grace of God, he doth well to think ſo confidently, and hope it faithfully: for by the gift of God all things are poſſible.* That this was the common opinion of the *Fathers*, appears from the words of the Aſzanſik Council, Canon laſt, *We believe alſo this, according to the Catholick Faith, that all that are baptized through Grace by baptiſm received, and Chriſt helping them, and co-working, may and ought to do whatſoever belongs to Salvation, if they will faithfully labour.*

§ XI. Bleſſed then are they, that believe in him, who is both able and willing to deliver as many as come to him through true repentance, from all ſin, and do not reſolve, as theſe men do, to be the devil's ſervants all their life time, but daily go on forſaking unrighteouſneſs, and forgetting thoſe things, that are behind, *preſs forwards towards the Mark, for the Prize of the high calling of God, in Chriſt Jeſus*: ſuch ſhall not find their faith and confidence to be in vain, but in due time ſhall be made conquerors, through him, in whom they have believed, and ſo, overcoming, *ſhall be eſtabliſhed as pillars in the houſe of God, ſo as they ſhall go no more out*, Rev. 3. ver. 12.

Phil. 3. ver. 14.

The

The Ninth Propoſition,

Concerning Perſeverance, and the poſſibility of falling from Grace.

Although this Gift, and inward Grace of God be ſufficient to work out Salvation, yet in thoſe, in whom it is reſiſted, it both may, and doth, become their condemnation. Moreover, they, in whoſe hearts it hath wrought in part to purify and ſanctifie them, in order to their further perfection, may by diſobedience fall from it, turn it to wantonneſs, 1 *Tim.* 1. 9. make ſhipwrack of faith, and after having taſted the heavenly Gift, and been made partakers of the Holy Ghoſt, again fall away, *Heb.* 6. 4, 5, 6. *yet ſuch an increaſe and ſtability in the Truth may, in this life, be attained, from which there can not be a total Apoſtaſie.*

§ I. THE firſt ſentence of this Propoſition hath already been treated of, in the 5 and 6 Propoſitions, where it hath been ſhewn that that *Light*, which is given for Life, and Salvation, becomes the condemnation of thoſe that refuſe it, and therefore is already proved in thoſe places, where did demonſtrate the poſſibility of man's reſiſting the Grace and Spirit of God; and indeed it is ſo apparent in the Scriptures, that it cannot be denied, by ſuch as will but ſeriouſly conſider theſe teſtimonies, *Prov.* 1. 24, 25, & 26. *Joh.* 3. 18, 19. 2 *Theſ.* 2. 11, 12. *Acts* 7. 51. & 13. 46. *Rom.* 1. v. 18. As for the other part of it, that, *they, in whom this Grace may have wrought in a good meaſure, in order to purifie and ſanctifie them, tending to their further perfection, may afterwards through diſobedience fall away*, &c. The teſtimonies of the Scripture included in the Propoſition it ſelf are ſufficient to prove it, to men of unbyaſſed judgments. But, Becauſe, as to this part, our cauſe is common with many other Proteſtants, I ſhall be the more brief in it. For it is not my deſign to do that, which is done already, neither do I covet to appear knowing, by writing much, but ſimply purpoſe to preſent to the world a faithful account of our principles, and briefly to let them underſtand what we have to ſay for our ſelves.

§ II. From theſe Scriptures then included in the Propoſition (not to mention any more, which might be urged) I argue thus.

If men may turn the Grace of God into wantonneſs, then they muſt once have had it: Arg. 1.

But the firſt is true:

Therefore alſo the Second.

Arg. 2. *If men may make ſhipwrack of faith, they muſt once have had it, neither could they ever have had true faith without the Grace of God:*

But the firſt is true:

Therefore alſo the laſt.

Arg. 3. *If men may have taſted of the heavenly Gift, and been made partakers of the holy Spirit, and afterwards fall away, they muſt needs have known in meaſure the operation of Gods Saving Grace and Spirit, without which no man could taſt the heavenly Gift, nor yet partake of the Holy Spirit:*

But the firſt is true:

Therefore alſo the laſt.

Secondly, Seeing the contrary doctrin is built upon this falſe *hypotheſis*, that *Grace is not given for ſalvation to any, but to a certain elect number, which cannot loſe it, & that all the reſt of mankind, by an abſolute decree, are debarred from grace and ſalvation*, that being deſtroyed, this falls to the ground. Now as that doctrine of theirs is wholly inconſiſtent with the daily practice of thoſe that preach it, in that they exhort people to believe and be ſaved; while in the mean time, if they belong to the decree of reprobation, it is ſimply impoſſible for them ſo to do, and, if to the decree of election, it is needleſs; ſeeing it is as impoſſible to them to miſs of it, as hath been before demonſtrated: ſo alſo in this matter of *perſeverance*, their practice and principle are no leſs inconſiſtent and contradictory, for while they daily exhort people to be *faithful to the end*, ſhewing them, if they continue not, they ſhall be *cut-off*, and fall ſhort of the *reward*: which is very true, but no leſs inconſiſtent with that doctrine, that affirms *there is no hazard, becauſe no poſſibility of departing from the leaſt meaſure of true Grace.* Which, if true, it is to no purpoſe to beſeech them to ſtand, to whom God hath made it impoſſible to fall. I ſhall not longer inſiſt upon the probation of this, ſeeing what is ſaid may ſuffice to anſwer my deſign, and that the thing is alſo abundantly proved by many of the ſame judgment. That this was the doctrine of the primitive Proteſtants, thence appears, that the *Auguſtan* confeſſion condemns it as an error of the *Anabaptiſts*, to ſay, *that who once are juſtified, they cannot loſe the Holy Spirit.* Many ſuch like ſayings are to be found in the common places of *Philip Melanchthon*. *Voſſius*, in his Pelagian Hiſtory, *lib.* 6. teſtifies that this was the common opinion of the *Fathers*, in the confirmation of the 12 Theſe, *pag.* 587. he hath theſe words, *that this, which we have ſaid, was the common ſentiment of antiquity, thoſe at preſent can only deny, who otherways perhaps are men not unlearned, but nevertheleſs in antiquity altogether ſtrangers*, &c. Theſe things thus obſerved, I come to the objections of our oppoſers.

Obj. § III. Firſt they alledge, that thoſe places mentioned of *making ſhip-*

ſhipwrack of faith is only underſtood of ſeeming faith, and not of a real true faith.

This objection is very weak, and apparently contrary to the Text, 1 *Tim.* 1. 19. where the Apoſtle addeth *to faith a good Conſcience*, by way of complaint; whereas, if their faith had been only ſeeming and hypocritical, the men had been better without it than with it, neither had they been worthy of blame, for loſing that, which in it ſelf was evil. But the Apoſtle expreſsly adds [*and of a good Conſcience*], which ſhews it was real, neither can it be ſuppoſed that men could truly attain a *good Conſcience*, without the operation of Gods *Saving Grace*: far leſs that a good Conſcience doth conſiſt with a ſeeming, falſe, and hypocritical faith. Again, theſe places of the Apoſtle being ſpoken by way of regret, clearly import that theſe attainments, they had faln from, were good and real, not falſe and deceitful, elſe he would not have regreted their falling from them. And ſo he ſaith poſitively, *they taſted of the Heavenly Gift, and were made partakers of the Holy Ghoſt*, &c. not that they ſeem'd to be ſo, which ſheweth this objection is very frivolous. Anſw.

Secondly, they *alledge*, Phil. 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it, until the day of Jeſus Chriſt*, &c. and 1. Pet. 1. 5. *who are kept by the Power of God through faith unto Salvation.* Obj.

Theſe Scriptures, as they do not affirm any thing poſitively contrary to us, ſo they cannot be underſtood otherwiſe than as the condition is performed upon our part, ſeeing Salvation is no other ways propoſed there, but upon certain neceſſary conditions to be performed by us, as hath been above proved, and as our adverſaries alſo acknowledg, as Rom. 8. v 13. *For, if ye live after the fleſh, ye ſhall dye, but, if ye, through the Spirit, do mortifie the deeds of the body, ye ſhall live.* And Heb. 3. 14. *We are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.* For, if theſe places of the Scripture, upon which they build their objection, were to be admitted without theſe conditions, it would manifeſtly overturn the whole tenor of their exhortations throughout all their writings. Some other objections there are of the ſame nature, which are ſolved by the ſame anſwers, which alſo, becauſe largely treated of by others, I omit, to come to that teſtimony of the Truth, which is more eſpecially ours in this matter, and is contained in the latter part of the Propoſition, in theſe words, *yet ſuch an increaſe and ſtability in the Truth may in this life be attained, from which there cannot be a total apoſtaſie.* Anſw.

§ IV. As in the explanation of the fifth and ſixth Propoſitions, I obſerved that ſome that had denyed the errors of others concerning *reprobation*, and affirmed the *univerſality of Chriſts death*, did notwithſtanding

ing fall ſhort in ſufficiently holding forth the truth, and ſo gave the contrary party an occaſion, by their defects, to be ſtrengthened in their errors: ſo may it be ſaid in this caſe. As, upon the one hand, they err, that affirm that the leaſt degree of true and ſaving grace cannot be ſaln from, ſo do they err, upon the other hand, that deny any ſuch ſtability to be attained, from which there cannot be a total and final apoſtaſie. And betwixt theſe two extreams lieth the Truth, apparent in the Scriptures, which God hath revealed unto us by the teſtimony of his Spirit, and which alſo we are made ſenſible of, by our own ſenſible experience. And, even as in that former controverſie was obſerved, ſo alſo in this the defence of Truth will readily appear, to ſuch as ſeriouſly weigh the matter: for the arguments upon both hands, rightly applied, will, as to this, hold good, and the objections, which are ſtrong, as they are reſpectively urged againſt the two oppoſite falſe opinions, are here eaſily ſolved by the eſtabliſhing of this Truth. For all the arguments, which theſe alledge, that affirm *there can be no falling away*, may well be received upon the one part, as of theſe, who have attained to this ſtability and eſtabliſhment, and their objections ſolved by this conceſſion: ſo, upon the other hand, the arguments alledged, from Scripture teſtimonies, by thoſe, that affirm *the poſſibility of falling* away, may well be received of ſuch as are not come to this eſtabliſhment, though having attained a meaſure of true grace. Thus then the contrary batterings of our adverſaries, who miſs the Truth, do concur the more ſtrongly to eſtabliſh it, while they are deſtroying each other. But, leſt this may not ſeem to ſuffice to ſatisfie ſuch as judge it *always poſſible for the beſt of men, before they dye, to fall away*, I ſhall add, for the proof of it, ſome brief conſiderations, from ſome few teſtimonies of the Scripture.

§ V. And firſt, I freely acknowledge, that it is good for all to be humble, and in this reſpect, not over confident, ſo as to lean to this to foſter themſelves in iniquity, or lye down in ſecurity, as if they had attained this condition, ſeeing *watchfulneſs* and *diligence* is of *indiſpenſible neceſſity* to all mortal men, ſo long as they breath in this world: for God will have this to be the conſtant practice of a Chriſtian, that thereby he may be the more fit to ſerve him, and the better armed againſt all the daily temptations of the Enemy. For, ſince *the wages of ſin is death*, there is no man, while he ſinneth, and is ſubject thereunto, but may lawfully ſuppoſe himſelf capable of periſhing. Hence the Apoſtle *Paul* himſelf ſaith, 1 *Cor.* 9. 27. *But I keep under my body, and bring it into ſubjection; leſt that by any means, when I have preached to others, I my ſelf ſhould be a caſt-away.* Here the Apoſtle ſuppoſeth it poſſible

poſſible for him to be a caſt-away, and yet it may be judged he was far more advanced in the inward work of regeneration, when he wrote that Epiſtle, than many who now adays too preſumptuouſly ſuppoſe they cannot fall away, becauſe they feel themſelves to have attained ſome ſmall degree of true Grace. But the Apoſtle makes uſe of this ſuppoſition, or poſſibility of his being a *caſt away* (as I before obſerved) as an inducement to him to be watchful, *I keep under my body, leſt*, &c. Nevertheleſs the ſame Apoſtle at another time, in the ſenſe and feeling of God's holy Power, and in the dominion thereof, finding himſelf a conqueror therethrough over ſin and his Souls enemies, maketh no difficulty to affirm, *Rom.* 8. 38. *For I am perſwaded, that neither death nor life*, &c. which clearly ſheweth that he had attained a condition, from which he knew he could not fall away.

But ſecondly, it appears ſuch a condition is attainable, becauſe we are exhorted to it, and, as hath been proved before, the Scripture never propoſeth to us things impoſſible. Such an exhortation we have from the Apoſtle, 2 *Pet.* 1. 10. *Wherefore the rather, brethren, give diligence to make your calling and election ſure.* And though there be a condition here propoſed, yet ſince we have already proved that it is poſſible to fulfil this condition, then alſo the promiſe, annexed thereunto, may be attained. And ſince where aſſurance is wanting, there is ſtill a place left for doubtings and deſpairs, if we would affirm it never attainable, then ſhould there never be a place known by the Saints in this world, wherein they might be free of doubting and deſpair: Which as it is moſt abſurd in it ſelf, ſo it is contrary to the manifeſt experience of thouſands.

Thirdly, God hath given to many of his Saints and children, and is ready to give unto *all*, a *full* and *certain aſſurance*, that they are his, and that no power ſhall be able to pluck them out of hand. But this aſſurance would be no aſſurance, if thoſe who are ſo *aſſured* were not *eſtabliſhed* and *confirmed* beyond all doubt and heſitation. If ſo, then ſurely there is no poſſibility for ſuch to miſs of that, which God hath aſſured them of. And that there is ſuch *aſſurance*, *attainable* in this life, the Scripture abundantly declareth, both in general, and as to particular perſons. As firſt, *Rev.* 3. v. 12. *him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out*, &c. which containeth a general promiſe unto all. Hence the Apoſtle ſpeaks of ſome that are ſealed, 2 *Cor.* 1. 22. *Who hath alſo ſealed us, and given the earneſt of his Spirit in our hearts*: Wherefore the *Spirit* ſo *ſealing* is called the *earneſt* or *pledge of our inheritance*, Eph. 1. 13. *In whom ye were ſealed by the holy Spirit of Promiſe.* And therefore the Apoſtle *Paul*, not

only in that of the *Romans* above nored, declareth himſelf to have attained that condition, but 2 *Tim.* 4. 7. he affirmeth in theſe words, *I have fought a good fight*, &c. which alſo many good men have, and do witneſs. And therefore, as there can be nothing more manifeſt, than that which the manifeſt experience of this time ſheweth, and therein is found agreeable to the experience of former times, ſo we ſee there have been, both of old and of late that have *turned the Grace of God into wantonneſs*, that have *faln from* their *faith* and integrity, thence we may ſafely conclude ſuch a *falling away poſſible*. We alſo ſee that ſome of old and of late have attained a certain aſſurance, ſometime before they departed, that they ſhould *inherit eternal life*, and have accordingly dyed in that good hope. Of and concerning whom the Spirit of God teſtified, That they are ſaved. Wherefore we alſo ſee that ſuch a ſtate is attainable in this life, from which there is not a falling away. For ſeeing the Spirit of God did ſo teſtifie, it was not poſſible that they ſhould periſh, concerning whom, *he who cannot lye*, thus bare witneſs.

The Tenth Propoſition,

Concerning the Miniſtry.

As by this Light or Gift of God all true knowledge in things Spiritual is received and revealed, ſo by the ſame, as it is manifeſted and received in the heart, by the ſtrength and power thereof, every true Miniſter *of the Goſpel is ordained, prepared, and ſupplyed in the work of the* Miniſtry: *and by the leading, moving and drawing hereof, ought every* Evangeliſt *and Chriſtian* Paſtor *to be led and ordered in his labour and work of the Goſpel, both as to the place* where, *as to the perſons* to whom, *and as to the time* wherein *he is to* miniſter. *Moreover, who have this* authority, *may and ought to* preach *the* Goſpel, *though* without hamane Commiſſion *or Literature, as on the other hand, who want the Authority of this Divine Gift, however learned or authorized by the Commiſſion of Men and Churches, are to be eſteemed but as deceivers, and not true Miniſters of the Goſpel. Alſo who have received this holy and unſpotted Gift*, as they have freely received it, ſo are they freely to give it *without hire or bargaining, far leſs to uſe it as a Trade to get Money by; yet if God hath called any one from their Employments or Trades by which they acquire their Lively-hood,, it may be lawful for ſuch, according to the liberty which they feel given them in the Lord, to receive ſuch temporals*

Matth. 10. ver. 8.

porals (to wit, what may be needful for them for meat and clothing) as are given them freely and cordially by thoſe to whom they have communicated Spirituals.

§ I. HItherto I have treated of thoſe things which relate to the Chriſtian Faith and Chriſtians, as they ſtand each in his private and particular condition, and how and what way every man may be a Chriſtian indeed, and ſo abide. Now I come in order to ſpeak of thoſe things that relate to Chriſtians as they are ſtated in a joynt fellowſhip and Communion, and come under a viſible and outward ſociety, which ſociety is called the *Church of God*, and in Scripture compared to a body, and therefore named the *Body of Chriſt*. As then in the natural body there be divers members, all concurring to the common end of preſerving and confirming the whole body; ſo in this *Spiritual* and *myſtical Body* there are alſo divers, according to the different meaſures of *Grace*, and of the *Spirit* diverſly adminiſtred unto *each member*; and from this diverſity ariſeth that diſtinction of perſons in the viſible Society of Chriſtians, as of *Apoſtles*, *Paſtors*, *Evangeliſts*, *Miniſters*, &c. That which in this Propoſition is propoſed, is, *What makes or conſtitutes any a Miniſter of the Church, what his qualifications ought to be, and how he ought to behave himſelf?* But becauſe it may ſeem ſomewhat prepoſterous, to ſpeak of the diſtinct *Offices* of the Church, until ſomething be ſaid concerning the *Church* in general, though nothing poſitively be ſaid of it in the Propoſition, yet as here implied, I ſhall briefly premiſe ſomething thereof, and then proceed to the particular members of it.

§ II. It is not in the leaſt my deſign to meddle with thoſe tedious and many controverſies, wherewith the Papiſts and Proteſtants do tear one another concerning this thing, but only according to the Truth manifeſted to me, and revealed *in* me by the teſtimony of the Spirit, according to that proportion of wiſdom given me, briefly to hold forth, as a neceſſary introduction both to this matter of the *Miniſtry*, and of *Worſhip* which followeth thoſe things which I, together with my Brethren, do believe concerning the Church.

The [*Church*] then, according to the grammatical ſignification of the word, as it is uſed in the Holy Scripture, ſignifies an *aſſembly* or *gathering* of *many* into one place, for the Subſtantive ἐκκλησία comes from the word ἐκκαλέω *I call out of*, and originally from καλέω *I call*, and indeed as this is the grammatical ſenſe of the word, ſo alſo it is the real and proper ſignification of the thing, the *Church* being no other thing, but the *ſociety*, *gathering*, or *company of ſuch as God hath*

called out of the World, and worldly Spirit, to walk in his LIGHT *and* LIFE. The *Church* then ſo deſigned is to be conſidered, as it comprehends all that are thus *called* and *gathered* truly *by God*, both ſuch as are yet in this inferiour World, and ſuch as having already laid down the earthy Tabernacle, are paſſed into their heavenly Manſions, which together do make up the one Catholick Church, (concerning which there is ſo much controverſie) out of which Church we freely acknowledge there can be no Salvation, becauſe under this Church and its denomination are comprehended all, and as many, of whatſoever Nation, Kindred, Tongue or People they be (though outwardly ſtrangers and remote from thoſe who profeſs Chriſt and Chriſtianity in words, and have the benefit of the Scriptures) as become obedient to the holy Light and Teſtimony of God *in* their hearts, ſo as to become ſanctified by it, and cleanſed from the evils of their wayes. For this is the Univerſal or Catholick Spirit, by which many are called from *all the four corners of the earth, and ſhall ſit down with* Abraham, Iſaac *and* Jacob. By this the ſecret Life and Vertue of Jeſus is conveyed into many that are afar off, even as by the blood that runs into the Veins and Arteries of the Natural Body, the Life is conveyed from the Head and Heart unto the extremeſt parts. There may be members therefore of this Catholick Church both among Heathens, Turks, Jews, and all the ſeveral ſorts of Chriſtians, Men and Women of integrity and ſimplicity of Heart, who though blinded in ſomething in their underſtanding, and perhaps burthened with the Superſtitions and formality of the ſeveral Sects in which they are ingroſſed, yet being upright in their Hearts before the Lord, chiefly aiming and labouring to be delivered from iniquity, and loving to follow righteouſneſs, are by the ſecret touches of this Holy Light *in* their Souls, inlivened and quickened, thereby ſecretly united to God, and therethrough become true members of this Catholick Church. Now the Church, in this reſpect hath been in being in all generations, for God never wanted ſome ſuch witneſſes for him, though many times ſlighted, and not much obſerved by this World. And therefore this Church, though ſtill in being, hath been oftentimes as it were Inviſible, in that it hath not come under the obſervation of the men of this World, being as ſaith the Scripture, *Jer.* 3. 14. *One of a City, and two of a Family.* And yet, though the Church thus conſidered, may be, as it were hid from wicked men, as not then gathered into a viſible fellowſhip, yea and not obſerved even by ſome that are members of it, yet may there notwithſtanding many belong to it, as when *Elias* complained he was *left alone*, 1 Kings 19. 18. God anſwered unto him,

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I have reſerved to my ſelf ſeven thouſand men, who have not bowed their knees to the Image of Baal, whence the Apoſtle argues, *Rom.* 11. the being of a remnant in his day.

§ III. Secondly, the Church is to be conſidered, as it ſignifies a certain number of perſons gathered by Gods Spirit, and by the teſtimony of ſome of his ſervants raiſed up for that end, unto the belief of the true Principles and Doctrines of the Chriſtian Faith, who through their hearts being united by the ſame love, and their underſtanding informed in the ſame Truths, gather, meet, and aſſemble together to wait upon God, to worſhip him, and to bear a joynt teſtimony for the *Truth* againſt Error, ſuffering for the ſame, and ſo becoming, through this fellowſhip as one family and houſhold in certain reſpects, do each of them watch over, teach, inſtruct, and care for one another, according to their ſeveral meaſures and attainments. Such were the Churches of the Primitive time, gathered by the Apoſtles, whereof we have divers mentioned in the Holy Scriptures. And as to the *viſibility* of the *Church*, in this reſpect, there hath been a great interruption ſince the Apoſtles days, by reaſon of the *apoſtaſie*, as ſhall hereafter appear.

§ IV. To be a *member* then of the *Catholick Church*, there is need of the *inward calling of God*, by his *Light in* their *Heart*, and a being leavened into the nature and Spirit of it, ſo as to forſake unrighteouſneſs, and be turned to righteouſneſs, and in the inwardneſs of the mind to be cut out of the wild-Olive-tree of our own firſt faln nature, and ingrafted into Chriſt by his *Word* and *Spirit in the heart*. And this may be done in thoſe, who are ſtrangers to the Hiſtory (God not having pleaſed to make them partakers thereof) as in the V. and VI. Propoſitions hath already been proved.

To be a *member* of a *particular* Church of Chriſt, as this inward work is indiſpenſibly neceſſary, ſo is alſo the outward profeſſion of, and belief in Jeſus Chriſt, and thoſe holy Truths delivered by his Spirit in the Scriptures, ſeeing the teſtimony of the Spirit recorded in the Scriptures doth anſwer the teſtimony of the ſame Spirit *in* the *heart*, even as *face anſwereth face in a glaſs*. Hence it follows that the inward work of Holineſs and forſaking iniquity, is neceſſary in every reſpect to the being a member in the Church of Chriſt; and that the outward profeſſion is neceſſary to be a member of a particular gathered Church, but not to the being a member of the Catholick Church, yet it is abſolutely neceſſary where God affords the opportunity of knowing it: the outward teſtimony is to be believed where it is preſented and revealed, the ſumm whereof hath upon other occaſions been already proved.

§ V. But

§ V. But contrary hereunto, the Devil that worketh, and hath wrought, in the *myſtery of iniquity*, hath taught his followers to affirm, *That no man however holy, is a member of the Church of Chriſt, without the outward profeſſion, and that he be initiated thereunto by ſome outward Ceremonies.* And again, *That men who have this outward Profeſſion, though inwardly unholy, may be members of the true Church of Chriſt, yea and ought to be ſo eſteemed.* This is plainly to put *Light for Darkneſs*, and *Darkneſs for Light*, as if God had a greater regard to words than actions, and were more pleaſed with vain profeſſions than with real holineſs: But theſe things I have ſufficiently refuted heretofore. Only from hence let it be obſerved, that upon this falſe and rotten foundation Antichriſt hath builded his Babyloniſh Structure, and the anti-Chriſtian Church in the apoſtaſie hath hereby reared her ſelf up to that heighth and grandeur ſhe hath attained, ſo as to exalt herſelf above *all, that is called God*, and *ſit in the Temple of God, as God.*

For the particular Churches of Chriſt gathered in the Apoſtles dayes, ſoon after beginning to decay as to the inward Life, came to be over-grown with ſeveral Errors, and the hearts of the profeſſors of Chriſtianity to be leavened with the old Spirit and converſation of the World. Yet it pleaſed God for ſome Centuries to preſerve that *life in* many, whom he emboldened with zeal to ſtand and ſuffer for his Name through the ten *Perſecutions*. But theſe being over, the meekneſs, gentleneſs, love, long-ſuffering, goodneſs and temperance of Chriſtianity came to be loſt. For after that the Princes of the earth came to take upon them that Profeſſion, and that it ceaſed to be a reproach *to be a Chriſtian*, but rather became a means to preferment, men became ſuch by birth and education, and not by converſion, and renovation of Spirit: then there was none ſo vile, none ſo wicked, none ſo profane, who became not a member of the Church. And the Teachers and Paſtors thereof becoming the Companions of Princes, and ſo being enriched by their benevolence, and getting vaſt treaſures and Eſtates, became puffed up, and as it were drunken with the vain pomp and glory of this World, and ſo marſhalled themſelves in manifold orders and degrees, not without innumerable conteſts and alterations *who ſhould have the* * Precedency. So the vertue, life, ſubſtance, and kernel of the Chriſtian Religion came to be loſt, and nothing remained but a ſhaddow and image, which dead image or carcaſs of Chriſtianity (to make it take the better with the ſuperſtitious multitude of Heathens, that became engroſſed in it, not by any inward converſion of their hearts, or by becoming leſs wicked or ſuperſtitious, but by a little change in the object of their ſuperſtition) not having

* As was betwixt the Biſhop of *Rome* and the Biſhop of *Conſtantinople.*

having the inward ornament and life of the Spirit, became decked with many outward and viſible orders, and beautified with the gold, ſilver, precious ſtones, and the other ſplendid ornaments of this periſhing world; ſo that this was no more to be accounted the Chriſtian Religion and Chriſtian Church, notwithſtanding the outward profeſſion, than the dead body of man is to be accounted a living man, which, however cunningly embalmed, and adorned with ever ſo much gold, or ſilver, or moſt precious ſtones, or ſweet ointments, is but a dead body ſtill, without ſenſe, life or motion. For that *Apoſtat* Church of *Rome* has introduced no leſs ceremonies and ſuperſtitions into the Chriſtian profeſſion, than was either among Jews or Heathens; and that there is, and hath been, as much, yea, and more pride, covetouſneſs, unclean luſt, luxury, fornication, profanity and atheiſm among her teachers and chief Biſhops, as ever was among any ſort of people, none need doubt that have read their own authors, to wit, *Platina*, and others.

Now though *Proteſtants* have reformed from her in ſome of the moſt groſs points, and abſurd doctrines, relating to the Church and Miniſtery, yet (which is to be regretted) they have but lopt the branches, but retain and plead earneſtly for the ſame root, from which theſe abuſes have ſprung, ſo that even among them, though all that maſs of ſuperſtition, ceremonies and orders be not again eſtabliſhed, yet the ſame pride, covetouſneſs and ſenſuality is found to have overſpread and leavened their Churches and Miniſtery; and the *life*, *power*, and *vertue* of *true religion* is loſt among them, and the very ſame death, barrenneſs, dryneſs, and emptyneſs is found in their miniſtery, ſo that in effect they differ from Papiſts but in form and ſome ceremonies, being with them apoſtatized from the life and power the true primitive Church and her Paſtors were in, ſo that of both it may be ſaid truly (without breach of charity) that having only a form of godlineſs (and many of them not ſo much as that) they are deniers of, yea enemies to the power of it. And this proceeds, not ſimply from their not walking anſwerable to their own principles, and ſo degenerating that way, (which alſo is true) but, which is worſe, their ſetting down to themſelves and adhering to certain principles, which naturally, as a curſed fruit, bring forth theſe bitter fruits: theſe therefore ſhall afterwards be examined and refuted, as the contrary poſitions of truth, in the Propoſition are explained and proved.

For, as to the nature and conſtitution of a Church (abſtract from their diſputes concerning its conſtant viſibility, infallibility, and the

the primacy of the Church of *Rome*) the Proteſtants, as in practice, ſo in principles differ not from Papiſts, for they ingroſs within the compaſs of their Church whole Nations, making their infants members of it, by ſprinkling a little water upon them, ſo that there is none ſo wicked or profane, who is not a fellow-member, no evidence of holineſs being required to conſtitute a member of the Church; and look through the Proteſtant Nations, and there ſhall no difference appear in the lives of the generality of the one, more than of the other, but he, who *ruleth in the children of diſobedience*, reigning in both, ſo that the reformation, through this defect, is but in holding ſome leſs groſs errors, in the notion, but not in having the heart reformed and renewed, in which mainly the life of Chriſtianity conſiſteth.

§ VI. But the Popiſh errors concerning the *miniſtry*, which they have retained, are moſt of all to be regretted, by which chiefly the life and power of Chriſtianity is barred out among them, and they kept in death, barrenneſs and dryneſs: there being nothing more hurtful than an error in this reſpect, for where a falſe and corrupt miniſtry entreth, all other manner of evils follows upon it, according
Hoſ. 4. 9. to that Scripture adage, *like people, like prieſt.* For by their influence, inſtead of miniſtring life and righteouſneſs, they miniſter death and iniquity. The whole back-ſlidings of the Jewiſh congregations of old is hereto aſcribed. *The leaders of my people have cauſed them to err.* The whole writings of the Prophets are full of ſuch complaints; and for this cauſe, under the New Teſtament, we are ſo often warned and guarded to *beware of falſe Prophets and falſe Teachers*, &c. What may be thought then, where all, as to this, is out of order, where both the foundation, call, qualifications, maintenance, and whole diſcipline is different from, and oppoſite, to the *miniſtry* of the primitive Church, yea and neceſſarily tends to the ſhutting out a *Spiritual miniſtry*, and the in-bringing and eſtabliſhing a carnal? This ſhall appear by parts.

§ VII. That then, which comes firſt to be queſtioned in this mat-
Queſt. ter, is concerning the *Call of a Miniſter*, to wit, *what maketh, or how cometh a man to be a Miniſter, Paſtor, or Teacher in the Church of Chriſt.*

Anſw. We *anſwer*, by the *inward power* and *vertue* of the *Spirit* of *God*. For, as ſaith our propoſition, *having received the true knowledg of things Spiritual by the Spirit of God, (without which they cannot be known) and being by the ſame in meaſure purified and ſanctified, he comes thereby to be called and moved to miniſter to others*, being able to ſpeak from a living experience, of what he himſelf is a witneſs, and therefore *knowing*

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the terror of the Lord, he is fit to perſwade men, &c. 2 Cor. 5. 11. and his words and miniſtery, proceeding from the inward power and vertue, reaches to the heart of his hearers, and makes them approve of him, and be ſubject unto him. Our adverſaries are forced to confeſs that this were indeed deſirable, and beſt, but this they will not have to be abſolutely neceſſary. I ſhall firſt prove the neceſſity of it; and then ſhew how much they err in that, which they make more neceſſary than this Divine and Heavenly call.

Firſt, That which is neceſſary to make a man a Chriſtian, ſo as without it he cannot be truly one, muſt be much more neceſſary to make a man a Miniſter of Chriſtianity, ſeeing the one is a degree above the other, and has it included in it, nothing leſs than he, that ſuppoſeth a *maſter*, ſuppoſeth him firſt to have attained the knowledg and capacity of a Scholar. They that are not Chriſtians, cannot be Teachers or Miniſters among Chriſtians: Arg.

But this inward call, power and vertue of the Spirit of God, is neceſſary to make a man a Chriſtian, as we have abundantly proved before in the ſecond propoſition, according to theſe Scriptures, *He that hath not the Spirit of Chriſt, is none of his. As many as are led by the Spirit of God, are the ſons of God.*

Therefore this call, moving, and drawing of the Spirit muſt be much more neceſſary to make a miniſter.

Secondly, all *miniſters of the New Teſtament* ought to be *miniſters of the Spirit, and not of the letter*, according to that 2 Cor. 3. 6. and as the old Latine hath it, *not by the letter, but by the Spirit*. But how can a man be a miniſter of the Spirit, who is not inwardly called by it, and who looks not upon the operation and teſtimony of the Spirit as eſſential to his call? As he could not be a miniſter of the letter, who had thence no ground for his call, yea that were altogether a ſtranger to, and unacquainted with it, ſo neither can he be a miniſter of the Spirit, who is a ſtranger to it, and unacquainted with the motions thereof, and knows it not to draw, act, and move him, and go before him in the work of the *Miniſtery*. I would willingly know, how thoſe that take upon them to be miniſters (as they ſuppoſe) of the Goſpel, meerly from an outward vocation, without ſo much as being any ways ſenſible of the work of the Spirit, or any inward call therefrom, can either ſatisfie themſelves or others, that they are *Miniſters of the Spirit*, or wherein they differ from the *miniſters of the Letter*. For

Thirdly, if this inward call or teſtimony of the Spirit were not eſſential and neceſſary to a miniſter, then the miniſtery of the *New Teſtament* ſhould not only be no ways preferable to, but in divers reſpects

far worse than that of the *Law*: for, under the *Law*, there was certain tribe allotted for the ministery, and of that tribe certain families set apart for the priesthood and other offices, by the immediate command of God to *Moses*, so that the people needed not be in any doubt, who should be Priests and Ministers of the holy things: yea, and besides this, God called forth, by the immediate testimony of his Spirit, several, at divers times, to teach, instruct, and reprove his people, as *Samuel*, *Nathan*, *Elias*, *Elisa*, *Jeremiah*, *Amos*, and many more of the Prophets: But now under the *New Covenant*, where the *ministry* ought to be more *spiritual*, the *way* more *certain*, and the *access* more *easie* unto the Lord, our adversaries, by denying the necessity of this inward and Spiritual vocation, make it quite otherways; for there being now no certain family or tribe, to which the ministry is limited, we are left in uncertainty, to chuse and have pastors at a venture, without all certain assent of the will of God, having neither an outward rule nor certainty, in this affair to walk by; for that the Scripture cannot give any certain rule in this matter, hath, in the third Proposition concerning it, been already shewn.

Fourthly, Christ proclaims them all *Thieves and Robbers, that enter*
Joh. 10. 1. *not by him the door into the Sheep-fold, but climb up some other way, whom the Sheep ought not to hear*, but such as come in without the *Call*, *movings*, and *leadings* of the *Spirit* of *Christ*, wherewith he leads his Children into all truth, come in certainly not by *Christ*, who is the *Door*, but some other way, and therefore are not true Shepherds.

Obj. § VIII. To all this, they object *the succession of the Church*, alledging, *that since Christ gave a call to his Apostles and Disciples, they have conveyed that call to their Successors, having power to ordain Pastors and Teachers, by which power the authority of ordaining and making Ministers and Pastors is successively conveyed to us, so that such, who are ordained and called by the Pastors of the Church, are therefore true and lawful Ministers, and others who are not so called, are to be accounted but intruders.* Hereunto also some Protestants add *a necessity*, though they make it *not as a thing essential, that, besides this calling of the Church, every one being called, ought to have the inward call of the Spirit, inclining him, so chosen, to his work*, but this they say is *subjective*, and not *objective*, of which before.

Answ. As to what is subjoined of the inward call of the Spirit, in that they make it not essential to a true call, but a supererogation as it were, it sheweth how little they set by it, since those, they admit to the ministery, are not so much as questioned in their trials, whether they have this or not. Yet, in that it hath been often mentioned, especially by the Primitive Protestants in their treatises of this subject,

ject, it ſheweth how much they were ſecretly convinced in their minds, that this inward call of the Spirit was moſt excellent, and preferable to any other; aud therefore in the moſt noble and heroick acts of the reformation, they laid claim unto it, ſo that many of the primitive Proteſtants did not ſcruple both to deſpiſe and diſown this outward * call, when urged by the Papiſts againſt them. But now Proteſtants having gone from the teſtimony of the Spirit, plead for the ſame ſucceſſion, and being preſſed by thoſe, whom God now raiſeth up by his Spirit, to reform theſe many abuſes that are among them, with the example of their Forefathers practice againſt *Rome*, they are not at all aſham'd utterly to deny that their fathers were call'd to their work by the inward and immediate vocation of the Spirit, cloathing themſelves with that call, which they ſay their Forefathers had, as Paſtors of the *Roman* Church. For thus (not to go further) affirmeth * *Nicolaus Arnoldus*, in a pamphlet written againſt the ſame Propoſitions, called a *Theologick Excercitation*, ſect. 40. averring, that *they pretended not to an immediate act of the Holy Spirit, but reformed by the vertue of the ordinary vocation, which they had in the Church, as it then was*, to wit, *that of* Rome, *&c.*

* Succeſſion.

* Who gives himſelf out Doctor and Profeſſor of the Sacred Theology at *Franequer.*

§ IX. Many abſurdities do Proteſtants fall into, by deriving their miniſtry thus through the Church of *Rome*. As firſt they muſt acknowledg her to be a true Church of Chriſt, though only erroneous in ſome things, which contradicts their fore-fathers ſo frequently, and yet truly, calling her *Anti-Chriſt*. Secondly, they muſt needs acknowledge that the Prieſts and Biſhops of the Romiſh Church, are true Miniſters and Paſtors of the Church of Chriſt, as to the eſſential part, elſe they could not have been fit ſubjects, for that power and authority to have reſided in, neither could they have been veſſels capable to receive that power, and again tranſmit it to their ſucceſſors. Thirdly, it would follow from this, that the Prieſts and Biſhops of the *Romiſh* Church are yet really true Paſtors and Teachers; for if Proteſtant Miniſters have no authority; but what they received from them, and ſince the Church of *Rome* is the ſame, ſhe was at that time of the reformation, in doctrine and manners, and ſhe has the ſame power now, ſhe had then, and if the power lye in the Succeſſion, then theſe Prieſts of the *Romiſh* Church now, which derive their ordination from thoſe Biſhops that ordained the firſt reformers, have the ſame authority, which the ſucceſſors of the reformed have, and conſequently are no leſs Miniſters of the Church than they are. But how ſhall this agree with that opinion, which the primitive Proteſtants had of the *Romiſh* Prieſts and Clergy, to whom *Luther* did not only deny any power

or authority, but contrariwise affirmed, that it was wickedly done of them, to assume to themselves only this authority to teach, and be Priests and Ministers, *&c.* For he himself affirmed, *that every good Christian (not only men, but even women also) is a Preacher.*

§ X. But against this vain succession, as asserted either by the Papists or Protestants, as a necessary thing to the call of a minister, I *answer*, that such as plead for it, as a sufficient or necessary thing to the call of a minister, do thereby sufficiently declare their ignorance of the nature of Christianity, and how much they are strangers to the Life and Power of a Christian ministery, which is not entail'd to succession, as an outward inheritance: and herein, as hath been often before observed, they not only make the Gospel not better than the Law, but even far short of it; for Jesus Christ, as he regardeth not any distinct particular family, or nation, in the gathering of his Children, but only such as are joined to, and leavened with his own *pure* and *righteous Seed*, so neither regards he a bare outward succession, where his pure, immaculate, and righteous Life is wanting; for that were all one. He took not in the Nations within the New Covenant, that he might suffer them to fall into the old errors of the *Jews*, or to approve them in these errors; but that he might gather unto himself a pure people out of the earth. Now, this was the great error of the *Jews*, to think they were the Church and People of God, because they could derive their outward succession from *Abraham*, whereby they reckoned themselves the Children of God, as being the off-spring of *Abraham*, who was *the Father of the faithful.* But how severely doth the Scripture rebuke this vain and frivolous pretence? Telling them, *that God is able of the stones to raise children unto* Abraham, and that not the outward seed, but those, that were found in the faith of *Abraham*, are the true Children of faithful *Abraham.* Far less then can this pretence hold among Christians, seeing Christ rejects all outward affinity of that kind; *These*, saith he, *are my mother, brethren, and sisters, who do the will of my Father which is in heaven.* And again: *He looked round about him, and said, who shall do the will of God, these* (said he) *are my brethren.* So then such as do not the commands of Christ, as are not found cloathed with his righteousness, are not his disciples; and that, which a man hath not, he cannot give to another; and it's clear, that no man, nor Church, though truly called of God, and, as such, having the authority of a Church and Minister, can any longer retain that authority, than they retain the power, life, and righteousness of Christianity; for the form is entailed to the power and substance, and not the substance to the

Matth. 12. v. 48. *&c.* Mark. 3. ver. 33. *&c*

the form. So that when a man ceaſeth inwardly in his heart to be a Chriſtian (where his Chriſtianity muſt lie) by turning to Satan, and becoming a reprobate, he is no more a Chriſtian, though he retain the name and form, than a dead man is a man, though he have the image and repreſentation of one, or than the Picture or Statue of a man is a man; and though a dead man may ſerve to a Painter to retain ſome imperfect repreſentation of the man, that ſometimes was alive, and ſo one Picture may ſerve to make another by, yet none of thoſe can ſerve to make a true living man again, neither can they conveigh the life and ſpirit of the man, it muſt be God, that made the man at firſt that alone can revive him. As death then makes ſuch interruption of an outward natural ſucceſſion, that no art nor outward form can uphold; and as a dead man, after he is dead, can have no iſſue, neither can dead images of men make living men, ſo that it is the living that are only capable to ſucceed one another, and ſuch as dye, ſo ſoon as they dye, ceaſe to ſucceed, or to tranſmit Succeſſion. So it is in Spiritual things, it is the life of Chriſtianity, taking place in the Heart that makes a Chriſtian, and ſo it is a number of ſuch being alive, joyned together in the life of Chriſtianity that make a Church of Chriſt, and it is all thoſe that are thus alive and quickened, conſidered together that make the Catholick Church of Chriſt: Therefore where this life ceaſeth in one, then that one ceaſeth to be a Chriſtian, and all power, vertue, and authority, which he had as a Chriſtian, ceaſeth with it; ſo that if he hath been a Miniſter or Teacher, he ceaſeth to be ſo any more; and though he retain the form, and hold to the authority in words, yet that ſignifies no more, nor is it of any more real vertue or authority than the meer image of a dead man: And as this is moſt agreeable to Reaſon, ſo is it to the Scriptures Teſtimony, for it is ſaid of *Judas*, *Acts* 1. 25. *That Judas fell from his Miniſtry and Apoſtleſhip by tranſgreſſion.* So his tranſgreſſion cauſed him to ceaſe to be an Apoſtle any more; whereas had the Apoſtleſhip been entailed to his perſon, ſo that tranſgreſſion could not cauſe him to loſe it until he had been formally degraded by the Church, (which *Judas* never was ſo long as he lived) *Judas* had been as really an Apoſtle after he betrayed Chriſt, as before: And as it is of one, ſo of many, yea of a whole Church; for ſeeing nothing makes a man truly a Chriſtian, but the life of Chriſtianity inwardly ruling *in* his Heart, ſo nothing makes a Church, but the gathering of ſeveral true Chriſtians into one Body. Now where all theſe members loſe in this life, there the Church ceaſeth to be, though they ſtill uphold the form and retain the name; for when that

which made them a Church, and for which they were a Church, ceaſeth, then they ceaſe alſo to be a Church: and therefore the Spirit ſpeaking to the Church of *Laodicea*, becauſe of her luke-warmneſs, *Rev.* 3. 16. threateneth to *ſpue* her *out of* his *mouth*. Now ſuppoſe the Church of *Laodicea* had continued in that luke-warmneſs, and had come under that condemnation and judgment, though ſhe had retained the name and form of a Church, and had had her Paſtors and Miniſters, as no doubt ſhe had at that time, yet ſurely ſhe had been no true Church of Chriſt, nor had the authority of her Paſtors and Teachers been to be regarded becauſe of any outward ſucceſſion, though perhaps ſome of them had it immediately from the Apoſtles. From all which I infer, That ſince the authority of the Chriſtian Church and her Paſtors is always united, and never ſeparated from the inward power, vertue, and righteous life of Chriſtianity, where this ceaſeth, that ceaſeth alſo. But our adverſaries acknowledge, That many, if not moſt of thoſe, by and through whom they derive this authority, were altogether deſtitute of this life and vertue of Chriſtianity. Therefore they could neither receive, have, nor tranſmit any Chriſtian authority.

Obj. But if it be *objected*, That *though the generality of the Biſhops and Prieſts of the Church of* Rome *during the apoſtaſie were ſuch wicked men, yet Proteſtants affirm and thou thy ſelf ſeemeſt to acknowledge, that there were ſome good men among them whom the Lord regarded, and who were true members of the Catholick Church of Chriſt: might not they then have tranſmitted this authority?*

Anſw. I anſwer: This ſaith nothing, in reſpect Proteſtants do not at all lay claim to their Miniſtry as tranſmitted to them by a direct line of ſuch good men, which they can never ſhew, nor yet pretend to, but generally place this ſucceſſion as inherent in the whole Paſtors of the Apoſtate Church, neither do they plead their call to be good and valid, becauſe they can derive it through a line of good men, ſeparate and obſervable diſtinguiſhable from the reſt of the Biſhops and Clergy of the *Romiſh* Church, but they derive it, as an Authority reſiding in the whole; for they think it hereſie to judge that the quality or condition of the Adminiſtrator any ways invalidates or prejudiceth his work.

This vain then and pretended Succeſſion not only militates againſt, and fights with the very manifeſt purpoſe and intent of Chriſt, in the gathering and calling of his Church, but makes him (ſo to ſpeak) more blind and leſs prudent than natural men are in conveying and eſtabliſhing their outward Inheritances: for where an Eſtate is entailed

tailed to a certain Name and Family, when that Family weareth out, and there is no lawful Succeſſor found of it that can make a juſt title appear, as being really of blood and affinity to the Family, it is not lawful for any one of another race or blood, becauſe he aſſumes the name or arms of that Family, to poſſeſs the eſtate, and claim the ſuperiorities and priviledges of the family, but by the law of Nations the inheritance devolves into the Prince, as being *ultimus hæres*, and ſo he giveth it again immediately to whom he ſeeth meet, and makes them bear the name and arms of the family, who then are entitled to the priviledges and revenues thereof. So in like manner the *true name* and *title* of a *Chriſtian*, by which he *hath right* to the *heavenly inheritance*, and is a member of Jeſus Chriſt, is *inward Righteouſneſs* and *Holineſs*, and the *mind redeemed from the vanities, luſts* and *iniquities* of this *world*. And a gathering or company made up of ſuch members, makes a Church; where this is loſt, the title is loſt, and ſo the true Seed, to which the promiſe is, and to which the inheritance is due, becomes extinguiſhed in them, and they become dead as to it, and ſo it retires, and devolves it ſelf again into *Chriſt*, who is the *righteous heir of Life*, and he gives the title and true right again immediately, to whom it pleaſeth him, even to as many as being turned to his *Pure Light in* their *Conſciences*, come again to walk in his *righteous* and *innocent life*, and ſo become true members of his *body, which is the Church*. So the authority, power and heirſhip is not annexed to perſons, as they bear the bare names or retain a form, holding the meer ſhell or ſhadow of Chriſtianity: But the promiſe is to Chriſt, and to the Seed, in whom the authority is inherent, and in as many as are one with him, and united unto him by purity and holineſs, and by the inward renovation and regeneration of their minds.

Moreover, this pretended ſucceſſion is contrary to Scripture definitions and nature of the Church of Chriſt, and of the true members. For firſt, *The Church is the houſe of God, the pillar and ground of Truth*, 1 Tim. 3. 15. But according to this Doctrine, the houſe of God is a polluted neſt of all ſort of wickedneſs and abominations, made up of the moſt ugly, defiled and perverſe ſtones that are in the earth, where the devil rules in all manner of unrighteouſneſs. For ſo our adverſaries confeſs, and Hiſtory informs, the Church of *Rome* to have been, as ſome of their Hiſtorians acknowledge; and if that be truly the houſe of God, what may we call the houſe of Satan? or may we call it therefore the houſe of God, notwithſtanding all this impiety, becauſe they had a bare form, and that vitiated many ways alſo, and becauſe they pretended to the name of Chriſtianity, though

though they were anti-christian, deviliſh, and atheiſtical in their whole practice and ſpirit, and alſo in many of their principles? Would not this infer yet a greater abſurdity, as if they had been ſomething to be accounted of becauſe of their hypocriſie and deceit, and falſe pretences? Whereas the Scripture looks upon that as an aggravation of guilt, and calls it Blaſphemy, *Rev.* 2. 9. Of two wicked men, he is moſt to be abhorred who covereth his wickedneſs with a vain pretence of God and righteouſneſs; even ſo theſe *abominable beaſts*, and *fearful monſters*, who look upon themſelves to be *Biſhops* in the *apoſtate Church*, were never a whit the better, that they falſly pretended to be the Succeſſors of the Holy Apoſtles, unleſs to lie be commendable, and that hypocriſie be the way to Heaven. Yea were not this to fall into that evil condemned among the Jews? *Jer.* 7. 4. *Truſt ye not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord* are *theſe, throughly amend your ways*, &c. as if ſuch outward names and things were the thing the Lord regarded, and not inward holineſs? or can that then be the pillar and ground of Truth, which is the very ſink and pit of wickedneſs, from which ſo much error, ſuperſtition, idolatry, and all abomination ſprings? Can there be any thing more contrary both to Scripture and Reaſon?

Secondly, The *Church* is defined *to be the Kingdom of the dear Son of God, into which the Saints are tranſlated, being delivered from the power of darkneſs. It is called the Body of Chriſt, which from him by joynts and bands having nouriſhment miniſtred, and knit together increaſeth with the increaſe of God*, Col. 2. 19. But can ſuch members, ſuch a gathering as we have demonſtrated that Church and Members to be, among whom they alledge their pretended authority to have been preſerved, and through which they derive their call, can ſuch, I ſay, be the body of Chriſt, or members thereof? or is Chriſt the head of ſuch a corrupt, dead, dark, abominable ſtinking carcaſe? If ſo, then might we not as well affirm againſt the Apoſtle, 2 *Cor.* 6. 14. *That righteouſneſs hath fellowſhip with unrighteouſneſs, that Light hath communion with Darkneſs, that Chriſt hath concord with Belial, that a Believer hath part with an Infidel, and that the Temple of God hath agreement with Idols?* Moreover, no man is called the Temple of God, nor of the Holy Ghoſt, but as his veſſel is purified, and ſo he fitted and prepared for God to dwell in, and many, thus fitted by Chriſt, become his body, in and among whom he dwells and walks, according as it is written, *I will dwell in them, and walk in them, and I will be their God and they ſhall be my people.* It is therefore that we may become the Temple of Chriſt and people of God, that the Apoſtle in the following verſe exhorts,

ſaying

ſaying out of the Prophet, *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.* But to what purpoſe all this exhortation; and why ſhould we ſeparate from the unclean, if a meer outward profeſſion, and name be enough to make the true Church, and if the unclean and polluted were both the Church and lawful ſucceſſors of the Apoſtles, inheriting their authority, and tranſmitting it to others? Yea how can the Church be the Kingdom of the Son of God, as contrary diſtinguiſhed from the Kingdom and Power of darkneſs? and what need, yea what poſſibility of being tranſlated out of the one into the other, if thoſe, that make up the Kingdom and Power of darkneſs, be real members of the true Church of Chriſt, and not ſimple members only, but the very Paſtors and Teachers of it? But how do they *increaſe in the increaſe of God, and receive Spiritual nouriſhment from Chriſt the Head*, that are enemies of him in their hearts, by wicked works, and openly go into perdition? Verily as no metaphyſical and nice diſtinctions, (that, though they were practically, as to their own private ſtates, enemies to God and Chriſt, and ſo ſervants of Satan, yet they were, by vertue of their office, members and miniſters of the Church, and ſo able to tranſmit the ſucceſſion) I ſay, as ſuch invented and frivolous diſtinctions will not pleaſe the Lord God, neither will he be deluded by ſuch, nor make up the glorious body of his Church with ſuch meer out-ſide hypocritical ſhews, nor be beholden to ſuch painted ſepulchres for to be members of his body, which is ſound, pure, and undefiled; and therefore he needs not ſuch falſe and corrupt members to make up the defects of it; ſo neither will ſuch diſtinctions ſatisfie truly tender and Chriſtian Conſciences, eſpecially conſidering the Apoſtle is ſo far from deſiring us to regard that, as that we are expreſly commanded to turn away from ſuch as *have a form of godlineſs, but deny the power of it*. For we may well *object* againſt theſe, as the poor man did againſt the proud Prelate, that went about to cover his vain and unchriſtian-like ſumptuouſneſs, by diſtinguiſhing that it *was not as Biſhop, but as Prince, he had all that ſplendor*. To which the poor ruſtick wiſely is ſaid to have anſwered, *When the Prince goeth to Hell, what ſhall become of the Prelate?* And indeed this were to ſuppoſe the body of Chriſt to be defective, and, that to fill up theſe defective places, he puts counterfeit and dead ſtuff, inſtead of real living members; like ſuch as loſe their eyes, arms, or legs, make counterfeit ones of timber or glaſs, inſtead of them. But we cannot think ſo of Chriſt, neither can we believe, for the reaſons above adduced, that

2. *Cor.* 6. v. 17, 18.

either we are to account, or that Christ doth account, any man, or men, a whit the more members of his body, because, though they be really wicked, they hypocritically and deceitfully cloath themselves with his Name pretended to it, for this is contrary to his own doctrine, where he saith expresly, Joh. 15. 1, 2, 3, 4, 5, 6, *&c.* that *he is the Vine, and his Disciples are the Branches, that except they abide in him, they cannot bear fruit, and, if they be unfruitful, they shall be cast forth, as a branch, and wither.* Now I suppose these cut and withered branches are no more true branches, nor members of the Vine, they can draw no more sap nor nourishment from it, after that they are cut off, and so have no more vertue, sap, nor life. What have they then to boast or glory of any authority, seeing they want that life, vertue and nourishment, from which all authority comes? So such members of Christ, as are become dead to him through unrighteousnes, and so derive no more vertue nor life from him, are cut off by their sins, and wither, and have no more any true or real authority, and their boasting of any is but an aggravation of their iniquity by hypocrisie and deceit. But further, would not this make Christ's body a meer shadow and phantam? Yea would it not make him the head of a lifeless, rotten, stinking carcase, having only some little outward false shew, while inwardly full of rottenness and dirt? and what a monster would these men make of Christ's body, by assigning it, real, pure, living, quick Head, full of vertue and life, and yet tied to such a dead, lifeless body, as we have already described these members to be, which they alledge to have been the Church of Christ. Again, the members of the *Church of Christ* are specified by this definition, to wit, as being *the sanctified in Christ Jesus*, 1. Cor. 1. 2. But this notion of succession supposeth not only some unsanctified members to be of the Church of Christ, but even the whole to consist of unsanctified members, yea that such as were professed Necromancers, and open servants of Satan, were the true successors of the Apostles, and in whom the Apostolick authority resided, these being the vessels, through whom this Succession is transmitted, though many of them, as all Protestants, and also some Papists, confess, attained these offices in the (so called) Church, not only by such means as *Simon Magus* sought it, but by much worse, even by witchcraft, murther, traditions, money, and treachery, which *Platina* himself confesseth * of divers Bishops of *Rome*.

* In the life of *Benedict.* 4. Of *Joh.* 16 of *Sylvester* 3. of *Boniface* 8. of *Steph.* 6 of *Jean* 8. Also *Onuphrius* annotations upon this Papas towards the end.

§ XI. But such as object not this succession of the Church, (which yet most Protestants begin now to do) distinguish in this matter, affirming, *that, in a great apostacy, such as was that of the Church of* Rome, *God may*

may raiſe up ſome ſingularly, by his Spirit, who from the teſtimony of the Scriptures, perceiving the errors, into which ſuch as bear the name of Chriſtians are faln, may inſtruct and teach them, and then become authorized by the people's joyning with, and accepting of their miniſtry only. Moſt of them alſo will affirm, *that the Spirit herein is ſubjective, and not objective.*

But they ſay, that, *where a Church is reformed,* ſuch as they pretend the Ptoteſtants Churches are, *there an ordinary orderly call is neceſſary; and that of the Spirit, as extraordinary, is not to be ſought after,* alledging that *res aliter ſe habet in eccleſia conſtituenda, quam in eccleſia conſtituta,* that is, *there is a difference in the conſtituting of a Church, and after it is conſtitute.* Obj.

I anſwer, this *objection* as to us ſaith nothing, ſeeing we accuſe, and are ready from the Scriptures to prove the Proteſtants guilty of groſs errors, and needing reformation, as well as they did, and do the Papiſts; and therefore we may juſtly lay claim, if we would, to the ſame extraordinary call, having the ſame reaſon for it, and as good evidence, to prove ours, as they had for theirs. As for that Maxime, *viz. that the caſe is different in a conſtituting Church, and a Church conſtituted,* I do not deny it, and therefore there may be a greater meaſure of power required to the one, than to the other, and God in his Wiſdom diſtributes the ſame, as he ſeeth meet, but that the ſame immediate aſſiſtance of the Spirit is not neceſſary for miniſters in a gathered Church, as well as in gathering one, I ſee no ſolid reaſon alledged for it. For ſure Chriſts promiſe was to be *with his children to the end of the world*; and they need him no leſs to preſerve and guide his Church and Children, than to gather and beget them. Nature taught the *Gentiles* this Maxime, Anſw.

Non minor eſt virtus, quam quærere parta tueri.

Engliſhed thus;

For to defend what you attain,
Requires no leſs ſtrength than to gain.

For it is by this inward and immediate operation of the Spirit (which *Chriſt* hath promiſed to *lead his Children* with *into all Truth*, and to *teach them all things*) that Chriſtians are to be led in all ſteps (as well laſt as firſt) which relates to Gods Glory and their own Salvation, as we have heretofore ſufficiently proved, and therefore need not now repeat it. And truly this device of Satan, whereby he has got people to put the immediate guidings and leadings of Gods Spirit, as an extraordinary thing, a far off, which their Fore-fathers had, but which they now are neither to wait for, nor expect, is a great cauſe of the growing Apoſtacy upon the many gathered Churches, and is

one great reaſon why a dry, dead, barren, lifeleſs, ſpiritleſs miniſtry, which leavens the people into the ſame death, doth ſo much abound, and is ſo much overſpreading even the Proteſtant nations, that their preachings and worſhips, as well as whole converſation, is not to be diſcerned from Popiſh by any freſh living zeal, or lively Power of the Spirit accompanying it, but meerly by the difference of ſome notions and opinions.

Obj. § XII. Some unwiſe and unwary Proteſtants do ſometimes *object* to us, *that, if we have ſuch an immediate call, as we lay claim to, we ought to confirm it by miracles.*

Anſw. But this being an objection once and again objected to the primitive Proteſtants by the Papiſts, we need but ſhort return the anſwer to it, that they did to the Papiſts, to wit, that *we need not miracles, becauſe we preach no new Goſpel, but that, which is already confirmed by all the miracles of Chriſt and his Apoſtles, and that we offer nothing, but that, which we are ready and able to confirm by the teſtimony of the Scriptures, which both already acknowledge to be true.* And that *John the Baptiſt*, and divers of the Prophets did none, that we hear of, and yet were both immediately and extraordinarily ſent. This is the common Proteſtant anſwer, therefore may ſuffice in this place, though, if need were, I could ſay more to this purpoſe, but that I ſtudy brevity.

§ XIII. There is alſo another ſort of Proteſtants, to wit, the *Engliſh Independents*, who, differing from the *Calviniſtical Presbyterians*, and denying the neceſſity of this ſucceſſion, or the authority of any *National Church*, take another way, affirming, *that ſuch as have the benefit of the Scriptures, any company of people, agreeing in the principles of Truth, as they find them there declared, may conſtitute among themſelves a Church, without the authority of any other, and may chooſe to themſelves a Paſtor, who by the Church thus conſtitute and conſenting, is authorized,* requiring only the aſſiſtance and concurrence of the Paſtors of the neighbouring Churches, (if any be) not ſo much as abſolutely neceſſary to authorize, as decent for orders ſake. Alſo they go ſo far as to affirm, that, in a Church ſo conſtitute, any *gifted Brother*, as they call them, if he find himſelf qualified thereto, may inſtruct, exhort, and preach in the Church, though, as not having the Paſtoral office, he cannot adminiſter that they call their *Sacraments*.

To this I anſwer, that this was a good ſtep out of the *Babyloniſh* darkneſs, and, no doubt, did proceed from a real diſcovery of the Truth, and from the ſenſe of a great abuſe of the promiſcuous National gatherings. Alſo this preaching of the *Gifted Brethren* (as they called them) did proceed at firſt from certain lively touches and movings

movings of the Spirit of God upon many. But (alas!) becauſe they went not forward, that is much decayed among them, and the motions of Gods Spirit begin to be denyed and rejected among them now, as much as by others.

But as to their *pretended Call from the Scripture*, I anſwer: The Scripture gives a meer declaration of true things, but no call to particular perſons, ſo that though I believe the things there written to be true, and deny the errors, which I find there teſtified againſt, yet as to theſe things which may be my particular duty, I am ſtill to ſeek, and therefore I can never be reſolved in the Scripture, whether I, ſuch a one by name, ought to be a Miniſter. And for the reſolving this doubt, I muſt needs recur to the inward and immediate teſtimony of the Spirit, as in the Propoſition concerning the Scriptures more at large is ſhewn.

§ XIV. From all this then we do firmly conclude, that not only in a general apoſtaſie it is needful men be extraordinarily called, and raiſed up by the Spirit of God, but that even when ſeveral aſſemblies or Churches are gathered by the Power of God, not only into the belief of the Principles of Truth, ſo as to deny Errors and Hereſies, but alſo into the Life, Spirit and Power of Chriſtianity, ſo as to be the Body and Houſe of Chriſt indeed, and a fit Spouſe for him, that he who gathers them, doth alſo, for the preſerving them in a lively, freſh, and powerful condition, raiſe up, and move among them by the inward immediate operation of his own Spirit, Miniſters and Teachers to inſtruct and teach, and watch over them who being thus called, are manifeſt in the hearts of their Brethren, and their call is thus verified in them, who by the feeling of that life and power that paſſeth through them, being inwardly builded up by them dayly in the *moſt holy Faith* become the Seals of their Apoſtleſhip, and this is anſwerable to another ſaying of the ſame Apoſtle *Paul*, 2 Cor. 13. 3. *Since ye ſeek a proof of Chriſts ſpeaking in me, which to you-wards is not weak, but is mighty in you.* So this is that which gives a *true ſubſtantial Call* and *title* to a *Miniſter*, whereby he is a real ſucceſſor of the vertue, life and power, that was in the Apoſtles, and not of the bare name; and to ſuch Miniſters we think the outward Ceremony of Ordination, or laying on of Hands not neceſſary, neither can we ſee the uſe of it, ſeeing our adverſaries who uſe it, acknowledge that the vertue and power of communicating the Holy Ghoſt by it is ceaſed among them. And is it not then fooliſh and ridiculous for them, by an apiſh imitation to keep up the ſhadow where the ſubſtance is wanting? And may not they by the ſame rule, where they ſee blind and lame men, in imitation of Chriſt and his Apoſtles, bid them ſee and walk? yea is it

not in them a mocking of God and men, to put on their hands, and bid men *receive the Holy Ghoſt*, while they believe the thing impoſſible, and confeſs that that Ceremony hath no real effect? Having thus far ſpoken of the *Call*, I ſhall proceed next to treat of the qualifications and work of a true Miniſter.

§ XV. As I have placed the *true call* of a *Miniſter* in the *motion* of this *Holy Spirit*, ſo is the *power*, *Life*, and *vertue* thereof, and the *pure Grace of God* that comes therefrom, the *chief* and *moſt neceſſary qualification*, without which he can no ways perform his duty, neither acceptably to God, nor beneficially to men. Our adverſaries in this caſe affirm that three things go to the making up of a Miniſter, *viz.* 1. *Natural parts*, that he be not a fool: 2. *Acquired Parts*, that he be learned in the Languages, in Philoſophy and School-Divinity. 3. *The Grace of God.*

The two firſt they reckon neceſſary to the being of a Miniſter, ſo as a man cannot be one without them: The third they ſay goeth to the well-being of one, but not to the being; ſo that a man may truly be a lawful Miniſter without it, and ought to be heard and received as ſuch. But we (ſuppoſing a natural capacity, that one be not an idiot) judge the grace of God indiſpenſably neceſſary to the very being of a Miniſter, as that without which any can neither be a true, nor lawful, nor good Miniſter. As for letter-learning, we judge it not ſo much neceſſary to the well-being of one, though accidentally ſometimes in certain reſpects it may concur, but more frequently it is hurtful than helpful, as appeared in the example of *Taulerus*, who being a learned man, and who could make an eloquent preaching, needed nevertheleſs to be inſtructed in the way of the Lord by a poor Laick. I ſhall firſt ſpeak of the *neceſſity of Grace*, and then proceed to ſay ſomething of that Literature which they judge ſo needful.

Firſt then, as we ſaid in the *Call*, ſo may we much more here. If the *Grace of God* be a neceſſary qualification to make one a true Chriſtian, it muſt be a *qualification* much more neceſſary to conſtitute a true Miniſter of Chriſtianity. That Grace is neceſſary to make up a true Chriſtian, I think will not be queſtioned, ſince it is *by Grace we are ſaved*, Eph. 2. 8. it is the *Grace of God that teacheth us to deny ungodlineſs, and the luſts of this world, and to live godlily and righteouſly*, Tit. 2. 11. yea Chriſt ſaith expreſly, That without him we can do nothing, *Joh.* 15. 5. and the way whereby Chriſt helpeth, aſſiſteth, and worketh with us, is by his Grace. Hence ſaith to *Paul*, *My Grace is ſufficient for thee.* A Chriſtian without Grace is indeed no Chriſtian, but

but an hypocrite and a falſe pretender. Then I ſay, *If Grace be neceſſary to a private Chriſtian, far more to a teacher among Chriſtians, who muſt be as a Father and Inſtructor of others, ſeeing this dignity is beſtowed upon ſuch as have attained a greater meaſure than their Brethren. Even Nature it ſelf may teach us that there is more required in a Teacher than in thoſe that are taught, and that the Maſter muſt be above and before the Scholar in that Art or Science which he teacheth others. Since then Chriſtianity cannot be truly enjoyed, neither any man denominated a Chriſtian without the true Grace of God, therefore neither can any man be a true nor lawful teacher of Chriſtianity without it.*

Secondly, No man can be a Miniſter of the *Church* of *Chriſt*, which is his *Body*, unleſs he be a member of the Body, and receive of the vertue and life of the *Head*; Arg.

But he that hath not true Grace can neither be a member of the Body, neither receive of that life and nouriſhment which comes from the Head:

Therefore far leſs can he be a Miniſter to edifie the Body.

That he cannot be a Miniſter who is not a Member, is evident, becauſe who is not a member is ſhut out and cut off, and hath no place in the Body, whereas the Miniſters are counted among the moſt eminent Members of the Body; But no man can be a member, unleſs he receive of the vertue, life, and nouriſhment of the Head: For the members that receive not this life and nouriſhment, decay and wither, and then are cut off. And that every true member doth thus receive nouriſhment and life from the Head, the Apoſtle expreſly affirmeth, *Eph.* 4. 16. *From whom the whole body being fitly joyned together, and compacted by that which every joynt ſupplyeth, according to the effectual working in the meaſure of every part, makes increaſe of the body, unto the edifying of it ſelf in love.* Now this that thus is communicated, and which thus uniteth the whole, is no other than the Grace of God, and therefore the Apoſtle in the ſame chapter, ver. 7. *But unto every one of us is given Grace according to the meaſure of the gift of Chriſt*, and v. 11. he ſheweth how that *by this Grace and Gift both Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers are given for the work of the Miniſtry and edifying of the Body of Chriſt.* And certainly then no man, deſtitute of Grace, is fit for this work, ſeeing that all that Chriſt gives, are ſo qualified; and theſe that are not ſo qualified, are not given nor ſent of Chriſt, are not to be heard, nor received, nor acknowledged as Miniſters of the Goſpel, becauſe his ſheep neither ought nor will hear the voice of a ſtranger. This is alſo clear from 1 *Cor.* 12. throughout, for the Apoſtle in that Chapter, treating of the diverſity of Gifts and Members

bers of the Body, ſheweth how by the working of the ſame Spirit in different manifeſtations or meaſures in the ſeveral Members of the whole Body is edified, ſaying, v. 13. That *we are all baptized by the One Spirit into one Body*, and then v. 28. he numbers out the ſeveral diſpenſations thereof, which by God are ſet in the Church through the various working of his Spirit, for the edification of the whole. Then, if there be no true member of the body, which is not thus baptized by this Spirit, neither any thing, that worketh to the edifying of it, but according to a meaſure of Grace received from the Spirit, ſurely without Grace none ought to be admitted to work or labour in the body, becauſe their labour and work, without this Grace and Spirit, would not be ineffectual.

§ XVI. Thirdly, that this *Grace* and *Gift is a neceſſary qualification* to a *Miniſter*, is clear from that of the Apoſtle *Peter*, 1 Peter 4. 10, 11. *As every man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold Grace of God. If any man ſpeak, let him ſpeak as the Oracles of God; if any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.* From which it appears, That theſe that miniſter, muſt miniſter according to the Gift and Grace received, but they that have not ſuch a Gift, cannot miniſter according thereunto. Secondly, *As good Stewards of the manifold Grace of God:* But how can a man be a good Steward of that which he hath not? Can ungodly men, that are not gracious themſelves, be good Stewards of the manifold Grace of God? and therefore in the following Verſes he makes an excluſive limitation of ſuch as are not thus furniſhed, ſaying, *If any man ſpeak, let him ſpeak as the Oracles of God; and if any man miniſter, let him do it as of the ability that God giveth*; which is as much as if he had ſaid, They that cannot thus ſpeak and thus miniſter, ought not to do it: For this [*If*] denotes a neceſſary condition. Now what this ability is, is manifeſt by the former words, to wit, the Gift received, and the Grace, whereof they are Stewards, as by the immediate context and dependency of the words doth appear: neither can it be underſtood of a meer natural ability, becauſe man in this condition is ſaid *not to know the things of God*, and ſo he cannot miniſter them to others. And the following words ſhew this alſo, in that he immediately ſubjoyneth, *That God in all things may be glorified:* but ſurely God is not glorified but greatly diſhonoured, when natural men

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from their meer natural ability meddle in Spiritual things, which they neither know nor underſtand.

Fourthly, that Grace is a moſt neceſſary qualification for a Miniſter, appears by theſe qualifications, which the Apoſtle expreſsly requires, 1 *Tim.* 3. 2. *Tit.* 1. *&c.* where he ſaith, *A Biſhop muſt be blameleſs, vigilant, ſober, of good behaviour, apt to teach, patient, a lover of good men, juſt, holy, temperate, as the Steward of God, holding faſt the faithful Word, as he hath been taught.* Upon the other hand, *He muſt neither be given to Wine, nor a Striker, nor covetous, nor proud, nor ſelf-willed, nor ſoon angry.* Now I ask, If it be not impoſſible that a man can have all theſe above-named Vertues, and be free of all theſe Evils, without the Grace of God? if then theſe Vertues (for the producing of which in a man Grace is abſolutely neceſſary) be neceſſary, to make a true Miniſter of the Church of Chriſt, according to the Apoſtles judgment, ſurely Grace muſt be neceſſary alſo.

Concerning this thing a learned man, and well skilled in *Antiquity*, about the time of the Reformation, writeth thus, *Whatſoever is done in the Church, either for Ornament or Edification of Religion, whether in chuſing Magiſtrates, or inſtituting Miniſters of the Church, except it be done by the miniſtry of Gods Spirit, which is as it were, the Soul of the Church, it is vain and wicked. For whoever hath not been called by the Spirit of God to the great office of God, and dignity of Apoſtleſhip, as* Aaron *was, and hath not entred in by the door which is Chriſt, but hath otherways riſen in the Church by the window, by the favours of men,* &c. *truly ſuch a one is not the Vicar of Chriſt and the Apoſtles, but a thief and a Robber, and the Vicar of* Judas *Iſcariot, and* Simon *the* Samaritan. *Hence it was ſo ſtrictly appointed concerning the election of Prelates (which holy* Dioniſius *calls Sacrament of Nomination) that the Biſhops and Apoſtles, who ſhould overſee the Service of the Church, ſhould be men of moſt intire manners and life, powerful in ſound Doctrine to give a reaſon for all things.* So alſo * another about the ſame time writeth thus, *Therefore it can never be, that by the Tongues or Learning any can give a ſouud judgment concerning the Holy Scriptures, and the Truth of God. Laſtly* (ſaith he) *the Sheep of Chriſt ſeeketh nothing but the Voice of Chriſt, which he knoweth by the Holy Spirit, wherewith he is filled: he regards not learning, Tongues, or any outward thing, ſo as therefore to believe this or that to be the voice of Chriſt his true Shepherd, he knoweth that there is need of no other thing but the teſtimony of the Spirit of God.*

* *Franciſcus Lambertus Avenionenſis*, In his book concerning Prophecy, learning, tongues, and the Spirit of Prophecy. Argentorat. Excuſ. *anno* 1516. de prov. cap. 24.

§ XVII. Againſt this abſolute neceſſity of grace they object, *That if all Miniſters had the ſaving Grace of God, then all miniſters ſhould*

Obj.

be ſaved, ſeeing none can fall away from, or loſe Saving Grace.

Anſw. But this Objection is built upon a falſe *Hypotheſis*, purely denyed by us, and we have in the former Propoſition concerning *Perſeverance* already refuted it.

Obj. Secondly, it may be objected to us, *That ſince we affirm that every Man hath a meaſure of true and Saving Grace, there needs no ſingular qualifications neither to a Chriſtian, nor Miniſter, for ſeeing every man hath this Grace, then no man needs forbear to be a Miniſter for want of Grace..*

Anſw. I anſwer, We have above ſhewn, that there is neceſſary to the making a Miniſter, a ſpecial and particular call from the Spirit of God, which is ſomething beſides the univerſal diſpenſation of Grace to *all*, Heb. 5. 4. according to that of the Apoſtle, *No man taketh this honour unto himſelf but he that is called of God, as was* Aaron. Moreover we underſtand by Grace, as a qualification to a Miniſter, not the meer meaſure of Light, as it is given to reprove, and call him to righteouſneſs : but we underſtand *Grace*, as it hath converted the Soul, and operateth powerfully in it, as hereafter concerning the *work* of *Miniſters*, will further appear. So we underſtand not men ſimply, as having *Grace in* them, as a *Seed*, (which we indeed affirm *all* have in a meaſure) but we underſtand *men* that are *gracious*, leavened by it into the nature thereof, ſo as thereby to bring forth theſe good Fruits of a blameleſs converſation, and of juſtice, holineſs, patience and temperance, which the Apoſtle requires as neceſſary in a true Chriſtian Biſhop and Miniſter.

* So *Nic. Arnoldus, Sect.* 32. upon the 4 Theſe. Thirdly, they * object the *example of the falſe Prophets, of the Phariſees, and of* Judas.

But firſt, as to the falſe Prophets ; there can nothing be more fooliſh and ridiculous, as if becauſe there were falſe Prophets, truely falſe without the Grace of God, therefore Grace is not neceſſary to a true Chriſtian Miniſter. Indeed if they had proven that true Prophets wanted this Grace, they had ſaid ſomething. But what have falſe Prophets common with true Miniſters? but that they pretend falſely that which they have not. And becauſe falſe Prophets want true Grace, will it therefore follow, that true Prophets ought not to have it, or need it not? yea doth it not much rather follow, that they ought to have it, that they may be true and not falſe? The example of the Phariſees and Prieſts under the Law will not anſwer to the Goſpel times, becauſe God ſet apart a particular Tribe for that Service, and particular Families to whom it belonged by a lineal Succeſſion; and alſo their ſervice and work was not purely Spiritual, but only the performance of ſome outward and carnal obſervations and ceremonies,

ceremonies, which were but a ſhadow of the Subſtance, that was to come, and therefore their work *made not the comers thereunto perfect as pertaining to the Conſcience*, ſeeing they were appointed only according to the Law of a carnal commandment, and not according to the power of an endleſs life. Notwithſtanding as in the figure they behoved to be *without blemiſh*, as to their outward man, and in the performance of their work, they behoved to be waſhed and purified from their outward pollutions; ſo now under the Goſpel times the *Miniſters* in the anti-type muſt be inwardly *without blemiſh in their Souls and ſpirits*, being as the Apoſtle requires, blameleſs, and in their work and ſervice muſt be pure and undefiled, from their inward pollutions, and ſo clean and holy, *that they may offer up Spiritual Sacrifices, acceptable to God by Jeſus Chriſt*, 1 Pet. 2. 5. As to *Judas*, the ſeaſon of his miniſtry was not wholly Evangelical, as being before the *work* was *finiſhed*, and while Chriſt himſelf and his Diſciples were yet ſubject to the Jewiſh Obſervances and Conſtitutions, and therefore his Commiſſion, as well as that which the reſt received with him at that time, was *only to the Houſe of* Iſrael, Matth. 10. 5, 6. which made that by vertue of that Commiſſion the reſt of the Apoſtles were not impowered to go forth and preach after the Reſurrection, until they had waited at *Jeruſalem* for the pouring forth of the Spirit. So that it appears *Judas's* miniſtry was more Legal than *Evangelical*. Secondly, *Judas's* Caſe, as all will acknowledge, was ſingular and extraordinary, he being immediately called by Chriſt himſelf, and accordingly furniſhed and impowered by him to preach, and do miracles, which immediate Commiſſion our Adverſaries do not ſo much as pretend to, and ſo fall ſhort of *Judas*, who truſted in Chriſts Words, and therefore went forth and preached, *without Gold or Silver, or Scrip for his Journey, giving freely* as he had *freely received*, which our Adverſaries will not do, as hereafter ſhall be obſerved; Alſo that *Judas* at that time had not the leaſt meaſure of Gods Grace, I have not as yet heard proved. But is it not ſad that even Proteſtants ſhould lay aſide the eleven good and faithful Apoſtles, and all the reſt of the holy Diſciples and Miniſters of Chriſt, and betake them to that one, of whom it was teſtified that he was a devil, for a pattern, and example to their Miniſtry? Alas! it is to be regretted that too many of them reſemble this pattern over much.

Another Objection is uſually made againſt the neceſſity of Grace, * *that, in caſe it were neceſſary, then ſuch as wanted it could not truly adminiſter the Sacraments, and conſequently the people would be left in doubts and infinite ſcruples, as not knowing certainly whether they had truly*

Obj.
* *Ibid. Nic. Arnoldus.*

received them, becauſe not knowing infallibly whether the adminiſtrators were truly gracious men.

Anſw. But this objection hitteth not us at all, becauſe the nature of that Spiritual and Chriſtian Worſhip, which we, according to the truth plead for, is ſuch as is not neceſſarily attended with theſe carnal and outward inſtitutions, from the adminiſtring of which the objection ariſeth, and ſo hath not any ſuch abſurdity following upon it, as will afterwards more clearly appear.

§ XVIII. Though then we make not humane Learning neceſſary, yet we are far from excluding true learning, to wit, that learning, which proceedeth from the inward teachings and inſtructions of the Spirit, whereby the Soul learneth the ſecret wayes of the Lord, becomes acquainted with many inward travels and exerciſes of the mind, and learneth by a living experience how to overcome evil and the temptations of it, by *following the Lord*, and *walking in his Light*, and *waiting dayly for wiſdom and knowledge immediately from the revelation thereof*, and *ſo layeth up* theſe heavenly and Divine Leſſons *in* the *good treaſure of the heart*, as honeſt *Mary* did the ſayings which ſhe heard, and things which ſhe obſerved; and alſo out of this Treaſure of the Soul, as the good Scribe, brings forth things new and old, according as the ſame Spirit moves, and gives a true liberty, and as need is for the Lords glory, whoſe the Soul is, and for whom, and with an eye to whoſe glory, ſhe which is the Temple of God, learneth to do all things. This is that good learning which we think neceſſary to a true Miniſter, by and through which learning a man can well inſtruct, teach, and admoniſh in due ſeaſon, and teſtifie for God from a certain experience, as *David* did, *Solomon*, and the holy Prophets of old, and the bleſſed Apoſtles of our Lord Jeſus Chriſt, *Who teſtified of what they had ſeen, heard, felt, and handled of the Word of Life*, 1 Joh. 1. 1. *miniſtring the Gift according as they had received the ſame, as good Stewards of the manifold Grace of God*, and preached not the uncertain rumors of others, by hear-ſay, which they had gathered meerly in the comprehenſion, while they were ſtrangers to the thing in their own experience in themſelves: as to teach people how to believe, while themſelves were unbelieving, or how to overcome ſin, while themſelves are ſlaves to it, as all ungracious men are, or to believe and hope for an eternal reward, which themſelves have not as yet arrived at, *&c.*

§ XIX. But let us examine this Literature, which they make ſo neceſſary to the being of a Miniſter; as in the firſt place, the knowledge of the *Tongues*, at leaſt of the *Latine*, *Greek*, and *Hebrew*.

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The reaſon for this is, that they may read the Scriptures, which is their only Rule, in the original languages, and thereby be the more capable to comment upon it, and interpret it, *&c.* That alſo, which made this knowledge be the more prized by the Primitive Proteſtants, was indeed that dark Barbarity, that was over the world, in the centuries immediately preceeding the reformation; the knowledge of the tongues being about that time, until it was even then reſtored by *Eraſmus* and ſome others, almoſt loſt and extinct. And this barbarity was ſo much the more abominable, that the whole worſhip and prayers of the people was in the Latine tongue, and among that vaſt number of Prieſts, Monks and Fryers, ſcarce one of a thouſand underſtood his breviary, or that maſs, that he daily read and repeated. The Scriptures being not only to the people, but to the greater part of the Clergy, even as to the literal knowledge of it, as a ſealed book. I ſhall not at all diſcommend the zeal, that the firſt Reformers had, againſt this *Babyloniſh* darkneſs, nor their pious endeavours to tranſlate the Holy Scriptures, but I do truly believe, according to their knowledge, that they did it candidly: and therefore, to anſwer the juſt deſires of thoſe that deſire to read them, and for other very good reaſons, as maintaining a commerce and underſtanding among divers nations by theſe common languages and other of that kind, we judge it neceſſary and commendable, there be publick Schools, for the teaching and inſtructing youth, as are inclinable thereunto, in the languages. And although that *Papal ignorance* deſerved juſtly to be abhorred and abominated, we ſee nevertheleſs that the true reformation conſiſts not in that knowledge, becauſe, although, ſince that time, the *Papiſts*, ſtirred up through emulation of the *Proteſtants*, have more applied themſelves unto literature, and it now more flouriſheth in their Univerſities, and Cloyſters, than before, eſpecially in the *Ignatian* or *Jeſuitick* Sect, they are as far now, as ever, from a true reformation, and more obdured in their pernicious doctrines. But all this will not make this a neceſſary qualification to a miniſter, far leſs a more neceſſary qualification, than the Grace of God and his Spirit, becauſe the Spirit and Grace of God can make up this want in the moſt ruſtick and ignorant. But this knowledge can no ways make up the want of the Spirit in the moſt learned and eloquent. For all that, which man by his own induſtry, learning, and knowledge in the languagues, can interpret of the Scriptures, or find out, is nothing without the Spirit, he cannot be certain of it, and may ſtill miſs of the ſenſe of it; but a poor man, that knoweth not a letter, when he heareth the Scriptures read, by the

ſame Spirit, he can ſay this is true, and by the ſame Spirit he can underſtand, open, and interpret it, if need be: yea, he, finding his condition to anſwer the condition and experience of the Saints of old, knoweth and poſſeſſeth the Truths there delivered, becauſe they are ſealed and witneſſed in his own heart by the ſame Spirit. And this we have plentiful experience of, in many of thoſe illiterate men, whom God hath raiſed up to be miniſters in his Church in this day, ſo that ſome ſuch by his Spirit have corrected ſome of the *errors* of the *Tranſlators*, as in the third Propoſition concerning the Scriptures, I before obſerved. Yea I know my ſelf a poor ſhoe-maker, that cannot read a word, who, being aſſaulted with a falſe citation of Scripture, from a publick Profeſſor of Divinity, before the Magiſtrate of a City, when he had been taken preaching to ſome few, that came to hear him, I ſay, I know ſuch a one, and he yet liveth, who, though the Profeſſor (who alſo is eſteemed a learned man) conſtantly aſſerted his ſaying to be a Scripture ſentence, yet affirmed, not through any certain letter knowledge he had of it, but from the moſt *certain evidence of the Spirit in himſelf*, that the Profeſſor lyed, and that the Spirit of God never ſaid any ſuch thing as the other affirmed, and the Bible being brought, it was found as the poor ſhoe-maker had ſaid.

§ XX. The ſecond part of their Literature is *Logick* and *Philoſophy*, an art ſo little needful to a true miniſter, that, if one, that comes to be a true miniſter, hath had it, it is ſafeſt for him to forget and loſe it; for it is the root and ground of all contention and debate, and the way to make a thing a great deal darker, than clearer. For under the pretence of regulating man's Reaſon into a certain order and rules, that he may find out, as they pretend, the Truth, it leads into ſuch a labyrinth of contention, as is far more fit to make a *Sceptick* than a Chriſtian, far leſs a miniſter of Chriſt; yea it often hinders man from a clear underſtanding of things, that his own Reaſon would give him: and therefore, through its manifold rules and divers inventions, it often gives occaſion for a man, that hath little reaſon, fooliſhly to ſpeak much to no purpoſe. Seeing a man, that is not very wiſe, may notwithſtanding be a perfect Logician, and then, if ye would make a man a fool to purpoſe, that is not very wiſe, do but teach him *Logick* and *Philoſophy*, and, whereas before he might have been fit for ſomething, he ſhall then be good for nothing, but to ſpeak non-ſence, for theſe notions will ſo ſwim in his head, that they will make him extreamly buſy about nothing. The uſe, that wiſe men and ſolid make of it, is, to ſee the emptineſs thereof; therefore ſaith one, *It is an art of contention and darkneſs, by which all*

all other ſciences are rendered more obſcure, and harder to be underſtood.

If it be *urged*, that *thereby the Truth may be maintained and confirmed, and Hereticks confuted.* Inſt.

I anſwer, the Truth, in men truly rational, needeth not the help thereof, and ſuch as are obſtinate, this will not convince, for by this they may learn twenty tricks and diſtinctions, how to ſhut out the Truth; and the Truth proceeding from an honeſt heart, and ſpoken forth from the Vertue and Spirit of God will have more influence, and take ſooner and more effectually, than by a thouſand demonſtrations of *Logick*, as that * Heathen Philoſopher acknowledged, who, diſputing with the Chriſtian Biſhops in the Council of *Nice*, was ſo ſubtile, that he could not be overcome by them, but yet by a few words. ſpoken by a ſimple old ruſtick, was preſently convin ed by him, and converted to the Chriſtian Faith, and being inquired how he came to yield to that ignorant Old Man, and not to the Biſhops, he ſaid, that *they contended with him in his own way, and he could ſtill give words for words, but there came from the Old Man that vertue, which he was not able to reſiſt.* This *ſecret vertue* and *power* ought to be the *Logick* and *Philoſophy*, wherewith a true Chriſtian miniſter ought to be furniſhed, and for which they need not be beholden to *Ariſtotle*. As to *natural Logick*, by which rational men, without that art and rules, or ſophiſtical learning, deduce a certain concluſion out of true Propoſitions, which ſcarce any man of Reaſon wants, we deny not the uſe of it, and I have ſometimes uſed it in this Treatiſe, which alſo may ſerve without that *Dialectical* art. As for the other part of *Philoſophy*, which is called *Moral*, or *Ethicks*, it is not ſo neceſſary to Chriſtians, who have the rules of the Holy Seriptures, and the Gift of the Holy Spirit, by which they can be much better inſtructed. The *Phyſical* and *Metaphyſical* part may be reduced to the arts of *Medicine* and the *Mathematicks*, which have nothing to do with the eſſence of a Chriſtian Miniſter. And therefore the Apoſtle *Paul*, who well underſtood what was good for Chriſtian Miniſters, and what hurtful, thus exhorted the *Coloſſians*, Col. 2.8. *Beware leſt any man ſpoil you through Philoſophy and vain deceit.* And to his beloved Diſciple *Timothy* he writes alſo thus, 1 *Tim.* 6. 20. O Timothy, *keep that which is committed to thy truſt, avoiding profane and vain babblings, and oppoſitions of ſcience, falſly ſo called.* Anſw.

* *Lucæ Oſiandri epit. hiſt. Eccleſ. lib.* 2. *cap.* 5. *cent.* 4.

§ XXI. The third and main part of their literature is *School Divinity*, a *monſter* made up betwixt ſome Scriptural notions of Truth, and the Heatheniſh terms and maximes, being, as it were, the *Heatheniſh Philoſophy Chriſtianized*, or rather the *literal external knowledge*

of

of Christ Heathenized; it is man in his first faln natural state, with his deviliſh wiſdom, pleaſing himſelf with ſome notions of Truth, and adorning them with his own ſerpentine and worldly wiſdom, becauſe he thinks the ſimplicity of the Truth too low and mean a thing for him, and ſo deſpiſeth that ſimplicity, whereſoever it is found, that he may ſet up and exalt himſelf, puffed up with this his monſtrous birth; it is the devil, darkening, obſcuring, and veiling the knowledge of God with his ſenſual and carnal wiſdom, that ſo he may the more ſecurely deceive the hearts of the ſimple, and make the Truth as it is in it ſelf, deſpicable and hard to be known and underſtood, by multiplying a thouſand hard and needleſs queſtions, and endleſs contentions and debates, all which whoſo perfectly knoweth, he is not a whit leſs the ſervant of ſin, than he was, but ten times more, in that he is exalted and proud of iniquity, and ſo much the further from receiving, underſtanding, or learning the Truth, as it is in its own naked ſimplicity, becauſe he is full, learned, rich, and wiſe in his own conceit; and ſo thoſe, that are moſt skilled in it, wear out their day, and ſpend their precious time about the infinite and innumerable queſtions they have feigned and invented concerning it. A certain learned man called it *a two-fold diſcipline, as of the race of the centaurs, partly proceeding from Divine ſayings, partly from Philoſophical reaſons.* A thouſand of their queſtions they confeſs themſelves to be no ways neceſſary to Salvation, and yet many more of them they could never agree upon, but are and ſtill will be in endleſs janglings about them. The Volumes that have been written about it, a man in his whole age, though he lived very old, could ſcarce read, and when he has read them all, he has but wrought himſelf a great deal more vexation and trouble of Spirit than he had before. Theſe certainly are the *words multiplied without knowledge, by which counſel hath been darkened*, Job c. 38. v. 2. They make the Scripture the text of all this Maſs, and it's concerning the ſenſe of it that their voluminous debates ariſe. But a man of a good upright heart may learn more in half an hour, and be more certain of it by waiting upon *God* and his *Spirit in the heart*, than by reading a thouſand of their Volumes, which by filling his head with many needleſs imaginations may well ſtagger his faith, but never confirm it; and indeed thoſe that give themſelves moſt to it, are moſt capable to fall into error, as appeareth by the example of *Origen*, who, by his learning, was one of the firſt, that, falling into this way of interpreting the Scriptures, wrote ſo many Volumes, and in them ſo many errors, as very much troubled the Church. Alſo *Arius* led by this curioſity and humane ſcrutiny, deſpiſing the

the ſimplicity of the Goſpel, fell into his *error*, which was the cauſe of that horrible Hereſie, which ſo much troubled the Church; methinks the ſimplicity, plainneſs, and brevity of the Scriptures themſelves, ſhould be a ſufficient reproof for ſuch a ſcience; and the Apoſtles being honeſt, plain, illeterate men, my be better underſtood by ſuch kind of men now, than with all that maſs of ſcholaſtick ſtuff, which neither *Peter*, nor *Paul*, nor *John*, ever thought of.

§ XXII. But this invention of Satan, wherewith he began the Apoſtaſie, hath been of dangerous conſequence, for thereby he at firſt ſpoiled the ſimplicity of Truth, by keeping up the Heatheniſh learning, which occaſioned ſuch uncertainty even among thoſe called *Fathers*, and ſuch debate, that there are few of them to be found, who, by reaſon of this mixture, do not only frequently contradict one another, but themſelves alſo. And therefore, when the *Apoſtaſie* grew greater, he, as it were, buried the Truth with this vail of darkneſs, wholly ſhuting out people from true knowledg, and making the *learned*, ſo accounted, buſie themſelves with idle and needleſs queſtions, while the weighty Truths of God were neglected, and, as it were, went into deſuetude. Now, though the groſſeſt of theſe abuſes be ſwept away by Proteſtants, yet the evil root ſtill remains, and is nouriſhed and upheld, and upon the growing hand, that this ſcience is kept up, and deemed neceſſary for a Miniſter; for, while the pure learning of the *Spirit* of *Truth* is deſpiſed and neglected, and made ineffectual, man's faln, earthly wiſdom is upheld, and ſo in that he labours and works with the Scriptures, being out of the *Life* and *Spirit*, thoſe that wrote them were in, by which they are rightly underſtood, and made uſe of. And ſo he that is to be a *Miniſter*, muſt learn this *art* or *trade* of *merchandizing* with the *Scriptures*, and be that, which the Apoſtle would not be, to wit, a trader with them, 2 *Cor.* 2. 17. That he may acquire a trick from a verſe of Scripture, by adding his own barren notions and conceptions to it, and his uncertain conjectures, and what he hath ſtoln out of Books (for which end he muſt have of neceſſity a good many by him) and may each Sabbath day (as they call, it) or oftner, make a Diſcourſe for an hour long, and this is called *the preaching of the word*, whereas the Gift, Grace, and Spirit of God to teach, open, and inſtruct, and to preach a word in ſeaſon, is neglected; and ſo man's *arts* and *parts*, and *knowledg* and *wiſdom*, which is *from below*, ſet up and eſtabliſhed in the Temple of God, yea, and above the little *Seed*, which in effect is Antichriſt working in the Miniſtry, and ſo the Devil may be as good and able a Miniſter as the beſt of them, for he has better skill of Languages, and more Logick,

See alſo 2 Pet. 2. ver. 3.

Philoſophy, and School Divinity, than any of them and knows the Truth in the notion, better than they all, and talk more Eloquently than all thoſe Preachers. But what availeth all this? Is it not all but as Death, as a painted Sepulchre, and dead Carcaſe, without the Power, Life, and Spirit of Chriſtianity, which is the marrow and ſubſtance of a Chriſtian Miniſtry, and he, that hath this, and can ſpeak from it, though he be a poor Shepherd, or a Fiſher-man, and ignorant of all that Learning, and of all thoſe queſtions and notions, yet ſpeaking from the Spirit, his Miniſtry will have more influence towards the converting of a ſinner unto God, than all of them, learned after the fleſh, as in that Example of the old man at the Council of *Nice* did appear.

§ XXIII. And if in any Age, ſince the Apoſtles daies, God hath purpoſed to ſhew his power by weak inſtruments, for the battering down of that carnal and heatheniſh wiſdom, and reſtoring again the ancient ſimplicity of Truth, this is it; for in our day God hath raiſed up witneſſes for himſelf, as he did Fiſher-men of old, many, yea, moſt of whom are labouring and mechanick men, who altogether, without that learning, have by the Power and Spirit of God, ſtruck at the very root and ground of *Babylon*, and in the ſtrength and might of this Power, have gathered thouſands, by teaching their Conſciences into the ſame Power and Life; who, as to the outward part, have been far more knowing than they, yet not able to reſiſt the vertue that proceeded from them. Of which I my ſelf am a true witneſs, and can declare from a certain experience, becauſe my heart hath been often greatly broken and tendered by that vertuous Life, that proceeded from the powerful Miniſtry of thoſe illeterate men; ſo that by their very countenance, as well as words, I have felt the evil in me often chained down, and the good reached to and raiſed. What ſhall I then ſay to you, who are lovers of learning, and admirers of knowledg? Was not I alſo a lover and admirer of it, who alſo ſought after it, according to my age and capacity? But it pleaſed God in his unutterable love, early to withſtand my vain endeavours, while I was yet but eighteen years of age, made and me ſeriouſly to conſider (which I wiſh alſo may befall others) that *without holineſs and regeneration no man can ſee God*, and that *the fear of the Lord is the beginning of wiſdom, and to depart from iniquity a good underſtanding.* And how *much knowledg puffeth* up, and leadeth away from that inward quietneſs, ſtilneſs, and humility of mind, where the Lord appears, and his heavenly wiſdom is revealed. If ye conſider theſe things, then will ye ſay with me that all this learning, wiſdom, and knowledg, gathered

in

in this faln nature, is but as *droſs* and *dung*, *in compariſon of the croſs of Chriſt*, eſpecially being deſtitute of that Power, Life, and Vertue, which I perceived theſe excellent, though deſpiſed, becauſe illeterate, Witneſſes of God, to be filled with; and therefore, ſeeing that, in and among them, I with many others, have found the *heavenly food*, that gives contentment, let my Soul ſeek after this learning, and wait for it for ever.

§. XXIV. Having thus ſpoken of the *call* and *qualifications* of a *Goſpel Miniſter*, that, which comes next to be conſidered, is, *What his proper work is, how, and by what rule, he is to be ordered.* Our *adverſaries* do all along go upon *outwards*, and therefore have certain preſcribed rules and methods contrived, according to their humane and earthly wiſdom. We, on the contrary, walk ſtill upon the ſame foundation, and lean alwaies upon the immediate aſſiſtance and influence of that Holy Spirit, which God hath given his Children to teach them all things, and lead them in all things; which Spirit, being the *Spirit of order and not of confuſion*, leads us, and as many as follow it, into ſuch a comely and decent order, as becometh the Church of God. But our adverſaries, having ſhut themſelves out from this immediate council and influence of the Spirit, have run themſelves into many confuſions and diſorders, ſeeking to eſtabliſh an order in this matter. For ſome will have firſt a chief *Biſhop* or *Pope* to rule and be Prince over all, and under him, by degrees *Cardinals*, *Patriarchs*, *Archbiſhops*, *Prieſts*, *Deacons*, *Sub-deacons*; and beſides theſe, *Acolathi*, *conſotari*, *oſtiarii*, *&c.* And in their Theology, as they call it, *Profeſſors*, *Batchelors*, *Doctors*, *&c.* And others are to have every Nation *independent* of another, having its own *Metropolitan* or *Patriarch*, and the reſt in order ſubject to him, as before. Others again are againſt all *precedency* among *Paſtors*, and conſtitute their ſubordination not of perſons, but of power, as firſt the *Conſiſtory or Seſſion*, then the *Claſs* or *Presbytery*, then the *Provincial*, and then the *National Synod* or *Aſſembly*. Thus do they tear one another, and contend among themſelves concerning the ordering, diſtinguiſhing, and making their ſeveral orders & offices concerning which there hath been no leſs conteſt, not only by way of verbal diſpute, but even by fighting, tumults, wars, vaſtations, and blood-ſhed, than about the conquering, overturning, and eſtabliſhing of Kingdoms. And the Hiſtories of late times are as full of the various Tragedies, acted upon the account of this *Spiritual* and *Eccleſiaſtical Monarchy* and *Common Wealth*; as the Hiſtories of old times, that gave account of the wars and conteſts that fell out both in *Aſſyrian*, *Perſian*, *Greek*, and *Roman* Empires. Theſe laſt upon

this account, though among those that are called Christians, have been no less bloody and monstrous, than the former among Heathens, concerning their outward Empires and Governments. Now all this, both among Papists and Protestants, proceedeth, in that they seek in imitation to uphold a form and shadow of things, though they want the Power, Vertue, and Substance, though for many of their orders and forms they have not so much as the name in the Scripture. But, in opposition to all this mass of formality and heap of Orders, Rules and Governments, we say, *the Substance is chiefly to be sought after, and the Power, Vertue, and Spirit is to be known and waited for, which is one* in all the different names and offices the Scripture makes use of, as appears by 1 *Cor.* 12. often before mentioned, *There are diversities of Gifts, but the same Spirit.* And after the Apostle throughout
verſ. 4. the whole chapter, hath shewn how one and the self same Spirit worketh *in*, and quickeneth each member: then in the 28 verse he sheweth how thereby God hath set in the Church, first *Apostles*, secondly *Prophets, Teachers, &c.* And likewise to the same purpose, *Eph.* 4. he sheweth how *by these Gifts he hath given some Apostles,*
verſ. 11. *some Prophets, some Evangelists, some Pastors, some Teachers, &c.* Now it was never Christs purpose nor the Apostles, that Christians should without this Spirit and Heavenly Gift, set up a shadow and form of these orders, and so make several ranks and degrees, to establish a carnal Ministry of mens making, without the Life, Power, and Spirit of Christ: this is that work of Anti-christ and Mystery of Iniquity, that hath got up in the dark night of Apostasie; but in a true Church of Christ, gathered together by God, not only unto the belief of the principles of Truth, but also into the Power, Life, and Spirit of Christ, the Spirit of God is the Orderer, Ruler, and Governour, as in each particular, so in the general: and when they assemble together, to wait upon God and worship and adore him, then such as the Spirit sets apart to the Ministry by its Divine Power and Influence, opening their Mouths, and giving them to exhort, reprove, and instruct with Vertue and Power, these are thus of God ordained and admitted into the Ministry, and their brethren cannot but hear them, receive them, and also *honour them for their works sake*, and so this is not monopolized to a certain kind of men, as the Clergy (who are to that purpose educated and brought up, as other carnal Artists) and the rest to be despised as Laicks: but it is left to the *free Gift of God*, to chuse any, whom he seeth meet thereunto, whether rich, or poor, servant or master, young or old, yea male or female. And such as have this call, verifie the Gospel, by *preaching not in Speech only, but also in Power, and*

in

the Holy Ghoſt, and in much fulneſs, 1 *Theſ.* i. 5. and cannot but be received and heard by the Sheep of Chriſt.

§. XXV. But if it be objected here, *that I ſeem hereby to make no diſtinction at all betwixt Miniſters and others, which is contrary to the Apoſtle, ſaying,* 1 Cor. 12. 29. *Are all Apoſtles? Are all Prophets? Are all Teachers?* &c. From thence they inſinuate, *that I alſo contradict his compariſon, in that chapter, of the Church of Chriſt with a humane body, as where he ſaith,* verſe 17. *If the whole body were an Eye, where were the hearing? If the whole were hearing, where were the ſmelling,* &c. *Alſo the Apoſtle not only thus diſtinguiſheth the Miniſters of the Church in general, from the reſt of the Members, but alſo from themſelves, as naming them, diſtinctly and ſeparately; Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers,* &c. Obj.

As to the laſt part of this objection, to which I ſhall firſt anſwer, it is apparent, that this diverſity of Names, is not for to diſtinguiſh ſeparate Offices, but to denote the different and various Operations of the Spirit, a manner of Speech frequent with the Apoſtle *Paul*, wherein he ſometimes expatiates to the Illuſtrating of the Glory and Praiſe of God's Grace, as in particular, *Rom.* 12. 6. *Having then Gifts, differing according to the Grace that is given us, whether Prophecy, let us Prophecy according to the proportion of Faith; Or Miniſtry, let us wait on our Miniſtring; or he that Teacheth, on Teaching, or he that Exhorteth, on Exhortation.* Now none will ſay from all this that theſe are diſtinct *Offices*, or do not or may not co-incide in one perſon, as may all theſe other things mentioned by him in the ſubſequent verſes, viz. *Of Loving, being kindly affectioned, Fervency of Spirit, Hoſpitality, Diligence, Bleſſing, Rejoycing,* &c. Which yet he numbers forth as different gifts of the Spirit. And, according to this objection, might be placed as diſtinct and ſeparate Offices, which were moſt abſurd. Anſw.

Secondly, in theſe very places mentioned, it is clear, that it is no real diſtinction of ſeparate Offices, becauſe all acknowledg that Paſtors and Teachers, which the Apoſtle there no leſs ſeparateth and diſtinguiſheth, than Paſtors and Prophets or Apoſtles, are one and the ſame, and co-incide in the ſame Office and Perſon, and therefore ſo may be ſaid of the reſt. For [*Prophecy,*] as it ſignifieth *the foretelling of things to come*, is indeed a diſtinct Gift, but no diſtinct Office, and therefore our Adverſaries do not place it among their ſeveral orders, neither will they deny but that both may be and have been given of God to ſome, that not only have been Paſtors and Teachers, and that there it hath co incided in one Perſon with theſe other Offices, but alſo to ſome of the Laicks, and ſo it hath been found according to

their

their own confession, without the limits of their *Clergy*. *Prophecy* in the other sense, to wit, as it signifieth *a speaking from the Spirit of Truth*, is not only peculiar to Pastors and Teachers, who ought so to Prophecy, but even a common privilege to the Saints: for though to Instruct, Teach and Exhort, be proper to such as are more particularly called to the work of the Ministry, yet it is not so proper to them, as not to be when the Saints are met together, as any of them are moved by the Spirit, common to others: For some acts belong to all in such a relation, but not only to those within that relation; *competunt omni, sed non Soli*: thus to *see* and *hear*, are *proper acts* of a *man*: seeing it may be properly predicated of him, that he heareth and seeth, yet are they common to other Creatures also. So to *Prophecy* in this sense, is indeed proper to Ministers and Teachers, yet not so, but that it is common and lawful to other Saints when moved thereunto, though it be not proper to them by way of relation, because notwithstanding that motion, they are not particularly called to the work of the Ministry, as appears by 1 *Cor.* 14. where the Apostle at large declaring the order and ordinary method of the Church, saith, ver. 30, 31. *But if*, any thing *be revealed to another, that sitteth by, let the first hold his peace. For ye may all Prophecy one by one, that all may learn, and all be comforted:* Which sheweth that none is here excluded. But yet that there is a subordination according to the various measures of the Gift received; the next verse sheweth,; *And the Spirits of the Prophets are subject to the Prophets. For God is not the* Author *of confusion, but of peace.* Now that *Prophecying* in this sense, may be *common to all Saints*, appears by the 39 verse of the same Chapter, where speaking to [*all*] in general, he saith, *Therefore Brethren covet to Prophecy:* and verse 1. he exhorts them, saying, *Covet Spiritual Gifts, but the rather that ye may Prophecy.*

Secondly, as to Evangelists the same may be said; for whoever preacheth the Gospel is really an Evangelist, and so consequently every true Minister of the Gospel is one, else what proper office can they assign to it, unless they should be so foolish as to affirm, that none were Evangelists, but *Matthew*, *Mark*, *Luke* and *John*, who wrote the Account of Christ's Life and Sufferings? And then it were neither a particular office, seeing *John* and *Matthew* were Apostles, *Mark* and *Luke*, Pastors and Teachers, so that there they co-incided in one, and indeed it is absurd to think, that upon that particular account the Apostle used the word [*Evangelist*] *Calvin* acknowledgeth, that *such as preach the Gospel in purity after some time of Apostacy, may be truly called* Evan-

Evangeliſts; and therefore ſaith, *that there were Apoſtles in his time*; and hence the Proteſtants, at their firſt coming forth, termed themſelves *Evangeleci*, or *Evangeliks*.

Laſtly, an *Apoſtle*, if we look to the Etymology of the word, ſignifies one that is ſent; and in reſpect *every true Miniſter is ſent of God*, in ſo far he is an Apoſtle, though theſe Twelve, becauſe of their being ſpecially *ſent of Chriſt*, were therefore called *Apoſtles*, κατ' ἐξοχήν, or *per eminentiam*, i. e. by way of excellency. And yet there was no limitation to ſuch a number, as ſome fooliſhly imagine it appears, becauſe after that number was filled up, the Apoſtle *Paul* was afterwards ſo called; therefore we judg that theſe are no diſtinct ſeparate Offices, but only Names uſed upon occaſions, to expreſs the more eminent ariſing and ſhining forth of God's Grace, as if any Miniſter of Chriſt ſhould now Proſolyte or turn a whole Nation to the Chriſtian Faith, though he had no diſtinct Office; yet I doubt not but both Papiſts and Proteſtants would judg it tolerable, to call ſuch an one an Apoſtle, or an Evangeliſt. For ſome of the Jeſuits call of their Sect *Apoſtles*, of *India*, and of *Japon*, upon this alledged account. And *Calvin* teſtifies that there were Apoſtles and Evangeliſts in his time, upon the account of the Reformation, upon which account we have known *John Knox* often called the *Apoſtle of Scotland*, ſo that we conclude that *Miniſters*, *Paſtors* or *Teachers*, doth comprehend *all*, and that the *Office* is but *one*, and therefore in that reſpect we judg there ought to be no precedency among them; to prove which I ſhall not inſiſt, ſeeing it is ſhewn largely, and treated of by ſuch as have denyed the *Dioceſian Epiſcopacy*, as they call it.

§ XXVI. As to the firſt part of the objection, *viz.* that I ſeem to make no diſtinction betwixt the *Miniſter* and *People*, I *anſwer*, If it be underſtood of a liberty to Speak or Prophecy by the Spirit, I ſay all may do that, when moved thereunto, as above is ſhewn; but we do believe and affirm that ſome are more particularly called to the work of the Miniſtry, and therefore are fitted of the Lord for that purpoſe, whoſe work is more conſtantly and particularly to inſtruct, exhort, admoniſh, overſee, and watch over their Brethren; and that as there is ſomething more incumbent upon them in that reſpect, than upon every common Believer, ſo alſo, as in that relation, there is due to them from the Flock ſuch obedience and ſubjection, as is mentioned in theſe Teſtimonys of the Scripture, *Heb.* 13. 17. 1 *Theſſ.* 5. 12, 13. 1 *Tim.* 5. 17. 1 *Pet.* 5. 5. Alſo beſides theſe, who are thus particularly called to the *Miniſtry*, and conſtant labour in the Word and Doctrine, there are alſo the Elders, who though they be not moved

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to a frequent Testimony by way of Declaration in Words, yet as such as are grown up in the experience of the blessed work of Truth *in* their Hearts, watch over, and privately admonish the Young, care for the Widows, the Poor and Fatherless, and care and look that nothing be wanting, but that Peace, Love, Unity, Concord and Soundness be preserved in the Church of Christ, and this answers to the *Deacons* mentioned, *Acts 6.*

That which we oppose, is the distinction of *Laity* and *Clergy* (which in the Scripture is not to be found) whereby none are admitted unto the work of the Ministry, but such as are educated at Schools on purpose, and instructed in *Logick* and *Philosophy*, &c. And so are at their Apprenticeship to learn the *Art* and *Trade of Preaching*, even as a man learns any other *Art*, whereby all other honest *mechanick* men, who have not got this *Heathenish Art*, are excluded from having this priviledg; and so he that is a Schollar, thus bred up, must not have any honest trade whereby to get him a Lively-hood, if he once intend for the *Ministry*, but he must see to get him a place, and then he hath his *set hire*, for a *Lively-hood* to him, he must also be distinguished from the rest, by the Colour of his Cloaths, for he must only wear *Black*, and must be a *Master of Arts*: but more of this hereafter.

§ XXVII. As this manner of separating men for the Ministry is nothing like the Church in the Apostles days, so great Evils have and do follow upon it; for first, Parents seeing both the Honour and Profit that attends the Clergy, do allot their Children sometimes from their Infancy to it, and so breed them up on purpose: and others come to age, upon the same account betake them to the same Trade, and having these natural and acquired parts, that are judged the necessary qualifications of a Minister, are thereby admitted, and so are bred up in Idleness and Pleasure, thinking it a disgrace for them to work with their hands, only if they study a little out of their Books, to make a discourse once or twice in a Week, during the running of an Hour-glass. Whereas the Gift, Grace and Spirit of God to call, gift and qualifie for the Ministry, is neglected and overlooked. And many *Covetous*, *Corrupt*, *Earthly*, *Carnal* men, having a meer shew and form, but strangers to and utterly ignorant of the inward work of Grace upon their hearts, are brought in, and intrude themselves, and so through them, Death, Barrenness and Darkness, and by consequence Superstition, Error and Idolatry hath entred, and leavened the Church; and they that will narrowly observe, shall find that it was thus the Apostacy came to take place; of the Truth of which I could

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give many examples, which for brevities ſake I omit. For ſo the Office, Reverence, and reſpect due to it, was annexed to the meer name, ſo that, when once a man was ordained a Biſhop or a Prieſt, he was heard and believed, though he had nothing of the Spirit, Power and Life, that the true Apoſtles and Miniſters were in, that in a ſhort time the ſucceſſion came to be of the Name and Title, and the Office was thereto annexed, and not of the Nature, Vertue and Life. Which in effect made them to ceaſe to be the Miniſtry and Miniſters of Chriſt, but only a ſhadow and vain image of it, which alſo decaying was in ſome ages ſo metamorphoſed, that not only the ſubſtance was loſt, but the very form wholly vitiated, alterated and marred, that it may be far better ſaid of the pretended Chriſtian Church, as was diſputed of *Theſeus*'s Boat, (which by the piecing of many new pieces of Timber, was wholly altered) whether indeed it were the ſame or another. But in caſe that the firſt had been of Oak, and the laſt pieces put in but of rotten Fir, and that alſo the form had been ſo far changed, as to be nothing like the firſt, I think it would have ſuffered no diſpute, but might have eaſily been concluded to be quite another, retaining nothing but the name, and that alſo unjuſtly. Secondly, from this diſtinction of *Laity* and *Clergy* this abuſe alſo follows, that good honeſt *mechanick* men, and others, who have not learned the art and trade of Preaching, and ſo are not licentiated according to theſe rules they preſcribe unto themſelves, ſuch I ſay, being poſſeſſed with a falſe opinion, that it is not lawful for them to meddle with the Miniſtry, nor that they are any ways fit for it, becauſe of the defect of that Literature, do thereby neglect the Gift in themſelves, and *quench* many times the *pure breathings* of the *Spirit* of *God in* their *hearts*; which if given way to, might have proved much more for the edification of the Church, than many of the conned Sermons of the learned. And ſo by this means the Apoſtles command, and advice is ſlighted, who exhorteth, 1 *Theſſ.* 5. 19, 20. *Not to quench the Spirit, nor deſpiſe Prophecying*: And all this is done by men pretending to be Chriſtians, who glory that the firſt Preachers and Propagators of their Religion, were ſuch kind of plain mechanick men, and illiterate. And even Proteſtants do no leſs than Papiſts exclude ſuch kind of men from being Miniſters among them, and thus limit the Spirit and Gift of God, though their Fathers in oppoſition to Papiſts, aſſerted the contrary; and alſo their own Hiſtories declare, how that kind of illiterate men did, without learning, by the Spirit of God, greatly contribute in divers places to the Reformation.

By this it may appear, that, as in calling and qualifying, ſo in preaching and praying, and the other particular ſteps of the Miniſtry, every true Miniſter is to know the Spirit of God, by its vertue and life, to accompany and aſſiſt him. But, becauſe this relates to worſhip, I ſhall ſpeak of it more largely in the next Propoſition, which is concerning *Worſhip*. The laſt thing to be conſidered and inquired into is, concerning the maintainance of a Goſpel Miniſter. But before I proceed, I judg it fit to ſpeak ſomething in ſhort concerning the *preaching of Women*, and ſo declare what we hold in that matter.

Seeing *Male and Female are one in Chriſt Jeſus*, and that he hath given his Spirit noleſs to one than to the other, when God moveth by his Spirit *in* a *Woman*, we judg it no waies unlawful for her to preach in the Aſſemblies of Gods People. Neither think we that of *Paul*, 1 *Cor.* 14. 34. to reprove the inconſiderate and talkative Women among the *Corinthians*, who troubled the Church of Chriſt with their unprofitable queſtions, or that 1 *Tim.* 2. 11. that all *Women ought to learn in ſilence, not uſurping authority over the man*, any waies repugnant to this Doctrin, becauſe it's clear, that *women* have *propheſied* and *preached* in the Church, elſe had the ſaying of *Joel* been badly applied by *Peter*, *Acts* 2. 17. And, ſeeing *Paul* himſelf, in the ſame Epiſtle to the *Corinthians*, giveth rules how women ſhould behave themſelves in their publick preaching and praying, it would be a manifeſt contradiction, if that place were otherwaies taken in a larger ſenſe; and the ſame *Paul* ſpeaks of a Woman that laboured with him in the work
Acts 21. 9. of the Goſpel: And it is written that *Philip* had four *Daughters* that propheſied; and laſtly it hath been obſerved, that *God* hath *effectually* in this day *converted many Souls* by the *miniſtry* of *Women*, and by them alſo frequently comforted the Souls of his Children, which manifeſt experience puts the thing beyond all controverſie: but now I ſhall proceed to ſpeak of the maintainance of Miniſters.

§. XXVIII. We freely acknowledg, as the Propoſition holds forth, that there is an obligation upon ſuch, to whom God ſends, or among whom he raiſeth up a Miniſter, that, if need be, they miniſter to his neceſſities. Secondly, that it is lawful for him to receive what is neceſſary and convenient. To prove this, I need not inſiſt, for our adverſaries will readily grant it to us, for the thing we affirm is, that this is all that theſe Scripture teſtimonies relating to this thing do grant, *Gal.* 6. 6. 1 *Cor.* 9. 11, 12, 13, 14. 1 *Tim.* 5. 16. That, which we then oppoſe in this matter, is firſt, that it ſhould be conſtrained and limited. Secondly, that it ſhould be ſuperfluous, chargeable and ſumptuous. And thirdly, the manifeſt abuſe hereof, of which I ſhall alſo briefly treat.

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As to the firſt, our adverſaries are forced to recur to the Example of the *Law*, a refuge they uſe in defending moſt of their errors and ſuperſtitions, which are contrary to the nature and purity of the Goſpel.

They ſay, *God appointed the Levites the tithes, therefore they belong alſo to ſuch as miniſter in holy things under the Goſpel.* Obj.

I anſwer, all that can be gathered from this, is, that, as the Prieſts had a maintainance allowed them under the *Law*, ſo alſo the miniſters and preachers under the *Goſpel*, which is not denyed; but the compariſon will not hold, that they ſhould have the very ſame, ſince, firſt, there is no expreſs Goſpel command for it, neither by Chriſt nor his Apoſtles. Secondly, the parity doth no waies hold betwixt the *Levites* under the *Law*, and the *preachers* under the *Goſpel*, becauſe the *Levites* were one of the tribes of *Iſrael*, and ſo had a right to a part of the inheritance of the land, as well as the reſt of their brethren, and having none, had this alloted to them in lieu of it. Next, the tenth of the tithes was only allowed to the Prieſts that ſerved at the Altar, the reſt being for the Levites, and alſo to be put up in Store-houſes for entertaining of Widows and Strangers. But theſe Preachers, notwithſtanding they inherit what they have by their Parents, as well as other men, yet claim the whole tithes, allowing nothing either to widow or ſtranger. But as to the *tithes* I ſhall not inſiſt, becauſe divers have clearly and learnedly treated of it apart, and alſo divers Proteſtants do confeſs them not to be *jure Divino*, and the parity, as to the *quota*, doth not hold, but only in general as to the *obligation of a maintainance*. Which maintainance, though the hearers be obliged to give, and fail of their duty, if they do not, yet that it ought not to be received nor yet forced, I prove, becauſe Chriſt, when he ſent forth his Apoſtles, ſaid, *Freely ye have received, freely give*, *Mat.* 10. 8. and they had liberty to receive Meat and Drink from ſuch as offered them to ſupply their need. Which ſhews that they were not to ſeek or require any thing by force, or to ſtint, or make a bargain before hand, as the Preachers as well among Papiſts as Proteſtants, do in theſe daies, who will not preach to any, until they be ſure firſt of ſo much a year; but, on the contrary, theſe were to do their duty, and freely to communicate (as the Lord ſhould order them) what they had received, without ſeeking or expecting a reward. Anſw.

The anſwer of this, given by *Nicolaus Arnoldus*, Exercit. Theolog. Sect. 42. 43. is not to be forgotten, but indeed to be kept upon record for a perpetual remembrance of him and his brethren, for he frankly anſwers after this manner, *We have not freely received, and*

therefore are not bound to give it freely. The answer I confess is ingenious and good. For, if those that receive freely, are to give freely, it would seem to follow by the rule of *contraries*, that those who receive not freely, ought not to give freely, and I shall grant it. Only they must grant me, that they preach not by and according to the Gift and Grace of God received, nor can they be good Stewards of the *manifest Grace of God*, as every true Minister ought to be, or then they have gotten this Gift or Grace by money, as *Simon Magus* would have been compassing it, since they think themselves not bound to give it without money again. But, to be plain, I believe he intended not that it was from the Gift or Grace of God they were to preach, but from their acquired arts and studies, which hath cost them much labour and also some money at the University; and therefore, as he that puts his stock in the publick bank, expects interest again, so these Scholars having spent some money, learning the art of preaching think they may boldly say, they have it not freely, for it hath cost them both money and pains, and therefore they expect both money and ease again. And therefore as *Arnoldus* gets money for teaching his young Students the art of preaching, so he intends they should be repayed, before they give it again to others. It was of old said, *Omnia venalia Romæ*, i. e. *All things are set to sale at Rome*, but now the same proverb may be applied to *Franequer*. And therefore *Arnoldus*'s Students, when they go about to preach, may safely seek and require hereby, telling their hearers their masters maxim, *Nos gratis non accepimus, ergo neque gratis dare tenemur.* But then they answer again, that they find them, and their Master to be none of his Ministers, who, when he sent forth his Disciples, gave them this command, *Freely ye have received, freely give*, and therefore we will have none of your teaching, because we perceive you to be of the number of those, *that look for their gain from their quarter.*

Isa. 56.11.

§ XXIX. Secondly, the Scripture testimonies, that urge this, are in the same nature of these, that press charity and liberality towards the poor, and command hospitality, *&c.* But these are not, nor can be stinted to a certain quantity, because they are deeds meerly voluntary, where the obedience to the command lieth in the good will of the giver, and not in the matter of the thing given, as Christ shew in the Example of the widows *mite*. So that, though there be an obligation upon Christians to minister of outward things to their ministers, yet there can be no definition of the quantity, but by the givers own consents, and a little from one may more truly fulfil the obligation, than a great deal from another. And therefore as acts of charity

charity and hoſpitality can neither be limited nor forced, ſo neither can this.

If it be *objected*, that *Miniſters may and ought to exhort, perſwade, yea and earneſtly preſs Chriſtians (if they find them defective therein) to acts of charity and hoſpitality, and ſo may they do alſo to the giving of maintainance.*

Ianſwer, All this ſaith nothing for a ſtinted and forced maintainance (for which there cannot ſo much as the ſhew of one ſolid argument be brought from Scripture) I confeſs, Miniſters may uſe exhortations in this, as much as in any other caſe, even as the Apoſtle did to the *Corinthians*, ſhewing them their duty: but it were fit for Miniſters, that do ſo, that their teſtimony might have the more weight, and be the freer of all ſuſpition of covetouſneſs and ſelf-intereſt, that they might be able to ſay truly, in the ſight of God, that, which the ſame Apoſtle ſubjoyns upon the ſame occaſion, 1 *Cor.* 9. 15, 16, 17, 18. *But I have uſed none of theſe things. Neither have I written theſe things, that it ſhould be ſo done unto me; For it were better for me to die, than that any man ſhould make my Glory void. For, though I preach the Goſpel, I have nothing to glory of; for neceſſity is laid upon me, yea, woe is unto me, if I preach not the Goſpel. For, if I do this thing willingly, I have a reward; but, if againſt my will, a diſpenſation* of the Goſpel *is committed unto me. What is my reward then? Verily, that when I preach the Goſpel, I may make the Goſpel of Chriſt without charge, that I abuſe not my power in the Goſpel.*

Thirdly, As there is neither precept nor example for this forced and ſtinted maintainance in the Scripture, ſo the Apoſtle, in his ſolemn farwel to the Paſtors and Elders of the Church of *Epheſus*, guards them againſt it, *Acts* 20. 33, 34, 35. But, if the thing had been either lawful or practiſed, he would rather have exhorted them to be content with their ſtinted hire, and not to covet more; whereas he ſheweth them firſt by his own Example, that they were not to *covet or expect any mans Silver or Gold.* Secondly, that they ought to *work with their hands* for an honeſt lively-hood, as he had done. And laſtly, he exhorts them ſo to do from the words of Chriſt, *becauſe it is a more bleſſed thing to give than to receive*; ſhewing that it is ſo far from a thing that a true miniſter ought to aim at, or expect, that it is rather a burthen to a true Miniſter, and croſs to him, to be brought upon neceſſity, ſo to lack.

§. XXX. Fourthly, If a forced and ſtinted maintainance were to be ſuppoſed, it would make the Miniſters of Chriſt juſt one with theſe hirelings whom the Prophet cryed out againſt. For certainly if a man make

make a bargain to preach to People for so much a year so as to refuse to preach, unless he have, and seek to force the People to give it by violence, it cannot be denyed, that such a one preacheth for hire, and so *looks for his gain from his quarter*, yea and *prepares War against such as put not into his mouth*: but this is the particular special mark of a false Prophet, and a hireling, and therefore can no ways compet to a true Minister of Christ.

Next, that a superfluous maintainace, that is, more than in reason is needful, ought not to be received by Christian Ministers, will not need much proof, seeing the more moderate and sober, both among Papists and Protestants readily confess it, who with one voice exclaim against the excessive revenues of the Clergy: and that it may not want a proof from Scripture, what can be more plain than that of the Apostle to *Timothy*? 1 *Tim.* 6. 7, 8, 9, 10. where he both shews wherewith we ought to be content, and also the hazard of such as look after more; and indeed, since that very obligation of giving maintainance to a Minister is founded upon their need, and such as have opportunity to work, are comended rather in not receiving than in receiving, it can no ways be supposed lawful for them to receive more then is sufficient, and indeed were they truly pious and right, tho necessitate, they would rather incline to take too little, than be gaping after too much.

§. XXXI. Now that there is great excess and abuse hereof among Christians, the vast Revenues which the Bishops and Priests have, both Papist and Protestant do declare, since I judg it may be said without any *Hyperbole*, that some particular persons have more paid them yearly, than Christ and his Apostles made use of their whole life time, who yet wanted not what was needful as to the outward man, and no doubt deserved it far better, than those that enjoy that fulness. But it is manifest these *Bishops* and *Priests love their fat benefices, and the Pleasure and Honour, that attend them, so well, that they purpose neither to follow Christ nor his Apostles Example, nor advice in this matter.*

Obj. But it's usually *objected*; that *Christians are become so hard-hearted, and generally so little heed Spiritual things, that if Ministers had not a settled and stinted maintainance secured them by Law, they and their Families might starve for want of bread.*

Answ. I answer, This objection might have some weight as to a carnal Ministry, made up of natural men, who have no Life, Power, nor Vertue with them, and so may insinuate some need of such a maintainance for such a Ministry: but it saith nothing as to such as are called

led and ſent of God, *who ſends no man away faring upon his own charges*, and ſo go forth in the Authority and Power of God, to turn People from *Darkneſs* to *Light*, for ſuch can truſt to him, that ſendeth them, and do believe that he will *provide* for them, knowing that he requireth nothing of any, but what he giveth power to perform, and ſo when they return, if he inquire, can ſay they wanted nothing. And ſuch alſo when they ſtay in a place, (being immediately furniſhed by God, and not needing to borrow and ſteal what they preach from Books, and take up their time that way) fall a working of their lawful Imployments, and labour with their hands, as *Paul* did when he gathered the Church of *Corinth*. And indeed, if this objection had any weight, the Apoſtles and primitive Paſtors ſhould never had gone forth to convert the nations, for fear of want. Doth not the Doctrin of Chriſt teach us to venture all, and part with all, to ſerve God? Can they then be accounted Miniſters of Chriſt, who are afraid to preach him, leſt they get not money for it, or will not do it, until they be ſure of their payment? What for ſerves the Miniſtry, but to perfect the Saints, and ſo to Convert them from that hard-heartedneſs?

But thou wilt ſay, *I have laboured and preached to them, and they are hard-hearted ſtill, and will not give me any thing.* Obj.

Then ſurely thou haſt either not been ſent to them of God, and ſo thy Miniſtry and Preaching hath not been among them in the Power, Vertue, and Life of Chriſt, and ſo thou deſerv'ſt nothing, or elſe they have rejected thy Teſtimony, and ſo are not worthy, and from ſuch thou ought'ſt not to expect, yea nor yet to receive any thing, if they would give thee, but thou ought'ſt to *ſhake off the duſt from thy Feet*, and leave them. Anſw. Matth. 10. 4. And how frivolous this objection is, appears, in that in the darkeſt and moſt ſuperſtitious times, the Prieſts Revenues increaſed moſt, and they were moſt richly rewarded, though they deſerved leaſt. So that he that is truly ſent of God, as he needs not, ſo neither will he be afraid of want, ſo long as he ſerves ſo good a Maſter, neither will he ever forbear to do his work for that cauſe. And indeed ſuch as make this objection, ſhew truly that they *ſerve not the Lord Chriſt*, but their own belly, and that makes them ſo anxious for want of food to it.

§. XXXII. But laſtly, as to the *abuſes* of this kind of *maintainance*, indeed he that would go through them all, though he did it paſſingly, might make of it alone an huge Volumn, they are ſo great and numerous. For this abuſe, as others crept in with the Apoſtacy, there being nothing of this in the primitive times; then the Miniſters claim-

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ed no Tithes, neither ſought they a ſtinted or forced maintainance, but ſuch as wanted, had their neceſſity ſupplyed by the Church, and others wrought with their hands. But the Perſecutions being over, and the Emperours and Princes coming under the Name of *Chriſtians*, the Zeal of thoſe great men was quickly abuſed by *Covetouſneſs* of the *Clergy*, who ſoon learned to change their Cottages with the Palaces of Princes, and reſted not, until by degrees ſome of them came to be Princes themſelves, nothing inferiour to them in Splendor, Luxury and Magnificence; a method of living, that honeſt *Peter* and *John*, the *Fiſher-men*, and *Paul* the *Tent-maker*, never coveted. And perhaps as little imagined, that men pretending to be their Succeſſors, ſhould have arrived to theſe things; and ſo ſoon as the Biſhops were thus ſeated and conſtitute, forgetting the Life and Work of a Chriſtian, they went uſually by the Ears together about the *precedency* and *revenues*, each *coveting* the *chiefeſt* and *fatteſt Benefice*. It is alſo to be regreted to think how ſoon this *miſchief* crept in among *Proteſtants*, who had ſcarce well appeared, when the *Clergy* among them began to ſpeak at the old rate and ſhew, that though they had forſaken the *Biſkop* of *Rome*, they were not reſolved to part with their old Benefices, and therefore ſo ſoon as any Princes or States ſhook off the Popes Authority, and ſo demolliſhed the *Abbeys*, *Nunneries*, and other *Monuments* of *Superſtition*, the reformed *Clergy* began preſently to cry out to the Magiſtrates, to beware of meddling with the Churches Patrimony, ſeverely exclaiming againſt making a lawful uſe of thoſe vaſt revenues, that had been ſuperſtitiouſly beſtowed upon the Church (ſo called) to the good and benefit of the Common-wealth, as no leſs than Sacriledge.

But by keeping up of this kind of maintainance for the *Miniſtry* and *Clergy-men*, ſo called, there is firſt a bait laid for *Coveteouſneſs*, *which is Idolatry*, and of all things moſt hurtful: ſo that for Coveteouſneſs ſake, many being led by the deſire of *filthy Lucre*, do apply themſelves to be Miniſters, that they may get a Lively-hood by it; if a man have ſeveral Children, he will allot one of them to be a Miniſter, which if he can get it to be, he reckons it as good as a Patrimony, ſo that a fat Benefice hath always a good many expectants, and then what Bribing, what Courting, what Induſtry, and ſhameful actions are uſed to acquire theſe things, is too openly known, and needs not to be proved.

The *ſcandal* that herethrough is raiſed among Chriſtians, is ſo manifeſt, that it is become a Proverb that *the KIRK is alwayes GREEDY*. Whereby the Gift and Grace of God being neglected, they have for the

for the moſt part no other motive or rule, in applying themſelves to one Church more than another, but the greater Benefice. For tho they hypocritically pretend, at their accepting of and entring unto their Church, that they have nothing before them but the Glory of God, and the Salvation of Souls, yet if a richer Benefice offer it ſelf, they preſently find it more for God's Glory, to remove from the firſt, and go thither. And thus they make no difficulty often to change, while notwithſtanding they accuſe us, that we allow Miniſters to go from place to place, and not to be tied to one place; but we allow this not for the gaining of money, but as moved of God; for, if a Miniſter be called to Miniſter in a particular place, he ought not to leave it, except God call him from it, and then he ought to obey, for we make *the will of God inwardly revealed*, and *not* the *love of money*, and more *gain*, the *ground* of *removing*.

Secondly, From this abuſe hath proceeded that *Luxury* and *Idleneſs*, that moſt of the Clergy live in, even among Proteſtants as well as Papiſts, to the great ſcandal of Chriſtianity. For not having lawful Trades, to work with their hands, and being ſo ſuperfluouſly and ſumptuouſly provided for, they live in *Idleneſs* and *Luxury*: and there doth more *Pride*, *Vanity*, and *Worldly Glory* appear in their *Wives* and *Children*, than in moſt others, which is open and evident to all.

Thirdly, They become hereby ſo *glewed* to the *love* of *money*, that there is none like them in *malice*, *rage*, and *cruelty*, if they deny their *hire*, they rage like drunken men, fret, fume, and as it were go mad. A man may ſooner ſatisfie the ſevereſt Creditor, than them, the *general* voice of the poor doth confirm this, for indeed they are far more *exact* in taking up the Tithes of *Sheep*, *Geeſe*, *Swine* and *Eggs*, &c. and look more narrowly to it, than to the members of the Flock; they will not miſs the leaſt mite, and the pooreſt Widow cannot eſcape their avaritious hands: twenty Lyes they will hear unreproved, and as many Oaths a man may ſwear in their hearing without offending them, and greater evils than all this they can overlook. But, if thou owe'ſt them ought, and refuſe to pay it, then nothing but war will they thunder againſt thee, and they will ſtigmatize thee with the horrible Title of Sacriledg, and ſend thee to Hell without mercy, as if thou hadſt committed the ſin againſt the Holy Ghoſt. Of all People we can beſt bear witneſs to this: for God having ſhewn us this corrupt and Anti-Chriſtian Miniſtry, and called us out from it, and gathered us unto his own Power and Life, to be a *ſeparate People*, ſo that we dare not joyn with, nor hear theſe Anti-Chriſtian hirelings, neither yet put into their mouths, or feed them. O! what malice,

envy, and fury hath this raiſed in their Hearts againſt us? that tho we get none of their wares, neither will buy them, as knowing them to be nought, yet will they force us to give them money, and becauſe we cannot for conſcience ſake do it, our ſufferings have upon that account been unutterable. Yea, to give account of their cruelty, and ſeveral ſorts of inhumanity uſed againſt us, would make no ſmall Hiſtory. Theſe avaritious Hirelings have come to that degree of malice and rage, that ſeveral poor labouring men have been carried hundreds of miles from their own dwellings, and ſhut up in priſon, ſome two, ſome three, yea, ſome ſeven years together, for the value of one pound ſterling, and leſs. I know my ſelf a poor Widow, that for the tithes of her Geeſe, which amounted not to five ſhillings, was about four years kept in priſon, thirty miles from her houſe. Yea, they by violence for this cauſe have plundred of mens goods, the hundred ſold, and prejudiced much more, yea, hundreds have hereby ſpilt their innocent blood, by dying in the filthy noiſom holes and priſons, and ſome of the Prieſts have been ſo inraged, that Goods thus raviſhed could not ſatisfie them, but they muſt alſo ſatisfie their fury by beating, knocking, and wounding with their hands innocent men and women, for refuſing (for Conſcience ſake) to put into their mouths.

The only way then ſoundly to reform and remove all theſe abuſes, and take away the ground and occaſion of them, is to take away all ſtinted and forced maintainance and ſtipend: and, ſeeing thoſe things were anciently given by the people, that they return again into the publick treaſure, and thereby the people may be greatly benefited by them, for that they may ſupply for theſe publick taxations and impoſitions, that are put upon them, and may eaſe themſelves of them. And whoever call or appoint teachers to themſelves, let them accordingly entertain them. And for ſuch as are called and moved to the Miniſtry by the Spirit of God, thoſe that receive them, and taſte of the good of their Miniſtry, will no doubt provide things needful for them, and there will be no need of a Law to force a hire for them; for he that ſends them, will take care for them, and they alſo *having food and raiment*, will *therewith be content*.

§ XXXIII. The ſum then of what is ſaid, Is, that *The Miniſtry that we have pleaded for, and which alſo the Lord hath raiſed up among us, is in all its parts like the true Miniſtry of the Apoſtles and primitive Church. Whereas the Miniſtry our adverſaries ſeek to uphold and plead for, as it doth in all its parts differ from them, ſo, on the other hand, it is very like the falſe Prophets and Teachers, teſtified againſt and condemned in the Scripture*, as may be thus briefly illuſtrated. 1. *The*

1. *The Miniſtry and Miniſter we plead for, are ſuch as are immediately called and ſent forth by Chriſt and his Spirit unto the work of the Miniſtry,* ſo were the holy Apoſtles and Prophets, as appears by theſe places, *Matth.* 10. verſe 1. 5. *Eph.* 4. 11. *Heb.* 5. 4.

1. *But the Miniſtry and Miniſters, our oppoſers plead for, are ſuch as have no immediate call from Chriſt, to whom the leading and motion of the Spirit is not reckoned neceſſary: but who are called, ſent forth, and ordained by wicked and ungodly men,* ſuch were of old the falſe Prophets and Teachers, as appears by theſe places, *Jer.* 14. 14, 15. *item* chap. 23. 21. and 27. 15.

2. *The Miniſters we plead for, are ſuch, as are acted and led by God's Spirit, and by the power and operation of his Grace in their hearts, are in ſome meaſure converted and regenerate, and ſo are good, holy, and gracious men,* ſuch were the Holy Prophets and Apoſtles, as appears from 1 *Tim.* 3. 2, 3, 4, 5, 6. *Tit.* 1. 7, 8, 9.

2. *But the Miniſters, our adverſaries plead for, are ſuch, to whom the Grace of God is no needful qualification, and ſo may be true Miniſters according to them, though they be ungodly, unholy, and proflagate men,* ſuch were the falſe Propets and Apoſtles, as appears from *Mic.* 3. 5. 11. 1 *Tim.* 6. 5, 6, 7, 8. *&c.* 2 *Tim.* 3. 2. 2 *Pet.* 2. 1, 2, 3.

3. *The Miniſters, we plead for, are ſuch as act, move and labour in the work of the Miniſtry, not from their own meer natural ſtrength and ability, but as they are acted, moved, under-propped, aſſiſted, and influenced by the Spirit of Chriſt, and Miniſter according to the Gift received, as good ſtewards of the manifold Grace of God,* ſuch were the holy Prophets and Apoſtles, 1 *Pet.* 4. 10, 11. 1 *Cor.* 1. 17. 1 *Cor.* 2. 3, 4, 5, 13. *Acts* 2. 4. *Matth.* 10. 20. *Mark* 13. 11. *Luke* 12. 12. 1 *Cor.* 13. 2.

3. *But the Miniſters our adverſaries plead for, are ſuch as wait not for, nor expect, nor need the Spirit of God, to act and move them in the work of the Miniſtry, but what they do, they do from their own meer natural ſtrength and ability, and what they have gathered and ſtoln from the letter of the Scripture, and other Books, and ſo ſpeak it forth in the ſtrength of their own wiſdom and eloquence, and not in the evidence and demonſtration of the ſpirit and power:* Such were the falſe Prophets and Apoſtles, as appears, *Jer.* 23. 30, 31, 32, 34, *&c.* 1 *Cor.* 4. 18. *Jude* 16.

4. *The Miniſters we plead for, are ſuch as being holy and humble, contend not for precedency and priority, but rather ſtrive to perfer one another, and ſerve one another in love, neither deſire to be diſtinguiſhed from the reſt by their Garments and large Phylacteries, nor ſeek the greetings in the Market places, nor uppermoſt Rooms at Feaſts, nor the chief ſeats in the Synagogues, nor yet to be called of men Maſter,* &c. Such were

the holy Prophets and Apoſtles, as appears from *Matth.* 23. 8, 9, 10. and 20. 25, 26, 27.

4. *But the Miniſters our Adverſaries plead for, are ſuch as ſtrive and contend for Superiority, and claim precedency over one another, affecting and ambitiouſly ſeeking after the forementioned things,* ſuch were the falſe Prophets and Apoſtles in time paſt, *Matth.* 23. 5, 6, 7.

5. *The Miniſters we plead for, are ſuch as having freely received, freely give, who covet no man's Silver, Gold or Garments, who ſeek no man's Goods, but ſeek them, and the Salvation of their Souls, whoſe hands ſupply their own neceſſities, working honeſtly for Bread to themſelves and their Families: and if at any time they be called of God, ſo as the work of the Lord hinder them from the uſe of their Trades, take what is freely given them by ſuch, to whom they have communicated Spirituals, and having food and raiment, are therewith content;* ſuch were the Holy Prophets and Apoſtles, as appears from *Matth.* 10. 8. *Act.* 20. 33, 34, 35. 1 *Tim.* 6. 8.

5. *But the Miniſters our Adverſaries plead for, are ſuch as not having freely received, will not freely give, but are covetous, doing that which they ought not, for filthy lucres ſake, as to preach for hire, and divine for money, and look for their gain from their quarter, and prepare War againſt ſuch as put not into their mouths,* &c. *Greedy Dogs, which can never have enough. Shepherds who feed themſelves, and not the Flock, eating the fat, and cloathing themſelves with the wool, making Merchandiſe of Souls, and following the way of Balaam, that loved the wages of Unrighteouſneſs.* Such were the falſe Prophets and Apoſtles, *Iſa.* 56. 11. *Ezech.* 34. 2, 3, 8. *Mic.* 3. 5, 11. *Tit.* 1. 10, 11. 2 *Pet.* 2. verſes 1, 2, 3, 14. 15.

And in a word, *We are for a Holy, Spiritual, pure and living Miniſtry, where the Miniſters are both called, qualified, and ordered, acted and influenced in all the ſteps of their Miniſtry, by the Spirit of God, which being wanting,* we judg *ceaſe to be the Miniſters of Chriſt.*

But they judging this Life, Grace and Spirit no eſſential part of their Miniſtry, are therefore for the upholding of an humane, carnal, dry, barren, fruitleſs and dead Miniſtry, of which (alaſs!) we have ſeen the Fruits in the moſt part of their Churches, of whom that ſaying of the Lord is certainly verified, *Jer.* 23. 32. —— *I ſent them not, nor commanded them: therefore they ſhall not profit this People at all, ſaith the* LORD.

The Eleventh Propoſition,

Concerning Worſhip.

All true and acceptable Worſhip to God is offered in the inward and immediate moving and drawing of his own Spirit, which is neither limited to places, times, nor perſons: for, though we be to Worſhip him always, and that we are continually to fear before him, yet as to the outward ſignification thereof in Prayers, Praiſes or Preachings, we ought not to do it in our own will, where and when we will; but where and when we are moved thereunto by the ſtirring and ſecret Inſpiration of the Spirit of God in *our hearts; which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himſelf is the alone proper Judg. All other Worſhip then, both Praiſes, Prayers or Preachings, which man ſets about in his own will and at his own appointment, which he can both begin and end at his pleaſure, do or leave undone, as himſelf ſeeth meet, whether they be a* preſcribed form, *as a* Liturgy, *&c. Or Prayers conceived* extempore *by the Natural ſtrength and Faculty of the mind, they are all but Superſtitions,* Will-worſhip, *and abominable Idolatry in the ſight of God, which are now to be denyed and rejected, and ſeparated from, in this day of his Spiritual ariſing, however it might have pleaſed him* (winked at the times of Ignorance, *with a reſpect to the ſimplicity and integrity of ſome, and of his own Innocent* Seed, *which lay as it were, buried* in *the* hearts *of men under that maſs of Superſtition*) *to* blow upon the dead and dry bones, *and to raiſe ſome breathings of his own and anſwer them; and that until the day ſhould more clearly dawn and break forth.*

§. I. THE *Duty* of man towards *God* lieth chiefly in theſe two generals. 1. *In an Holy conformity to the pure Law and Light of God, ſo as both to forſake the evil, and be found in the practice of theſe perpetual and moral precepts of Righteouſneſs and Equity.* And 2. *In rendring that Reverence, Honour and Adoration to God, that he requires, and demands of us,* which is comprehended under *Worſhip.* Of the former we have already ſpoken, as alſo of the different relations of Chriſtians, as they are diſtinguiſhed by the ſeveral meaſures of Grace, received and given to every one, and in that reſpect have their ſeveral offices in the *Body* of *Chriſt, which is the Church.* Now I come to ſpeak

ſpeak of *Worſhip*, or of thoſe acts, whether private or publick, general, or particular, whereby man renders to God that part of his duty, which relates immediately to him; and as *Obedience is better than Sacrifice*, ſo neither is any Sacrifice acceptable, but that which is done according to the will of him to whom it is offered. But men finding it eaſier to Sacrifice in their own wills, than obey God's will, have heaped up Sacrifices without obedience, and thinking to deceive God, as they do one another, give him a ſhew of Reverence, Honour and Worſhip, while they are both inwardly eſtranged and alienated from his Holy and Righteous Life, and wholly ſtrangers to the pure breathings of his Spirit, in which the acceptable Sacrifice and Worſhip is only offered up. Hence it is, that there is not any thing relating to man's duty towards God, which among all ſorts of People hath been more vitiated, and in which the Devil hath more prevailed, than in abuſing man's mind concerning this thing: and as among many others, ſo among thoſe called *Chriſtians*, nothing hath been more out of order, and more corrupted, as ſome Papiſts and all Proteſtants do acknowledg. As I freely approve whatſoever the Proteſtants have reformed from Papiſts in this reſpect, ſo I meddle not at this time with their controverſies about it; only it ſuffices me with them to deny, as no part of the true Worſhip of God, that abominable Superſtition and Idolatry the *Popiſh Maſs*, *the Adoration of Saints and Angels*, *the Veneration of Reliques*, *the Viſitation of Sepulchres*, and all theſe other Superſtitious Ceremonies, *Confraternities*, and *endleſs Pilgrimages of the* Romiſh *Synagogue*. Which all may ſuffice to evince to Proteſtants, that Anti-Chriſt hath wrought more in this, than in any other part of the Chriſtian Religion, and ſo it concerns them narrowly to conſider whether herein they have made a clear and perfect Reformation, as to which ſtands the controverſie betwixt them and us. For we find many of the Branches lopped off by them, but the Root yet remaining, to wit, a Worſhip acted in and from man's will and ſpirit, and not by and from the Spirit of God; for the true Chriſtian and Spiritual Worſhip of God hath been ſo early loſt, and man's wiſdom and will hath ſo quickly and throughly mixed it ſelf herein, that both the Apoſtacy in this reſpect hath been greateſt, and the Reformation herefrom, as to the evil root, moſt difficult. Therefore let not the Reader ſuddenly ſtumble at the account of our Propoſition in this matter, but here us patiently in this reſpect explain our ſelves, and I hope (by the aſſiſtance of God) to make it appear, that though our manner of [illegible]ng and Doctrine ſeem moſt ſingular and different from all o[illegible]rs of Chriſtians, yet it is moſt according to the pureſt Chriſtian Reli-

Religion, and indeed most needful to be observed and followed; and that there be no ground of mistake (for that I was necessitate to speak in few words, and therefore more obscurely and dubiously in the Proposition it self) it is fit in the first place to explain and hold forth our sense, and clear the state of the controversie.

§. II. And first, let it be considered, that what is here affirmed is spoken of the *worship of God in Gospel times*, and not of the worship, that was under or before the *Law*: For the particular commands of God to men then, are not sufficient to authorize us now to do the same things; else we might be supposed at present acceptable to offer Sacrifice, as they did, which all acknowledge to be ceased. So that what might have been both commendable and acceptable under the *Law*, may justly now be charged with superstition, yea, and Idolatry. So that impertinently in this respect, doth *Arnoldus* rage, against this Proposition (*Exercit. Theolog. sect.* 44.) saying, *that I deny all publick worship, and that, according to me, such as in* Enoch's *time publickly began to call upon the Name of the Lord, and such as at the command of God went twice up to* Jerusalem *to worship, and that* Anna, Simeon, Mary, *&c. Were Idolaters, because they used the publick worship of these times.* Such a consequence is most impertinent, and no less fooliſh and absurd, than if I should infer from *Paul*'s expostulating with the *Galatians* for their returning to the Jewish Ceremonies, that he therefore condemned *Moses* and all the Prophets as fooliſh and ignorant, because they used those things: the forward man not heeding the different dispensation of times, ran into this impertinency. Though a *Spiritual Worship* might have been, and no doubt was practiced by many under the *Law* in great simplicity, yet will it not follow that it were no superstition to use all those Ceremonies that they used, which were by God dispensed to the Jews, not as being essential to true worship, or necessary as of themselves, for transmitting and entertaining an holy fellowship, betwixt him and his people, but in condescension to them, who were inclinable to Idolatry: albeit then in this, as in most other things, the substance was enjoyed under the Law by such as were Spiritual indeed, yet was it vailed and surrounded with many Rites and Ceremonies, which is no waies lawful for us to use now under the Gospel.

§. III. Secondly, albeit I say, that this worship is neither limited to times, places, nor persons, yet I would not be understood, as if I intended the putting away of all set times and places to worship. God forbid I should think of such an opinion. Nay, we are none of those, that *forsake the assembly of our selves together*, but have even certain

times

times and places, in which we carefully meet together (nor can we be driven thereform by the threats and perſecutions of men) to *wait upon God*, and worſhip him. To meet together we think neceſſary for the people of God, becauſe, ſo long as we are cloathed with this outward tabernacle, there is a neceſſity to the entertaining of a joynt and viſible fellowſhip, and bearing of an outward teſtimony for God, and ſeeing of the Faces of one another, that we concur with our Perſons, as well as Spirits. To be accompanied with that inward love and unity of Spirit, doth greatly tend to encourage and refreſh the Saints.

But the *limitation*, we condemn, is, that, whereas the Spirit of God ſhould be the immediate actor, moreover, perſwader and influencer of man in the particular acts of worſhip, when the Saints are met together, this Spirit is limited in its operations, by ſetting up a particular man, or men to preach and pray in man's will, and all the reſt are excluded from ſo much as believing that they are to wait for God's Spirit, to move them in ſuch things, and ſo they neglecting that, which ſhould quicken them in themſelves, and not waiting to feel the pure breathings of God's Spirit, ſo as to obey them, are led meerly to depend upon the preacher, and hear what he will ſay.

Secondly, in that theſe peculiar men come not hither to meet with the Lord, and to wait for the inward motions and operations of his Spirit, and ſo pray, as they feel the Spirit to breath *through* them, and *in* them, and to preach, as they find themſelves acted and moved by God's Spirit, and as he gives utterance, ſo as to ſpeak a word in ſeaſon, to refreſh weary Souls, and as the preſent condition and ſtate of the peoples hearts requires, ſuffering God by his Spirit both to prepare peoples hearts, and alſo give the preacher what may be fit and ſeaſonable for them. But *he* hath hammered together in his cloſet, according to his own will, by his humane wiſdom and illeterature, and by ſtealing the words of Truth from the letter of the Scriptures, and patching together other mens Writings and Obſervations, ſo much as will hold him ſpeaking an hour, while the Glaſs runs, and without waiting or feelling the inward influence of the Spirit of God, he declaims that by hap-hazard, whether it be fit or ſeaſonable for the peoples condition or no; and when he has ended his Sermon, he ſaith his Prayer alſo in his own will, and *ſo there is an end of the buſineſs*. Which cuſtomary worſhip, as it is no waies acceptable to God, ſo how unfruitful it is and unprofitable to thoſe, that are found in it, the preſent condition of the Nations doth ſufficiently declare. It appears then that we are not againſt ſet times for worſhip, as *Arnoldus* againſt this Propoſition, *Sect.* 45. No leſs impertinently alledgeth, offering

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needleſly to prove that, which is not denyed: only theſe times being appointed for outward conveniency, we may not therefore think with the Papiſts that theſe daies are holy, and lead people into a ſuperſtitious obſervation of them, being perſwaded that *all daies are alike holy in the ſight of God.* And albeit it be not my preſent purpoſe to make a long digreſſion concerning the debates among Proteſtants, concerning the firſt day of the week, commonly called *the Lords day*, yet, for as much as it comes fitly in here, I ſhall briefly ſignifie our ſenſe thereof.

§. IV. We, not ſeeing any ground in Scripture for it, cannot be ſo ſuperſtitious, as to believe that either the Jewiſh Sabbath now continues, or that the firſt day of the week is the anti-tipe thereof, or the true Chriſtian Sabbath, which with *Calvin* we believe to have a more Spiritual ſenſe, and therefore we know no moral obligation, by the fourth command or elſewhere, to keep the firſt day of the week more as any other, or any holineſs inherent in it. But firſt, for as much as it is moſt neceſſary, that there be ſome time ſet apart for the Saints to meet together to *wait upon God.* And that, ſecondly, it is fit at ſome times they be freed from their other outward affairs. And that thirdly, Reaſon and Equity doth allow that Servants and Beaſts have ſome time allowed them, to be eaſed from their continual labour. And that fourthly, it appears that the Apoſtles and primitive Chriſtians, did uſe the firſt day of the week for theſe purpoſes. We find our ſelves ſufficiently moved for theſe to do ſo alſo, without ſuperſtitiouſly ſtraining the Scriptures for another reaſon, which that it is not to be there found, many Proteſtants, yea, *Calvin* himſelf, upon the fourth command hath abundantly evinced. And though we therefore meet, and abſtain from working upon this day, yet doth not that hinder us from having meetings alſo for worſhip at other times.

§. V. Thirdly, though according to the knowledg of God, revealed unto us by the Spirit, through that more full diſpenſation of Light, which we believe the Lord hath brought about in this day, we judg it our duty to hold forth that *Pure* and *Spiritual Worſhip*, which is acceptable to God, and anſwerable to the teſtimony of Chriſt and his Apoſtles, and likewiſe to teſtifie againſt, and deny not only manifeſt Superſtition and Idolatry, but alſo all formal Will-worſhip, which ſtands not in the power of God, yet, I ſay, we do not deny the whole Worſhip of all thoſe, that have born the name of *Chriſtians* even in the Apoſtacy, as if God had never heard their prayers, nor accepted any of them. God forbid we ſhould be ſo void of Charity. The latter

part of the Propoſition ſheweth the contrary; and, as we would not be ſo abſurd on the one hand to conclude, becauſe of the errors and darkneſs, that many were covered and ſurrounded with, in *Babylon*, that none of their prayers were heard, or accepted of God, ſo will we not be ſo unwary on the other, as to conclude, that becauſe God heard and pitied them ſo, we ought to continue in theſe errors and darkneſs, and not come out of *Babylon*, when it is by God diſcovered unto us. The *Popiſh Maſs*, and *Veſpers*, I do believe to be, as to the matter of them, *abominable Idolatry* and *Superſtition*, and ſo alſo believe the Proteſtants; yet will either I, or they, affirm, that in the darkneſs of Popery no upright-hearted men, tho zealous in theſe abominations, have been heard of God, or accepted of him? Who can deny, but that both *Bernard* and *Bonaventur*, *Thaulerus*, *Thomas a Kempis*, and divers others have both known and taſted of the love of God, and felt the Power and Vertue of God's Spirit working with them for their Salvation? And yet ought we not to forſake and deny thoſe Superſtitions, which they were found in? the Calviniſtical Presbyterians do much upbraid) and I ſay, not without reaſon) the formality and deadneſs of the Epiſcopalian and Lutheran Liturgies, and yet, as they will not deny but there have been ſome good men among them, ſo neither dare they refuſe, but that, when that good ſtep was brought in by them of turning the publick Prayers into the vulgar Tongues, tho continued in a Liturgy, it was acceptable to God, and ſometimes accompanied with his Power and Preſence: yet will not the Presbyterians have it from thence concluded, that the Common Prayers ſhould ſtill continue; ſo likewiſe, tho we ſhould confeſs, that, through the mercy and wonderful condeſcenſion of God, there have been upright in heart both among Papiſts and Proteſtants, yet can we not therefore approve of their way in the general, or not go on to the upholding of that *Spiritual Worſhip*, which the Lord is calling all to, and ſo to the teſtifying againſt whatſoever ſtands in the way of it.

§. VI. Fourthly, to come then to the ſtate of the Controverſie, as to the publick Worſhip, we judg it the duty of all, to be diligent in the aſſembling of themſelves together, (and what we have been, and are, in this matter, our enemies in *Great Britain*, who have uſed all means to hinder our aſſembling together to Worſhip God, may beat witneſs) and when aſſembled, the great work of one and all ought to be to wait upon God; and, returning out of their own thoughts and imaginations, to feel the Lord's preſence, and know a *gathering into his Name* indeed, where he is *in the midſt* according to his promiſe. And as every one is thus gathered, and ſo met together inwardly

wardly in their Spirits, as well as outwardly in their Perſons, there the ſecret Power and Vertue of Life is known to refreſh the Soul, and the pure motions and breathings of God's Spirit are felt to ariſe, from which as words of Declaration, Prayers or Praiſes ariſe, the acceptable Worſhip is known, which edifies the Church, and is well-pleaſing to God, and no man here limits the Spirit of God, nor bringeth forth his own conned and gathered ſtuff, but every one puts that forth which the Lord puts into their hearts, and it's uttered forth not in man's will and wiſdom, but *in the evidence and demonſtration of the Spirit and of Power.* Yea, though there be not a word ſpoken, yet is the true Spiritual Worſhip performed, and the body of Chriſt edified; yea it may and hath often faln out among us, that divers meetings have paſt without one word, and yet our Souls have been greatly edified and refreſhed, and our hearts wonderfully overcome with the ſecret ſenſe of God's Power and Spirit, which without words hath been miniſtred from one Veſſel to another. This is indeed ſtrange and incredible to the meer natural and carnally-minded man, who will be apt to judg all time loſt, where there is not ſomething ſpoken, that's obvious to the outward ſenſes; and therefore I ſhall inſiſt a little upon this ſubject, as one that can ſpeak from a certain experience, and not by meer hear-ſay, of this Wonderful and Glorious Diſpenſation, which hath ſo much the more of the Wiſdom and Glory of God in it, as it's contrary to the Nature of man's Spirit, Will and Wiſdom.

§ VII. As there can be nothing more oppoſite to the Natural will and wiſdom of man, than this ſilent waiting upon God; ſo neither can it be obtained nor rightly comprehended by man, but as he layeth down his own wiſdom and will, ſo as to be content to be throughly ſubject to God. And therefore it was not preached, nor can be ſo practiſed, but by ſuch as find no outward ceremony, no obſervations, no words, yea not the beſt and pureſt words, even the words of Scripture, able to ſatisfie their weary and afflicted Souls, becauſe where all theſe may be, the life, power, and vertue, which make ſuch things effectual, may be wanting. Such I ſay, were neceſſitate to ceaſe from all outwards, and to be ſilent before the Lord, and being directed to that inward principle of *Life* and *Light in* themſelves, as the moſt excellent Teacher, which *can never be removed into a corner*, came there by to be learned to wait upon God in the meaſure of Life and Grace received from him, and to ceaſe from their own forward words and actings in the natural willing and comprehenſion, and feel after this inward Seed of Life, that as it moveth, they may move with it, and Iſa. 30. verſe 20.

be acted by its power, and influenced whether to pray, preach or ſing. And ſo from this principle of man's being ſilent, and not acting in the things of God, of himſelf, until thus acted by God's *Light* and *Grace in the heart*, did naturally ſpring that manner of ſitting ſilent together, and waiting together upon the Lord. For many thus principled, meeting together in the pure fear of the Lord, did not apply themſelves preſently to ſpeak, pray or ſing, *&c.* being afraid to be found acting forwardly in their own wills, but each made it their work to retire inwardly to the meaſure of Grace in themſelves, not being only ſilent as to words, but even abſtaining from all their own Thoughts, Imaginations and Deſire, ſo watching in a holy dependence upon the Lord, and meeting together not only outwardly in one place, but thus inwardly in *One Spirit*, and in *One Name of Jeſus*, which is his Power and Vertue. They come thereby to enjoy and feel the ariſings of this Life, which as it prevails in each particular, becomes as a flood of refreſhment, and overſpreads the whole meeting, for man and man's part and wiſdom being denyed and chained down in every individual, and God exalted, and his Grace in dominion in the heart, thus his *Name* comes to be *One in all*, and his Glory breaks forth, and covers all, and there is ſuch a holy aw and reverence upon every Soul, that if the natural part ſhould ariſe in any, or the wiſe part, or what is not one with the Life, it would preſently be chained down and judged out. And when any are through the breaking forth of this power conſtrained to utter a ſentence of exhortation or praiſe, or to breath to the Lord in Prayer, then all are ſenſible of it, for the ſame Life *in* them anſwers to it, *as in water face* anſwereth *to face*. This is that *Divine* and *Spiritual Worſhip*, which the World neither knoweth, nor underſtandeth, which the Vultures Eye ſeeth not into. Yet many and great are the advantages which my Soul with many others hath taſted of hereby, and which would be found of all ſuch as would ſeriouſly apply themſelves hereunto. For, when People are gathered thus together, not meerly to hear men, nor depend upon them, but *all are inwardly taught to ſtay their minds upon the Lord, and wait for his appearance in their hearts*; thereby the forward working of the Spirit of man is ſtayed and hindred from mixing it ſelf with the Worſhip of God; and the form of this Worſhip is ſo naked and void of all outward and worldly ſplendor, that all occaſion for man's wiſdom to be exerciſed in that ſuperſtition and idolatry hath no lodging here; and ſo there being alſo an inward quietneſs and retiredneſs of mind, the *Witneſs of God* ariſeth *in the heart*, and the *Light of Chriſt* ſhineth, whereby the Soul cometh to ſee its own condition. And there being

Prov. 27. verſe 19.

Ma. 10. 20. &c. 26. 3.

ing many joyned together in this ſame work, there is an inward travel and wreſtling, and alſo, as the meaſure of Grace is abode in, an overcoming of the power and ſpirit of darkneſs; and thus we are often greatly ſtrengthned and renewed in the [illegible] of our minds without a word, and we enjoy and poſſeſs the Holy Fellowſhip and *Communion* Eph. 4.23.
of the Body and Blood of Chriſt, by which our inward man is nouriſhed and fed. Which makes us not to dote upon outward Water and Bread and Wine, in our Spiritual things. Now as many thus gathered together, grow up in the ſtrength, power and vertue of Truth, and as Truth comes thus to have victory and dominion in their Souls, then they receive an utterance, and ſpeak ſteadily to the edification of their Brethren, and the *pure Life* hath a free paſſage through them, and what is thus ſpoken edifieth the body indeed. Such is the evident certainty of that Divine ſtrength, that is communicated by thus meeting together, and waiting in ſilence upon God, that ſometimes when one hath come in, that hath been unwatchful and wandring in his mind, or ſuddenly out of the hurry of outward buſineſs, and ſo not inwardly gathered with the reſt, ſo ſoon as he retires himſelf inwardly, this Power being in a good meaſure raiſed in the whole meeting, will ſuddenly lay hold upon his Spirit, and wonderfully help to raiſe up the good in him, and beget him into the ſenſe of the ſame Power, to the melting and warming of his heart, even as the warmth would take hold upon a man that is cold, coming into a ſtove, or as a flame will lay hold upon ſome little combuſtible matter lying near unto it; yea if it fall out, that ſeveral met together, be ſtraying in their minds, though outwardly ſilent, and ſo wandring from the meaſure of Grace *in* themſelves, (which through the working of the enemy, and negligence of ſome may fall out) if either one come in, or may be in, who is watchful, and *in* whom the *Life* is raiſed in a great meaſure, as that one keeps his place, he will feel a ſecret Travel for the reſt, in a ſympathy with the Seed, which is oppreſſed in the other, and kept from ariſing by their thoughts and wanderings; and as ſuch a faithful one waits in the Light, and keeps in this Divine work, God often-times anſwers the ſecret travel and breathings of his own Seed through ſuch a one, ſo that the reſt will find themſelves ſecretly ſmitten without words, and that one will be as a Midwife, through the ſecret travel of his Soul, to bring forth the life in them, juſt as a little water thrown into a Pump brings up the reſt, whereby life will come to be raiſed in all, and the vain imaginations brought down, and ſuch a one is felt by the reſt to miniſter life into them without words; yea ſometimes, when there is not a word in the meeting, but

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all are silently waiting, if one come in, that is rude and wicked, and in whom the power of darkness prevaileth much, perhaps with an intention to mock, or do mischief, if the whole meeting be gathered into the *Life*, and it be raised in a good measure, it will strike terror into such an one, and he will feel himself unable to resist, but by the secret strength and vertue thereof the power of darkness in him will be chained down, and if the day of his Visitation be not expired, it will reach to the measure of Grace in him, and raise it up to the redeeming of his Soul, and this we often bear witness of, so as we had hereby frequent occasion in this respect, since God hath gathered us to be a People, to renew this old saying of many, *Is Saul also among the Prophets?* For not a few have come to be convinced of the Truth, after this manner, of which I my self in a part am a true witness, who not by strength of arguments, or by a particular disquisition of each Doctrine, and convincement of my understanding thereby, came to receive and bear witness of the Truth, but by being secretly reached by this *Life:* For when I came into the silent Assemblies of God's People, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakning in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this Power and Life, whereby I might feel my self perfectly redeemed: and indeed this is the surest way to become a Christian; to whom afterwards the knowledg and understanding of Principles will not be wanting, but will grow up, so much as is needful, as the natural Fruit of this good root, and such a knowledg will not be barren nor unfruitful after this manner. We desire therefore all that come among us, to be prosolyted, knowing, that though Thousands should be convinced in their understandings of all the Truths we maintain, yet if they were not sensible of this inward Life, and their Souls not changed from unrighteousness to righteousness, they could add nothing to us; for this is that cement whereby we are joyned as *to the Lord*, so to one another, and without this none can Worship with us. Yea if such should come among us, and from that understanding and convincement they have of the Truth, speak ever so true things, and utter them forth with ever so much excellency of speech, if this Life were wanting, it would not edify us at all: but be as *sounding Brass, or a tinkling Cymbal.* 1 Cor. 13. 1.

1 Sam. 10. 12.

1 Cor. 6. 17.

§. VIII. Our work then and worship is, when we meet together, for every one to *watch and wait upon God in themselves*, and to be *gathered* from all visibles thereinto. And as every one is thus stated, they come

come to find the *good* ariſe over the *evil*, and the *pure* over the *impure*, in which *God reveals himſelf*, and *draweth near* to *every individual*, and ſo he in the midſt in the general. Whereby each not only partakes of the particular refreſhment and ſtrength, which comes from the good *in* himſelf, but is a ſharer of the whole body, as being a living member of the body, having a joynt fellowſhip and communion with all; and as this Worſhip is ſtedfaſtly preached, and kept to it becomes eaſie, though it be very hard at firſt to the natural man, whoſe roving imaginations, and running worldly deſires are not ſo eaſily brought to ſilence; and therefore the Lord often-times, when any turns toward him, and have true deſires thus to wait upon him, and find great difficulty through the unſtayedneſs of their minds, doth in condeſcenſion and compaſſion cauſe his Power to break forth in a more ſtrong and powerful manner; and when the mind ſinks down, and waits for the appearance of Life, and that the power of darkneſs in the Soul wreſtles and works againſt it, then the good Seed as it ariſeth, will be found to work as Phyſick in the Soul, eſpecially if ſuch a weak one be in the Aſſembly of divers others, in whom the Life is ariſen in greater dominion, and through the contrary workings of the power of darkneſs, there will be found an inward ſtriving in the Soul, as really in the myſtery, as ever *Eſau* and *Jacob* ſtrove in *Rebeckahs* Womb. And from this inward travel, while the *darkneß* ſeeks to obſure the *Light*, and the *Light* break through the *darkneß*, (which always it will do, if the Soul give not its ſtrength to the darkneſs) there will be ſuch a painful travel fonnd in the Soul, that will even work upon the outward man; ſo that often-times through the working thereof the body will be greatly ſhaken, and many groans and ſighs and tears, even as the pangs of a Woman in travel, will lay hold upon it, yea and tais not only as to one, but when the Enemy (who when the Children of God aſſemble together, is not wanting to be preſent, to ſee if he can let their comfort) hath prevailed in any meaſure in a whole meeting, and ſtrongly worketh againſt it, by ſpreading and propagating his dark power, and by drawing out the minds of ſuch as are met from the Life in them, as they come to be ſenſible of this power of his that works againſt them, and to wreſtle with it, by the *Armour of Light*, ſometimes the power of God will break forth into a whole meeting, and there will be ſuch an inward travel, while each is ſeeking to overcome the evil in themſelves, that by the ſtrong contrary workings of theſe oppoſite powers, like the going of two contrary tides, every individual will be ſtrongly exerciſed as in a day of battle; and thereby trembling, and a motion of body

dy will be upon moſt, if not upon all, which, as the power of Truth prevails, will from pangs and groans end with a ſweet ſound of thankſgiving and praiſe, and from this the name of *Quakers*, i. e. *Tremblers*, was firſt reproachfully caſt upon us, which, though it be none of our chooſing, yet in this reſpect we are not aſhamed of it, but have rather reaſon to rejoyce therefore, even that we are ſenſible of this power, that hath often times laid hold upon our adverſaries, and made them yield unto us, and joyn with us, and confeſs to the Truth, before they had any diſtinct or diſcurſive knowledg of our Doctrins, ſo that ſometimes many at one Meeting have heen thus convinced, and this Power would ſometimes alſo teach to, and wonderfully work even in little Children, to the admiration and aſtoniſhment of many

§. IX. Many are the bleſſed experiences, which I could relate of this *ſilence* and manner of Worſhip, yet do I not ſo much commend and ſpeak of *ſilence*, as if we had a Law in it to ſhut out Praying or Preaching, or tied our ſelves thereunto; not at all, for as our Worſhip conſiſteth not in the Words, ſo neither in ſilence; as ſilence, but in an holy dependence of the mind upon God, from which dependence ſilence neceſſarily follows in the firſt place, until words can be brought forth, which are from God's Spirit; and God is not wanting to move in his Children to bring forth words of Exhortation or Prayer, when it is needful, ſo that of the many gatherings and meetings of ſuch as are convinced of the Truth, there is ſcarce any, in whom God raiſeth not up ſome or other to miniſter to his Brethren, that there are few meetings that are altogether ſilent. For, when many are met together in this one Life and Name, it doth moſt naturally and frequently excite them to pray to, and praiſe God, and ſtir up one another by mutual exhortation and inſtructions; yet we judg it needful there be in the firſt place ſome times of ſilence, during which, every one may be gathered inward to the Word and Gift of Grace, from which he that miniſtreth, may receive ſtrength to bring forth what he miniſtreth, and that they that hear, may have a ſenſe to diſcern betwixt the *precious* and the *vile*, and not to hurry into the exerciſe of theſe things, ſo ſoon as the Bell rings, as other Chriſtians do; yea and we doubt not, but aſſuredly know that the meeting may be good and refreſhful, though from the ſitting down to the riſing up thereof, there hath not been a word as outwardly ſpoken; and yet Life may have been known to abound in each particular, and an inward growing up therein, and thereby, yea ſo as words might have been ſpoken acceptably, and from the life: yet there being no abſo-

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lute neceſſity laid upon any ſo to do, all might have choſen rather quietly and ſilently to poſſeſs and enjoy the Lord *in* themſelves, which is very ſweet and comfortable to the Soul, that hath thus learned to be gathered out of all its own thoughts and workings, to feel the Lord to bring forth both the will and the deed, which many can declare by a bleſſed experience, though indeed it cannot but be hard for the natural man to receive or believe this Doctrine; and therefore it muſt be rather by a ſenſible experience, and by coming to make proof of it, than by arguments that ſuch can be convinced of this thing, ſeeing it is not enough to believe it, if they come not alſo to enjoy and poſſeſs it; yet in condeſcenſion to, and for the ſake of ſuch as may be the more willing to apply themſelves to the practice and experience hereof, that they found their underſtandings convinced of it, and that it is founded upon Scripture and Reaſon, I find a freedom of mind to add ſome few conſiderations of this kind, for the confirmation hereof, beſides what is before mentioned of our experience.

§. X. That *to wait upon God*, and *to watch before him*, is *a duty incumbent upon all*, I ſuppoſe none will deny; and that this alſo is *a part of Worſhip*, will not be called in queſtion, ſince there is ſcarce any other ſo frequently commanded in the Holy Scriptures, as may appear from *Pſal.* 27. 14. 37. v. 7. 34. *Prov.* 20. 22. *Iſa.* 30. 18. *Hoſea* 12. 7. *Zach.* 3. 8. *Matth.* 24. 42. 25. 13. 26. 41. *Marc.* 13. 33, 35. *Luc.* 21. 36. *Act.* 1. 4. 20. 31. 1 *Cor.* 16. 13. *Col.* 4. 2. 1 *Theſ.* 5. 6. 2 *Tim.* 4. 5. 1 *Pet.* 4. 7. Alſo this duty is often recommended with very great and precious promiſes, as *Pſal.* 25. 3. 37. 9. 69. 7. *Iſa.* 40. 31. *Lam.* 3. 25. 26. *They that wait upon the Lord, ſhall renew their ſtrength*, &c. Now, how is this waiting upon God or watching before him, but by this *ſilence*, of which we have ſpoken? Which, as it is in it ſelf, a *great and principle duty*, ſo it neceſſarily in *order* both of *nature* and *time* proceedeth all other. But, that it may be the better and more perfectly underſtood, as it is not only an *outward ſilence* of the *body*, but an *inward ſilence* of the *mind*, from all its own imaginations and ſelf-cogitations, let it be conſidered according to Truth, and to the Principles and Doctrines heretofore affirmed and proved, that man is to be conſidered in a two fold reſpect, to wit, in his *natural, unregenerate, and fallen ſtate*: and in his *Spiritual and renewed condition*, from whence ariſeth that diſtinction of *the natural* and *ſpiritual man*, ſo much uſed by the Apoſtle, and heretofore ſpoken of, alſo theſe two births of the mind proceed from the two *Seeds* in man reſpectively, to wit, the *good Seed* and the *evil*. And from the evil Seed doth not only proceed all manner of groſs and abominable wickedneſs and profanity,

but alſo hypocriſie, and theſe *wickednesſes*, which the Scripture calls *ſpiritual*, becauſe it is the *Serpent* working *in* and *by* the natural man in things that are ſpiritual, which having a ſhew and appearance of good, are ſo much the more hurtful and dangerous, as it is *Satan tranſformed* and *tranſforming himſelf into an Angel of Light*; and therefore doth the Scripture ſo preſſingly and frequently (as we have heretofore had occaſion to obſerve) ſhut out and exclude the natural man from medling with the things of God, denying his endeavours therein, though acted and performed by the moſt eminent of his parts, as of wiſdom and utterance.

Alſo this *ſpiritual wickednesſ* is of two ſorts, though both one in kind, as proceeding from one root, yet different in their degrees, and in the ſubjects alſo ſometimes. The one is, when as the natural man is medling in, and working in the things of Religion, doth from his own conceptions and divinations, affirm or propoſe wrong and erroneous notions and opinions of God and things ſpiritual, and invent ſuperſtitions, ceremonies, obſervations and rites in worſhip, from whence have ſprung all the Hereſies and Superſtitions, that are among Chriſtians. The other is, when as the natural man, from a meer conviction of his underſtanding, doth in the forwardneſs of his own will, and by his own natural ſtrength, without the influence and leading of God's Spirit, go about either in his underſtanding to imagine, conceive, or think of the things of God, or actually to perform them by preachng or praying. The firſt is a miſſing both in matter and form. The ſecond is a retaining of the form without the Life and Subſtance of Chriſtianity, becauſe Chriſtian Religion conſiſteth not in a meer belief of true Doctrins, or a meer performance of Acts good in themſelves, or elſe the bare letter of the Scripture, though ſpoken by a Drunkard or a Devil, might be ſaid to be Spirit and Life, which I judg none will be ſo abſurd as to affirm: and alſo it would follow, that where the form of godlineſs is, there the power is alſo, which is contrary to the expreſs words of the Apoſtle. For the form of godlineſs cannot be ſaid to be, where either the notions and opinions believed are erroneous and ungodly, or the acts performed evil and wicked, for then it would be the form of ungodlineſs, and not of godlineſs. But of this further hereafter, when we ſhall ſpeak particularly of preaching and praying. Now, though this laſt be not ſo bad as the former, yet it hath made way for it; for men having firſt departed from the Life and Subſtance of true Religion and Worſhip, to wit, from the inward Power and Vertue of the Spirit, ſo as therein to act, and thereby to have all their actions enlivened, have only retained the

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form and ſhew, to wit, the true words and appearance, and ſo acting in their own natural and unrenewed wills in this form; the form could not but quickly decay and be vitiated, for the working and active ſpirit of man could not contain it ſelf within the ſimplicity and plainneſs of Truth, but giving way to his own numerous inventions and imaginations, began to vary in the form, and adapt it to his own inventions, until by degrees, the form of godlineſs, for the moſt part, came to be loſt, as well as the power. For this kind of Idolatry, whereby man loveth, idolizeth and huggeth his own conceptions, inventions, and product of his own brain, is ſo incident unto him, and ſeated in his faln nature, that, ſo long as his natural Spirit is the firſt author and actor of him, and is that, by which he only is guided and moved in his worſhip towards God, ſo as not firſt to wait for another Guide to direct him, he can never perform the pure Spiritual Worſhip, nor bring forth any thing but the Fruit of the firſt, faln, natural, and corrupt root. Wherefore the time appointed of God being come, wherein by Jeſus Chriſt he hath been pleaſed to reſtore the true Spiritual Worſhip, and the outward form of Worſhip, which was appointed by God to the Jews, and whereof the manner and time of its performance was particularly determined by God himſelf, being come to an end, we find that Jeſus Chriſt, the Author of the Chriſtian Religion, preſcribes no ſet form of Worſhip to his Children, under the more pure adminiſtration of the New Covenant; * ſave

* *If any* object *here, that the Lord's Prayer is a preſcribed form of Prayer, and therefore of Worſhip, given by Chriſt to his Children.* Obj.

I anſwer, firſt, This cannot be objected by any ſort of Chriſtians that I know, becauſe there are none who uſe not, other Prayers, or that limits their Worſhip to this. Secondly, this was commanded to the Diſciples while yet weak, before they had received the diſpenſation of the Goſpel, not that they ſhould only uſe it in praying, but that he might ſhew them by one example, how that their Prayers ought to be ſhort, and not like the long Prayers of the Phariſees; and that this was the uſe of it, appears by all the Prayers, which divers Saints afterwards made uſe of, whereof the Scripture makes mention, for none made uſe of this, neither repeated it, but uſed other words, according as the thing required, and as the Spirit gave utterance. Thirdly, that this ought ſo to be underſtood, appears from Rom. 8. 26. *of which afterwards mention ſhall be made at greater length, where the Apoſtle ſaith,* We know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh interceſſion for us, *&c. But if this Prayer had been ſuch a preſcribed form of Prayer to the Church, that had not been true, neither had they been ignorant what to pray, nor ſhould they have needed the help of the Spirit to teach them.* Anſw.

that he only tells them, that the *Worſhip now to be performed is Spiritual*, and *in the Spirit*; and it's eſpecially to be obſerved, that in the whole *New Teſtament* there is no order, nor command given in this

thing, but to follow the Revelation of the Spirit, save only that general, of meeting together; a thing clearly owned and diligently practised by us, as shall hereafter more appear. True it is, mention is made of the duties of Praying, Preaching, and Singing, but what order or method should be kept in so doing, or that presently they should be let about so soon as the Saints are gathered, there is not one word to be found, yea these duties (as shall afterwards be made appear) are always annexed to the assistance, leadings, and motions of God's Spirit. Since then, man in his natural state is thus excluded from acting or moving in things Spiritual, how or what way shall he exercise this first and previous duty of waiting upon God, but by silence, and by bringing that natural part to silence? Which is no otherwaies, but by abstaining from his own Thoughts and Imaginations, and from all the self-workings and motions of his own mind, as well in things materially good, as evil, that he being silent, *God* may *speak in him*, and the *Good Seed* may arise. This, though hard to the natural man, is so answerable to Reason and even natural experience in other things, that it cannot be denyed. He, that cometh to learn of a master, if he expect to hear his master, and be instructed by him, must not continually be speaking of the matter to be taught, and never be quiet, otherwise how shall his master have time to instruct him? yea though the schollar were never so earnest to learn the science, yet would the master have reason to reprove him, as untoward and indocile, if he would always be meddling of himself, and still speaking, and not wait in silence patiently to hear his master instructing and teaching him, who ought not to open a mouth, until by his master he were commanded and allowed so to do. So also, if one were about to attend a great Prince, he would be thought an impertinent and imprudent servant, who, while he ought patiently and readily to wait, that he might answer the King when he speaks, and have his Eye upon him to observe the least motions and inclinations of his will, and to do accordingly, would be still deafening him with discourse, though it were in praises of him, and running to and fro, without any particular and immediate order to do things, that perhaps might be good in themselves, or might have been commanded at other times to others. Would the Kings of the Earth accept of such servants, or service? Since then, we are commanded to wait upon *God diligently*, and in so doing it is promised, *that our strength shall be renewed*, this waiting cannot be performed but by silence, or cessation of the natural part on our side, since God manifests himself not to the outward man or senses so much as to the inward, to wit, to

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the Sonl and Spirit, if the Soul be ſtill thinking and working in her own will, and buſily exerciſed in her own imaginations, though the matters, as in themſelves, may be good concerning God, yet thereby ſhe incapacitates her ſelf from diſcerning the *ſtill and ſmall voyce of the Spirit*, and ſo hurts her ſelf greatly, in that ſhe neglects her chief buſineſs *of waiting upon the Lord*; nothing leſs than if I ſhould buſie my ſelf crying out and ſpeaking of a buſineſs, while in the mean time I neglect to hear one, who is quietly whiſpering into my ear, and informing me in theſe things, which are moſt needful for me to hear and know concerning that buſineſs. And ſince it is the chief work of a Chriſtian to know the natural will, in its own proper motions, crucified, that God may both move in the act and in the will, the Lord chiefly regards this profound Subjection and Self-denial. For ſome men pleaſe themſelves as much, and gratifie their own ſinful wills and humors in high and curious ſpeculations of Religion, affecting a name and reputation that way, or becauſe thoſe things by Cuſtom, or otherways, are become pleaſant and habitual to them, though not a whit more regenerated, or inwardly Sanctified in their Spirits, as others gratifie their Luſts in actions of Senſuality; and therefore both are alike hurtful to men, and ſinful in the ſight of God, it being nothing but the meer fruit and effect of man's natural and unrenewed will and ſpirit. Yea ſhould one (as many no doubt do) from a ſenſe of ſin, and fear of puniſhment, ſeek to terrifie themſelves from ſin, by multiplying Thoughts of Death, Hell and Judgment, and by preſenting to their Imaginations the Happyneſs and Joys of Heaven, and alſo, by multiplying Prayer and other Religious Performances, as theſe things could never deliver him from one Iniquity without the ſecret and inward Power of God's Spirit and Grace, ſo would they ſignifie no more, than the Fig-leaves, wherewith *Adam* thought to cover his nakedneſs; and ſeeing it is only the product of man's own natural will, proceeding from a ſelf-love, and ſeeking to ſave himſelf, and not ariſing purely from that *Divine Seed of Righteouſneſs*, which is given of God to *all* for *Grace* and *Salvation*, it is rejected of God, and no ways acceptable unto him, ſince the natural man, as natural, while he ſtands in that ſtate, is with all his arts, parts, and actings reprobated by him. This great duty then of waiting upon God muſt needs be exerciſed in man's denying *ſelf*, both inwardly and outwardly in a ſtill and meer dependence upon God, in abſtracting from all the Workings, Imaginations, and Speculations of his own mind, that being emptyed as it were of himſelf, and ſo throughly crucified to the natural products thereof, he may be fit to receive the Lord, who will have

have no Co-partner nor Co-rival of his Glory and Power. And man being thus ſtated, the little Seed of Righteouſneſs, which God hath planted *in* his Soul, and Chriſt hath purchaſed for him, even the meaſure of Grace and Life, (which is burthened and crucified by man's natural Thoughts and Imaginations) receives a place to ariſe, and becometh a holy Birth, and geniture *in* man, and is that *Divine Air*, in and by which man's Soul and Spirit comes to be leavened. And by waiting therein he comes to be accepted in the ſight of God, to ſtand in his preſence, hear his voyce, and obſerve the motions of his Holy Spirit. And ſo man's place is to wait in this; and as hereby there are any objects preſented to his mind concerning God or things relating to Religion, his Soul may be exerciſed in them without hurt, and to the great profit both of himſelf and others, becauſe thoſe things have their riſe not from his own will, but from God's Spirit. And therefore, as in the ariſings and movings of this, his mind is ſtill to be exerciſed in thinking and meditating, ſo alſo in the more obvious acts of Preaching and Praying. And ſo it may hence appear, we are not againſt Meditation, as ſome have ſought falſly to infer from our Doctrine; but we are againſt the Thoughts and Imaginations of the natural man in his own will, from which all Errors and Hereſies concerning the Chriſtian Religion, in the whole World, have proceeded. But if it pleaſe God at any time, when one or more are waiting upon him, not to preſent ſuch objects, as gives them occaſion to exerciſe their minds in Thoughts and Imaginations, but purely to keep them in this Holy dependence, and as they perſiſt therein, to cauſe his ſecret refreſhment and the pure incomes of his Holy Life, to flow in upon them, then they have good reaſon to be content, becauſe by this (as we know by good and bleſſed experience) the Soul is more ſtrengthened, renewed, and confirmed in the Love of God, and armed againſt the power of ſin, than any way elſe: this being a fore-taſt of that real and ſenſible enjoyment of God, which the Saints in Heaven daily poſſeſs, which God frequently affords to his Children here, for their comfort and encouragement, eſpecially when they are aſſembled together to wait upon him.

§ XI. For there are *two contrary Powers or Spirits*, to wit, *the Power and Spirit of this World*, in which the Prince of Darkneſs bears rule, and over as many as are acted by it and work from it, *and the Power or Spirit of God*, in which God worketh and beareth rule, and over as many as act in and from it. So whatever be the things, that a man thinketh of, or acteth in, however Spiritual or Religious, as to the Notion or form of them, ſo long as he acteth and moveth in the natu-

natural and corrupt Spirit, and Will, and not from, in, and by the Power of God, he ſinneth in all, and is not accepted of God. For hence both *the ploughing*, and praying of *the Wicked is ſin*: as alſo, whatever a man acts in and from the Spirit and Power of God, having his underſtanding and will influenced and moved by it, whether it be Actions Religious, Civil, or even Natural, he is accepted in ſo doing in the ſight of God, and is *bleſſed in them.* From what is ſaid it doth appear, how frivolous and impertinent their objection is, that ſay, they *wait upon God in praying and preaching*, ſince *waiting* doth of it ſelf imply *a paſſive dependence* rather, than an *acting*; and ſince it is and ſhall yet be more ſhewn, that Preaching and Praying without the Spirit is an offending of God, not a waiting upon him, and that Praying and Preaching by the Spirit preſuppoſes neceſſarily a ſilent waiting, for to feel the motions and influence of the Spirit to lead thereunto. And laſtly, that in ſeveral of theſe places, where praying is commanded, as *Matth.* 26. 41. *Mark* 13. 33. *Luke* 21. 36. 1 *Pet.* 4. 7. watching is ſpecially prefixed, as a previous preparation thereunto. So that we do well and certainly conclude, that, ſince waiting and watching is ſo particularly commanded and recommended, and this cannot be truly performed, but in this inward ſilence of the mind from men's own Thoughts and Imaginations, this ſilence is, and muſt neceſſarily be, a ſpecial and principal part of God's Worſhip.

§ XII. But Secondly, The excellency of this ſilent waiting upon God doth appear, in that it is impoſſible for the Enemy, viz. the Devil, to counterfeit it, ſo as for any Soul to be deceived or deluded by him in the exerciſe thereof. Now, in all other matters he may mix himſelf in with the natural mind of man, and ſo, by transforming himſelf, he may deceive the Soul, by buſying it about things perhaps innocent in themſelves, while yet he keeps them from beholding the *Pure Light of Chriſt*, and ſo from knowing diſtinctly his duty, and doing of it. For that envious Spirit of man's Eternal Happyneſs knoweth well, how to accomodate himſelf, and fit his ſnares for all the ſeveral diſpoſitions and inclinations of men; if he find one not fit to be engaged with groſs Sins or Worldly Luſts, but rather averſe from them, and Religiouſly inclined, he can fit himſelf to beguile ſuch an one, by ſuffering his Thoughts and Imaginations to run upon Spiritual matters, and ſo hurry them to work, act, and meditate in their own wills: for he well knoweth, that ſo long as *ſelf* bears rule, and the Spirit of God is not the principal and chief Actor, man is not put out of his reach, ſo therefore he can accompany the Prieſt to the Altar, the Preacher to the Pulpit, the Zealot to his Prayers, yea the Doctor and

and Professor of Divinity to his Study, and there he can chearfully suffer him to labour and work among his Books, yea and help him to find out and invent subtle distinctions and quiddities, by which both his mind, and others through him, may be kept from heeding *God's Light in the Conscience*, and waiting upon him. There is not any exercise whatsoever, wherein he cannot enter and have a chief place, so as the Soul many times cannot discern it, except in this alone; for he can only work in and by the natural man, and his Faculties, by secretly acting upon his Imaginations and desires, *&c.* And therefore, when he, to wit, the natural man is silent, there he must also stand. And therefore, when the Soul comes to this silence, and as it were, is brought to nothingness, as to her own workings, then the Devil is shut out, for the *Pure Presence of God*, and *shining* of his *Light* he cannot abide, because so long as a man is thinking and meditating as of himself, he cannot be sure, but the devil is influencing him therein, but when he comes wholly to be silent, as the *Pure Light* of *God* shines in upon him, then he is sure that the Devil is shut out, for beyond the imaginations he cannot go, which we often find by sensible experience. For he that of old is said to have come to the gathering together of the Children of God, is not wanting to come to our Assemblies, and indeed he can well enter and work in a meeting that's silent only as to words, either by keeping the minds in various thoughts and imaginations, or by stupifying them, so as to overwhelm them with a spirit of heavynes and sloathfulnes; but, when we retire out of all and are returned in, both by being diligent and watchful upon the one hand, and also silent and retired out of all our thoughts upon the other, as we abide in this sure place, we feel our selves out of his reach: yea often-times the Power and Glory of God will break forth and appear, just as the bright Sun through many Clouds and Mists, to the dispelling of that Power of Darkness, which will also be sensibly felt seeking to cloud and darken the mind, and wholly to keep it from purely waiting upon God.

§. XIII. Thirdly, The *excellency* of this *Worship* doth appear, in that it can neither be stopped, nor interrupted by the malice of Men or Devils, as all other can. Now interruptions and stoppings of Worship may be understood in a twofold respect, either as we are hindered from meeting, as being outwardly by violence separated one from another; or, when permitted to meet together, as we are interrupted by the Tumult, Noise and Confusion, which such as are malitious may use, to molest or distract us. Now in both these respects this Worship doth greatly overpass all others; for how far soever People

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be ſeparate or hindred from coming together, yet as every one is inwardly gathered to the meaſure of Life *in* himſelf, there is a ſecret, unity and fellowſhip enjoyed, which the Devil and all his Inſtruments can never break or hinder. But Secondly, it doth as well appear, as to theſe moleſtations which occur, when we are met together, what advantage this True and Spiritual Worſhip gives us beyond all others, ſeeing in deſpite of a thouſand interruptions and abuſes, one of which were ſufficient to have ſtopped all other ſorts of Chriſtians, we have been able through the Nature of this Worſhip, to keep it uninterrupted as to God, and alſo at the ſame time to ſhew forth an example of our Chriſtian Patience towards all, even often-times to the reaching and convincing of our oppoſers; for there is no ſort of Worſhip uſed by others, which can ſubſiſt, (though they be permitted to meet) unleſs they be either authorized and protected by the Magiſtrate, or defend themſelves with the Arm of Fleſh; but we at the ſame time exerciſe Worſhip towards God, and alſo patiently bear the reproaches and ignominies, which Chriſt Propheſied ſhould be ſo incident and frequent to Chriſtians; for how can the *Papiſts* ſay their *Maſs*, if there be any there to diſturb and interrupt them? Do but take away the Maſs-book, the Calice, the Hoſt, or the Prieſt's Garments; yea do but ſpill the Water, or the Wine, or blow out the Candles (a thing quickly done) and the whole buſineſs is marred, and no Sacrifice can be offered. Take from the *Lutherans* or *Epiſcopalians* their *Liturgy*, or *Common Prayer Book*, and no ſervice can be ſaid. Remove from the *Calviniſts*, *Arminians*, *Socinians*, *Independants* or *Anabaptiſts*, the Pulpit, the Bible, and the Hour-glaſs, or make but ſuch a noiſe as the Voice of the Preacher cannot be heard, or diſturb him but ſo before he come, or ſtrip him of his Bible and his Books, and he muſt be dumb: for they all think it an Hereſie to wait to ſpeak as the Spirit of God giveth utterance; and thus eaſily their whole Worſhip may be marred. But when People meet together, and their Worſhip conſiſteth not in ſuch outward acts, and they depend not upon any ones ſpeaking, but meerly ſit down to wait upon God, and to be gathered out of all viſibles, and to feel the Lord in Spirit, none of theſe things can hinder them; of which we may ſay of a truth, we are ſenſible witneſſes; for when the Magiſtrates, ſtirred up by the malice and envy of our oppoſers, have uſed all means poſſible, and yet in vain, to deter us from meeting together, and that openly and publickly in our own hired Houſes for that purpoſe; both Death, Baniſhments, Impriſonments, Finings, Beatings, Whippings, and other ſuch Deviliſh Inventions have proved ineffectual to terrifie us from our Holy A-

blies, I ſay, and we having thus often-times purchaſed our Liberty to meet by deep ſufferings, our oppoſers have then taken another way, by turning in upon us the worſt and wickedeſt People, yea the very off-ſcourings of men, who by *all manner of inhumane, beaſtly,* and *bruitiſh behaviour,* have ſought to provoke us, weary us, and moleſt us, but in vain. It would be almoſt incredible to declare, and indeed a ſhame, that among many men pretending to be Chriſtians, it ſhould be mentioned, what things of this kind mens eyes have ſeen, and I my ſelf, with others, have ſhared of in ſuffering, there they have often beaten us, and caſt water and dirt upon us; there they have danced, leaped, ſung, and ſpoken all manner of prophane and ungodly words, offered violence, and ſhameful behaviour to grave Woman and Virgins, jeared, mocked, and ſcoffed, asking us, *If the Spirit was not yet come*, and much more, which were tedious here to relate; and all this, while we have been ſeriouſly and ſilently ſitting together, and waiting upon the Lord, ſo that by theſe things our inward and ſpiritual Fellowſhip with God and one another, in the *pure life of Righteouſneſs* hath not been hindered. But on the contrary, the Lord knowing our ſufferings and reproaches for his Teſtimonies ſake, hath cauſed his Power and Glory more to abound among us, and hath mightily refreſhed us by the ſenſe of his love, which hath filled our Souls, and ſo much the rather as we found our ſelves gathered into *the Name of the Lord*, which is the *ſtrong Tower of the Righteous*, whereby we felt our ſelves ſheltered from receiving any inward hurt through their malice; and alſo that he had delivered us from that vain name and profeſſion of Chriſtianity, under which our oppoſers were not aſhamed to bring forth theſe bitter and curſed Fruits; yea ſometimes in the midſt of this tumult and oppoſition God would powerfully move ſome or other of us by his Spirit, both to teſtifie of that joy, which notwithſtanding their malice we enjoyed, and powerfully ſo declare in the evidence and demonſtration of the Spirit againſt their folly and wickedneſs, ſo as the power of Truth hath brought them to ſome meaſure of quietneſs and ſtillneſs, and ſtopped the impetuous ſtreams of their fury and madneſs: that as ever of old *Moſes* by his Rod divided the Waves of the Red Sea, that the *Iſraelites* might paſs, ſo God hath thus by his Spirit made a way for us in the midſt of this raging wickedneſs, peaceably to enjoy and poſſeſs him, and accompliſh our Worſhip to him. So that ſometimes upon ſuch occaſions ſeveral of our oppoſers and interrupters, have hereby been convinced

Prov. 18. 10.

Truth, and gathered from being Perſecutors to be Sufferers with

let it not be forgotten, but let it be inſcribed and abide for a

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constant remembrance of the thing, that in these beastly and bruitish pranks, used to molest us in our Spiritual meetings, none have been more busie, than the Young Students of the Universities, who were learning Philosophy and Divinity so called, and many of them preparing themselves for the Ministry. Should we commit to writing all the *abominations* committed in this respect by the *young fry* of the *Clergy*, it would make no small Volumn, as the Churches of Christ, gathered into his Pure Worship in *Oxford* and *Cambridge* in *England*, and *Edinburgh*, and *Aberdeen* in *Scotland*, where the Universities are, can well bear witness.

§. XIV. Moreover, in this we know, that we are partakers of the New Covenant's Dispensation, and Disciples of Christ indeed, sharing with him of that Spiritual Worship, which is performed in the Spirit and in Truth, because as he was, so are we in this world. For the Old Covenant Worship had an outward Glory, Temple, and Ceremonies, and was full of outward Splendor and Majesty, having an outward Tabernacle and Altar, beautified with Gold, Silver and Precious Stones, and their Sacrifices were tied to an outward particular place, even the outward Mount *Zion*, and those that prayed, behoved to pray with their Faces towards that outward Temple, and therefore all this behoved to be protected by an outward arm, nor could the Jews peaceably have enjoyed it, but when they were secured from the violence of their outward Enemies, and therefore when at any time their Enemies prevailed over them, their Glory was darkned, and their Sacrifices stopped, and the Face of their Worship marred; hence they complain, lament, and bewail the destroying of the Temple, as a loss irreparable. But Jesus Christ the Author and Institutor of the New Covenant Worship, testifies, that God is neither to be worshipped in this nor that place, but in the Spirit and in Truth; and foralmuch as his *Kingdom is not of this World*, neither doth his Worship consist in it, or need either the Wisdom, Glory, Riches or Splendor of this world, to beautifie or adorn it, nor yet the outward power or arm of flesh to maintain, uphold or protect it; but it is and may be performed by those that are spiritually minded, notwithstanding all opposition, violence, and malice of men; because it being purely Spiritual, it is out of the reach of natural men to interrupt or molest it; even as Jesus Christ the Author thereof, did enjoy and possess his *Spiritual Kingdom*, while oppressed, persecuted, and rejected of men, and as, in despite of the malice and rage of the devil, *he spoiled principalities and powers, triumphing over them, and, through death, destroyed him, that had the power of death, that is, the devil*; so John 18. 36. Col. 2. 15.

alſo all his followers both can and do worſhip him, not onely without the arm of Fleſh to protect them, but even when oppreſſed. For their worſhip, being ſpiritual, is by the power of the Spirit defended and maintained: but ſuch worſhips as are carnal and conſiſt in carnal and outward ceremonies and obſervations, need a carnal and outward arm to protect them, and defend them, elſe they cannot ſtand and ſubſiſt. And therefore it appears, that the ſeveral worſhips of our oppoſers, both Papiſts and Proteſtants are of this kind, and not the true Spiritual and New Covenant worſhip of Chriſt, becauſe, as hath been obſerved, they cannot ſtand without the protection or countenance of the outward Magiſtrate, neither can be performed, if there be the leaſt oppoſition: for they are not in the patience of Jeſus, to ſerve and worſhip him with ſufferings, ignomies, calumnies, and reproaches: And from hence have ſprung all thoſe wars, fightings, and bloodſhed among Chriſtians, while each by the arm of Fleſh endeavoured to defend and protect their own way and worſhip; and from this alſo ſprung up that monſtrous opinion of *perſecution*, of which we ſhall ſpeak more at length hereafter.

§. XV. But Fourthly, The nature of this Worſhip, which is performed by the Operation of the Spirit, the natural man being ſilent, doth appear from theſe words of Chriſt, *John* 4. 23, 24. *But the hour cometh, and now is, when the true Worſhippers ſhall Worſhip the Father in Spirit and in Truth: For the Father ſeeketh ſuch to Worſhip him. God is a Spirit, and they that Worſhip him, muſt Worſhip him in Spirit and in Truth.* This Teſtimony is the more ſpecially to be obſerved, for that it is both the firſt, chiefeſt, and moſt ample teſtimony which Chriſt gives us, of his Chriſtian Worſhip, as different and contradiſtinguiſhed from that under the *Law*. For Firſt, he ſheweth that the ſeaſon is now come, wherein the *Worſhip muſt be in Spirit and in Truth, For the Father ſeeketh ſuch to Worſhip him*: ſo then it is no more a Worſhip conſiſting in outward obſervations, to be performed by man at ſet times or opportunities, which he can do in his own will, and by his own natural ſtrength, for elſe it would not differ in matter, but only in ſome circumſtances, from that under the *Law*. Next, as for a reaſon of this Worſhip, we need not to give any other, and indeed none can give a better than that which Chriſt giveth, which I think ſhould be ſufficient to ſatisfie every Chriſtian, to wit, *GOD is a SPIRIT, and they that Worſhip him, muſt Worſhip him in Spirit and in Truth.* As this ought to be received, becauſe it is the words of Chriſt, ſo alſo it is founded upon ſo clear a demonſtration of *Reaſon*, as ſufficiently evidenceth its verity. For Chriſt excellently argues from the analogy

logy, that ought to be betwixt the *Object* and the *Worſhip* directed thereunto:

God is a Spirit:

Therefore he muſt be Worſhipped in Spirit.

This is ſo certain that it can ſuffer no contradiction, yea and this analogy is ſo neceſſary to be minded, that under the *Law*, when God inſtituted and appointed that Ceremonial Worſhip to the Jews, becauſe that Worſhip was outward, that there might be an analogy, he ſaw it neceſſary to condeſcend to them, as in a ſpecial manner, to dwell betwixt the Cherubims within the Tabernacle, and afterwards to make the Temple of *Jeruſalem* in a ſort his habitation, and cauſe ſomething of an outward Glory and Majeſty to appear, by cauſing Fire from Heaven to conſume the Sacrifices, and filling the Temple with a Cloud; through and by which mediums, viſible to the outward Eye, he manifeſted himſelf proportionably to that outward Worſhip, which he had commanded them to perform. So now under the New Covenant, he ſeeing meet in his Wiſdom to lead his Children in a path more Heavenly and Spiritual, and in a way both more eaſie and familiar, and alſo purpoſing to diſappoint carnal and outward obſervations, that his may have an Eye more to an *inward Glory* and *Kingdom*, than to an outward, he hath given us for an example hereof, the appearance of his Beloved Son the Lord Jeſus Chriſt, who (inſtead that *Moſes* delivered the *Iſraelites* out of their outward Bondage, and by outwardly deſtroying their Enemies) hath delivered and doth deliver us by ſuffering, and dying by the hands of his Enemies, thereby Triumphing over the Devil, and his, and our inward Enemies, and delivering us therefrom: he hath alſo inſtituted an Inward and Spiritual Worſhip, ſo that God now tieth not his People to the Temple of *Jeruſalem*, nor yet unto outward Ceremonies and Obſervations, but taketh the *heart* of every Chriſtian for a *Temple* to dwell in, and there immediately appeareth, and giveth him directions how to ſerve him in any outward acts. Since, as Chriſt argueth, *God is a Spirit*, he will now be worſhipped in the Spirit, where he reveals himſelf, and dwelleth with the contrite in heart: Now, ſince it is the heart of man that now is become the Temple of God, in which he will be worſhipped, and no more in particular outward Temples, (ſince as Bleſſed *Stephen* ſaid, out of the Prophet, to the Profeſſing Jews of old, *the Moſt High dwelleth not in Temples made with hands*) as before the Glory of the Lord deſcended to fill the outward Temple, it behoved to be purified and cleanſed, and all polluted ſtuff removed out of it, yea and the place for the Tabernacle Arg. Acts 7. 48.

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was overlaid with Gold, the moſt pretious, clean, and cleareſt of all metals; ſo alſo before God be worſhipped in the inward Temple of the heart, it muſt alſo be purged of its own filth, and all its own thoughts and imaginations, that ſo it may be fit to receive the Spirit of God, and to be acted by it, and doth not this directly lead us to that inward ſilence, of which we have ſpoken and exactly pointed out? And further, This Worſhip muſt be *in Truth*; intimating, that this Spiritual Worſhip thus acted, is only and properly a true Worſhip, as being that, which for the reaſons above obſerved, can not be counterfeited by the Enemy, nor yet performed by the Hypocrite.

§. XVI. And though this Worſhip be indeed very different from the divers eſtabliſhed invented Worſhips among Chriſtians, and therefore may ſeem ſtrange to many, yet hath it been teſtified of, commended, and practiſed by the moſt Pious of all ſorts, in all ages, by many evident Teſtimonies might be proved, ſo that from the profeſſing and practicing thereof the name of *Myſticks* hath ariſen, as of a certain Sect generally commended by all, whoſe Writings are full both of the explanation and of the commendation of this ſort of worſhip, where they plentifully aſſert this *inward introverſion*, and *abſtraction of the mind*, as they call it, *from all Images and Thoughts*, and the *prayer of the will*, yea they look upon this as *the heighth of Chriſtian perfection*, ſo that ſome of them, though profeſſed Papiſts, do not doubt to affirm, that ſuch as have attained this method of Worſhip, or are aiming at it, (as in a Book, called *Sancta Sophia*, put out by the Engliſh Benedictines, Printed at *Doway*, anno 1657. *Tract.* 1. *Sect.* 2. *cap.* 5.) *Need not, nor ought to trouble or buſie themſelves with frequent and unneceſſary Confeſſions, with exerciſing corporal labours and auſterities, the uſing of Vocal Voluntary Prayers, the hearing of a number of Maſſes, or ſet Devotions, or exerciſes to Saints, or Prayers for the Dead, or having ſolicitous and diſtracting cares to gain Indulgences, by going to ſuch and ſuch Churches, or adjoyning ones ſelf to confraternities, or intangling ones ſelf with Vows and Promiſes, becauſe ſuch kind of things hinder the Soul from obſerving the Operations of the Divine Spirit in it, and from having liberty to follow the Spirit, whether it would draw her.* And yet who knows not, but that in ſuch kind of obſervations the very ſubſtance of the Popiſh Religion conſiſteth? Yet nevertheleſs it appears by this and many other paſſages, which out of their *Myſtik* writers might be mentioned, how they look upon this Worſhip as excelling all other, and that ſuch as arrived hereunto had no abſolute need of the others; yea (ſee the Life of *Balthazar Alvares*

Alvares, in the ſame *Sancta Sophia*, *Tract.* 3. *Sect.* 1. *cap.* 7.) ſuch as taſted of this, quickly confeſſed that the other Forms and Ceremonies of Worſhip were uſeleſs as to them, neither did they perform them as things neceſſary, but meerly for order or examples ſake; and therefore though ſome of them were ſo overclouded with the common darkneſs of their profeſſion, yet could they affirm, that this Spiritual Worſhip was ſtill to be retained and ſought for, though there be a neceſſity of omitting their outward Ceremonies. Hence *Bernard*, as in many other places, ſo in his Epiſtle to one *William*, Abot of the ſame order, ſaith, *Take heed to the Rule of God, the Kingdom of God is within you*: and afterwards, ſaying that their outward orders and rules ſhould be obſerved, he adds, *But otherwiſe when it ſhall happen, that none of theſe two muſt be omitted in ſuch a caſe, theſe are much rather to be omitted, than thoſe former; for by how much the Spirit is more excellent and noble than the Body, by ſo much are Spiritual exerciſes more profitable than corporal.* Is not that then the beſt of Worſhips, which the beſt of men in all ages and of all ſects have commended, and which is moſt ſuitable to the Doctrine of Chriſt, I ſay, is not that Worſhip to be followed and performed? And ſo much the rather as God hath raiſed a People to teſtifie for it, and preach it to their great refreſhment and ſtrengthening, in the very face of the World, and notwithſtanding much oppoſition, who do not as theſe *Myſtiks*, make of it a myſtery only to be attained by a few men or women in a Cloyſter, or, as their miſtake was, after wearying themſelves with many outward Ceremonies and Obſervations, as if it were the conſequences of ſuch a labour. But who in the free love of God (who reſpects not Perſons, and was near to hear and reveal himſelf as well to *Cornelius* a Centurion and a Roman, as to *Simeon* and *Anna*, and who diſcovered his Glory to *Mary* a poor Hand-maid, and to the poor Shepherds, rather than to the High Prieſts and Devout Prolelytes among the Jews) in and according to his free love finding that God is revealing and eſtabliſhing this Worſhip, and making many poor Trades-men, yea young boys and girles, witneſſes of it, do intreat and beſeech all to lay aſide their own Will-worſhips, and voluntary acts performed in their own wills, and by their own meer natural ſtrength and power, without retiring out of their own vain imaginations and thoughts, or feeling the *pure Spirit* of *God* to move and ſtir *in* them, that they may come to practiſe this acceptable worſhip, which is *in Spirit and in Truth*. But againſt this worſhip they *object*.

§. XVII. Firſt, *It ſeems to be an unprofitable exerciſe, for a man* Obj. to

to be doing or thinking nothing, and that one might be much better imployed, either in meditating upon ſome good ſubject, or otherwiſe praying to or praiſing God.

Anſw. I *anſwer*, That is not unprofitable, which is of abſolute neceſſity, before any other duty can be acceptably performed, as we have ſhewn this waiting to be. Moreover, thoſe have but a carnal and groſs apprehenſion of God, and of the things of his Kingdom, that imagine that men pleaſe him by their own workings and actings, whereas, as hath been ſhewn, the firſt ſtep for a man to fear God, is to ceaſe from his own thoughts and imaginations, and ſuffer God's Spirit to work in him: for we muſt *ceaſe to do evil*, ere we *learn to do well*; and this medling in things Spiritual by man's own natural underſtanding is one of the greateſt and moſt dangerous evils, that man is incident to, being that, which occaſioned our firſt Parents fall, to wit, a forwardneſs to deſire to know things, and a medling with them, both without and contrary to the Lord's command.

Isa. 1. 16, 17.

Obj. Secondly, ſome *object*, *if your worſhip meerly conſiſt in inwardly retiring to the Lord, and feeling of his Spirit ariſe in you, and then to do outward acts, as ye are led by it, what need ye have publick meetings at ſet times and places, ſince every one may enjoy this at home? or ſhould not every one ſtay at home, until they be particularly moved to go to ſuch a place at ſuch a time; ſince to meet at ſet times and places ſeems to be an outward obſervation and ceremony contrary to what ye at other times aſſert?*

Anſw. I *anſwer* firſt, To meet at ſet times and places is not any religious act, or part of worſhip, in it ſelf, but only an outward conveniency, neceſſary for our ſeeing one another, ſo long as we are cloathed with this outward Tabernacle; and therefore our meeting at ſet times and places is not a part of our worſhip, but a preparatory accommodation of our outward man, in order to a publick viſible worſhip, ſince we ſet not about the viſible acts of worſhip, when we meet together, until we be led thereunto. Secondly, God hath ſeen meet, ſo long as his Children are in this world, to make uſe of the outward ſenſes, as a means to convey Spiritual Life, as by ſpeaking, praying, *&c.* which cannot be done to mutal edification, but when we hear and ſee one another, but alſo for to entertain an outward viſible teſtimony for his Name in the world: he cauſeth the inward Life (which is alſo many times not conveyed by the outward ſenſes) the more to abound, when his Children aſſemble themſelves diligently together to wait upon him; that, *as Iron ſharpeneth Iron*, ſo the ſeeing of the face one of another, when both are inwardly gathered unto the *Life*, giveth occaſion for the *Life* ſecretly to ariſe, and paſs from veſſel to veſſel;

Prov. 27. 17

veſſel; and as many Candles lighted and put in one place do greatly augment the light, and makes it more to ſhine forth; ſo when many are gathered together into the ſame Life, there is more of the Glory of God, and his Power appears to the refreſhment of each individual, for that he partakes not only of the *Light* and *Life*, raiſed *in* himſelf, but in all the reſt; and therefore Chriſt hath particularly promiſed a bleſſing to ſuch as aſſemble together *in* his *Name*, ſeeing he will be *in the midſt of them*, *Matth.* 18. 20. And the Author to the *Hebrews* doth preciſely prohibit the neglect of this duty, as being of very dangerous and dreadful conſequence, in theſe words, *Heb.* 10. 24. *And let us conſider one another to provoke unto love, and to good works: Not forſaking the aſſembling of our ſelves together, as the manner of ſome is,* —*For if we ſin wilfully after that we have received the knowledg of the Truth, there remaineth no more ſacrifice for ſins.* And therefore the Lord hath ſhewn, that he hath a particular reſpect to ſuch as thus aſſemble themſelves together, becauſe that thereby a publick teſtimony for him is upheld in the earth, and his Name is thereby glorified; and therefore ſuch as are right in their Spirits, are naturally drawn to keep the Meetings of God's People, and never want a Spiritual influence to lead them thereunto. And if any do it in a meer cuſtomary way, they will no doubt ſuffer condemnation for it. Yet cannot the appointing of places and times, be accounted a ceremony and obſervation, done in man's will in the worſhip of God, ſeeing none can ſay it is an act of worſhip, but only a meer preſenting of our perſons in order to it, as is aboveſaid, Which that it was practiſed by the primitive Church and Saints all our adverſaries do acknowledg.

Laſtly. ſome object, *That this manner of Worſhip in ſilence is not to be found in all the Scripture.* Obj.

I *anſwer*, We make not ſilence to be the ſole matter of our Worſhip, ſince as I have aboveſaid, there are many Meetings, which are ſeldom, if ever, altogether ſilent, ſome or other are ſtill moved, either to preach, pray, and praiſe, and ſo, in this, our Meetings cannot be but like the Meetings of the primitive Churches recorded in Scripture, ſince our adverſaries confeſs that they did preach and pray by the Spirit. And then, what abſurdity is it to ſuppoſe that at ſometimes the Spirit did not move them to theſe outward acts, and that then they were ſilent, ſince we may well conclude, they did not ſpeak until they were moved, and ſo no doubt had ſometimes ſilence, *Acts* 2. 1. Before the Spirit came upon them, it is ſaid, —*They were all with one accord in one place*: and then it is ſaid, *the Spirit ſuddenly came upon them*: but no mention is made of any one ſpeaking at that time, and Anſw.

I would willingly know, what abſurdity our adverſaries can infer, ſhould we conclude they were a while ſilent.

Inſt. But if it be urged, that *a whole ſilent meeting cannot be found in Scripture*.

Anſw. I *anſwer*, ſuppoſing ſuch a thing were not recorded, it will not therefore follow that it is not lawful, ſeeing it naturally followeth from other Scripture precepts, as we have proved this doth, for ſeeing the Scripture commands to meet together, and, when met, the Scripture prohibits prayers or preachings, but as the Spirit moveth thereunto: if People met together, and the Spirit move not to ſuch acts, it will neceſſarily follow, that they muſt be ſilent. But further, there might have been many ſuch things among the Saints of old, though not recorded in Scripture, and yet we have enough in Scripture, ſignifying that ſuch things were. For *Job* ſate ſilent ſeven daies with his Friends together; here was a long ſilent meeting. See alſo *Ezra* c. 9. 4. and *Ezekiel* c. 1, 14. & 20. 1. Thus having ſhewn the excellency of this Worſhip, proving it from Scripture and Reaſon, and anſwered the objections, which are commonly made againſt it, which, though it may ſuffice to the explanation and probation of our Propoſition, yet I ſhall add ſomething more particularly of *Preaching*, *Praying*, and *Singing*, and ſo proceed to the following Propoſition.

Job 2. 13.

§. XVIII. *Preaching*, as it's uſed both among Papiſts and Proteſtants, is for one man to take ſome place or verſe of Scripture, and thereon ſpeak for an hour or two, what he hath ſtudied and premiditated in his Cloſet, and gathered together from his own inventions, or from the writings and obſervations of others, and then having got it by heart, as a ſchool boy doth his leſſon, he brings it forth and repeats it before the people: and how much the fertiler and ſtronger a man's invention is, and the more induſtrious and laborous he is in collecting ſuch obſervations, and can utter them with the excellency of ſpeech and humane eloquence, ſo much the more is he accounted an able and excellent preacher.

To this we oppoſe, that, when the Saints are met together, and every one gathered to the *Gift* and *Grace of God in themſelves*, he, that miniſtreth, being acted thereunto by the ariſing of the Grace *in* himſelf, ought to ſpeak forth what the Spirit of God furniſheth him with, not minding the eloquence and wiſdom of words, but the demonſtration of the Spirit and of Power, and that either in the interpreting ſome part of Scripture, in caſe the *Spirit*, which is the *good Remembrancer*, lead him ſo to do, or otherwiſe words of exhortation, advice, reproof, and inſtruction, or the ſenſe of ſome ſpiritual experiences, all which

which will ſtill be agreeable to the Scripture, though perhaps not relative to, nor founded upon any particular chapter or verſe, as a text. Now let us examine and conſider which of theſe two ſorts of preaching be moſt agreeable to the Precepts and Practice of Chriſt and his Apoſtles, and the Primitive Church recorded in Scripture. For Firſt, as to their Preaching upon a text, if it were not meerly cuſtomary or premeditated, but done by the immediate motion of the Spirit, we ſhould not blame it, but to do it as they do, there is neither precept nor practice, that ever I could obſerve in the New Teſtament, as a part of the inſtituted Worſhip thereof.

But they *alledge, that Chriſt took the Book of* Iſaiah, *and read out of it, and ſpake therefrom, and that* Peter *Preached from a ſentence of the Prophet* Joel.

I *anſwer*, That *Chriſt* and *Peter* did it not, but as immediately acted and moved thereunto by the Spirit of God, and that without premeditation, which I ſuppoſe our Adverſaries will not deny; in which caſe we willingly approve of it: but what is this to their cuſtomary conned way, without either waiting for, or expecting the movings or leadings of the Spirit? Moreover, that neither *Chriſt* nor *Peter* did it as a ſetled cuſtom or form, to be conſtantly practiſed by all the Miniſters of the Church, appears, in that moſt of all the Sermons recorded by Chriſt and his Apoſtles in Scripture, were without this, as appears from Chriſt's Sermon upon the Mount, *Matth.* 5. 1, *&c. Mark* 4. 1, *&c.* and *Paul's* Preaching to the *Athenians* and to the *Jews*, &c. As then it appears that this method of Preaching is not grounded upon any Scripture precept, ſo the nature of it is contrary to the preaching of Chriſt under the New Covenant, as expreſt and recommended in Scripture: for Chriſt in ſending forth his Diſciples, expreſly mentioneth, that they are not to ſpeak of or from themſelves, or to fore caſt before hand, but that which *the Spirit in the ſame hour ſhall teach them*, as is particularly mentioned in the three Evangeliſts, *Matth.* 10. 20. *Mark* 13. 11. *Luke* 12. 12. Now if *Chriſt* gave this order to his Diſciples, before he departed from them as, that which they were to practice, during his abode outwardly with them, much more were they to do it after his departure, ſince then they were more eſpecially to receive the *Spirit* to *lead* them *in all things*, and to *bring all things to* their remembrance, *John* 14. 26. And if they were to do ſo, when they appeared before the Magiſtrates and Princes of the Earth, much more in the Worſhip of God, when they ſtand ſpecially before him, ſeeing, as is above ſhewn, his Worſhip is to be performed in Spirit, and therefore, after their receiving of the

Holy Ghoſt, it is ſaid *Acts* 2. 4. *they ſpake as the Spirit gave them utterance*, not what they had ſtudied, and gathered from Books in their Cloſets in a premeditated way.

Franciſcus Lambertus, before cited, ſpeaketh well, and ſheweth their Hypocriſie; *Tract.* 5. of *Prophecy*, chap. 3. ſaying, *Where are they now, that glory in their Inventions, who ſay, A brave Invention, a brave invention! This they call invention which themſelves have made up, but what have the Faithful to do with ſuch kind of Inventions? It is not figments, nor yet Inventions, that we will have, but things that are ſolid, invincible, eternal and heavenly, not which men have invented, but which God hath revealed; for, if we believe the Scripture, our invention profiteth nothing, but to provoke God to our ruin.* And afterwards, *Beware* (ſaith he) *that thou determine not preciſely to ſpeak what before thou haſt meditated, whatſoever it be, for though it be lawful to determine the Text, which thou art to expound, yet not at all the interpretation; leſt if thou ſo doſt, thou take from the Holy Spirit that which is his, to wit, to direct thy ſpeech, that thou mayſt Prophecy in the Name of the Lord, denuded of all Learning, Meditation and Experience, and as if thou hadſt ſtudied nothing at all; committing thy heart, thy tongue, and thy ſelf wholly unto his Spirit, and truſting nothing to thy former ſtudying or meditation, but ſaying with thy ſelf, in great confidence of the Divine Promiſe, the Lord will give a word with much power unto thoſe that preach the Goſpel. But above all things be careful thou follow not the manner of Hypocrites, who have written almoſt word by word, what they are to ſay, as if they were to repeat ſome Verſes upon a Theatre, having learned all their Preaching, as they do that act Tragedies; and afterwards, when they are in the place of Prophecying, pray the Lord to direct their tongue: but in the mean time ſhutting up the way of the Holy Spirit, they determine to ſay nothing but what they have written. O unhappy kind of Prophets, yea and truly curſed, which depend not upon God's Spirit, but upon their own Writings or meditation! Why pray'ſt thou to the Lord, thou falſe Prophet, to give thee his holy Spirit, by which thou mayſt ſpeak things profitable, and yet thou repelleſt the Spirit? why preferreſt thou thy meditation or ſtudy to the Spirit of God? otherwiſe why committeſt thou not thy ſelf to the Spirit.*

§. XIX. Secondly, this manner of preaching, as uſed by them, conſidering that they alſo affirm, that it may be and often is performed by men, who are wicked or void of true Grace, cannot only not edifie the Church, beget or nouriſh true Faith, but is deſtructive to it, being directly contrary to the Nature of the Chriſtian and Apoſtolick Miniſtry, mentioned in the Scriptures: *For the Apoſtle preach-*

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ed the Gospel not in the wisdom of words, lest the Cross of Christ should be of none effect, 1 Cor. 1. 17. But this preaching, not being done by the actings and movings of God's Spirit, but by man's invention and eloquence in his own will, and through his natural and acquired parts and learning, is in the wisdom of words, and therefore the Cross of Christ is thereby made of none effect. The Apostles *speech and preaching was not with inticing words of man's wisdom, but in demonstration of the Spirit and of Power. That the Faith of their Hearers should not stand in the Wisdom of men, but in the Power of God*, 1 Cor. 2, 3, 4, 5. But this preaching, having nothing of the Spirit and Power in it, both the Preachers and Hearers confessing they wait for no such thing, nor yet are often-times sensible of it, must needs stand in the enticing words of man's wisdom, since it is by the meer wisdom of man it is sought after, and the meer strength of man's eloquence and enticing words it is uttered, and therefore no wonder, if the Faith of such as hear and depend upon such Preachers and Preachings stand in the wisdom of men, and not in the Power of God. The Apostles declared that *they spake not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth*, 1 Cor. 2. 13. But these Preachers confess that they are strangers to the Holy Ghost his motions and operations, neither do they wait to feel them, and therefore they speak in the words, which their own natural wisdom and learning teacheth them, mixing them in and adding them to such words as they steal of the Scripture and other Books, and therefore speak not what the Holy Ghost teacheth.

Thirdly, this is contrary to the method and order of the primitive Church, mentioned by the Apostle, 1 *Cor.* 14. 30, *&c.* where in Preaching every one is to wait for his Revelation, and to give place one unto another, according as things are revealed. But here there is no waiting for a revelation, but the Preacher must speak, and not that which is revealed unto him, but what he hath prepared and premeditated before hand.

Lastly, by this kind of preaching, the Spirit of God, which should be the chief instructor and teacher of God's people, and whose influence is that only, which makes all preaching effectual and beneficial for the edifying of Souls is shut out, and man's natural wisdom, learning and parts set up and exalted, which (no doubt) is a great and chief reason, why the preaching among the generality of Christians is so unfruitful and unsuccessful; yea according to this Doctrine the Devil may preach, and ought to be heard also, seeing he both knoweth the Truth, and hath as much eloquence as any. But what avails

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lency of ſpeech, if the demonſtration and Power of the Spirit be wanting, which, toucheth the Conſcience? We ſee, that, when the Devil confeſſed to the Truth, yet Chriſt would have none of his teſtimony. And as theſe pregnant teſtimonies of the Scripture, do prove this part of preaching to be contrary to the Doctrin of Chriſt, ſo do they alſo prove that of ours, before affirmed, to be conform thereunto.

§. XX. But if any *object* after this manner, *Have not many been benefited, yea, and both converted and edified, by the Miniſtry of ſuch as have premiditated their preachings, yea and hath not the Spirit often concurred, by its divine influence, with preaching thus premeditated, ſo as they have been powerfully born in upon the Souls of the hearers, to their advantage.*

I *anſwer*, though that be granted, which I ſhall not deny, it will not infer that the thing was good in it ſelf, more than, becauſe *Paul* was met with by Chriſt, to the converting of his Soul, riding to *Damaſcus* to perſecute the Saints, that he did well in ſo doing; neither particular actions, nor yet whole congregations (as we above obſerved) are to be meaſured by the acts of God's condeſcenſion, in times of ignorance. But beſides, it hath often times faln out, that God, having a regard to the ſimplicity and integrity, either of the preacher or hearers, hath faln in upon the heart of a Preacher, by his power and holy influence, and thereby hath led them to ſpeak things, which were not in his premeditated diſcourſe, and which perhaps he never thought of before: and thoſe paſſing ejaculations, and unpremeditated, but living exhortations, have proved more beneficial and refreſhful both to preacher and hearers, than all their premeditated Sermons. But all that will not allow them to continue in theſe things, which in themſelves are not approved, but contrary to the practice of the Apoſtles, when God is raiſing up a people to ſerve him according to the primitive purity and ſpirituality; yea, ſuch acts of God's condeſcenſion, in times of darkneſs and ignorance, ſhould ingage all more and more to follow him, according as he reveals his moſt perfect and ſpiritual way.

§. XXI. Having hitherto ſpoken of *Preaching*, now it is fit to ſpeak of *Praying*, concerning which the like controverſie ariſeth. Our adverſaries, whoſe *Religion* is all, for the moſt part, *outſide*, and ſuch, whoſe acts are the meer product of man's natural will and abilities, as they can preach, ſo can they pray, when they pleaſe, and therefore have their ſet particular prayers, I meddle not with the controverſies, among themſelves concerning this, ſome of them being for ſet prayers, as a *liturgy*, others for ſuch as are *ex tempore* conceived;

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it ſuffices me, that all of them agree in this, that the motions and influence of the Spirit of God, are not neceſſary to be previous thereunto: and therefore they have ſet times in their publick worſhip, as before and after preaching, and in their private devotion, as morning and evening, and before and after meat, and other ſuch occaſions, at which they preciſely ſet about the performing of their prayers, by ſpeaking words to God, whether they feel any motion or influence of the Spirit or not; ſo that ſome of the chiefeſt have confeſſed that they have thus prayed without the motions or aſſiſtance of the Spirit, acknowledging that they ſinned in ſo doing, yet they ſaid they look upon it as their duty to do ſo, though to pray without the Spirit be ſin. We freely confeſs, that Prayer is both very profitable, and a neceſſary duty commanded, and fit to be practiſed frequently by all Chriſtians; but as we can do nothing without Chriſt, ſo neither can we pray without the concurrence and aſſiſtance of his Spirit. But that the ſtate of the Controverſie may be the better underſtood, let it be conſidered, Firſt, that *Prayer* is twofold, *inward* and *outward*. *Inward Prayer* is that *ſecret turning of the mind towards God*, whereby being ſecretly touched and awakened by the *Light* of *Chriſt in* the *Conſcience*, and ſo bowed down under the ſenſe of its iniquities, unworthineſs and miſery, it looks up to God, and joining iſſue with the ſecret ſhinings of the *Seed* of God, it breaths towards him, and is conſtantly breathing forth ſome ſecret deſires and aſpirations towards him. It is in this ſenſe that we are ſo frequently in Scripture commanded to *pray continually*, *Luke* 18. 1. 1 *Theſ.* 5. 17. *Eph.* 6. 18. *Luke* 21. 36. Which cannot be underſtood of outward Prayer, becauſe it were impoſſible that men ſhould be alwaies upon their knees, expreſſing words of prayer, and this would hinder them from the exerciſe of thoſe duties, no leſs poſitively commanded. *Ontward Prayer* is when as the Spirit (being thus in the exerciſe of inward retirement, and feeling the breathing of the Spirit of God to ariſe powerfully in the Soul) receives ſtrength and liberty, by a ſuperadded motion and influence of the Spirit, to bring forth either audable ſighs, groans, or words, and that either in publick aſſemblies, or in private, or at meat, *&c.*

As then *inward prayer is neceſſary at all times*, ſo, ſo long as the day of every man's viſitation laſteth, he never wants ſome influence, leſs or more for the practice of it. Becauſe he no ſooner retires his mind, and conſiders himſelf in God's preſence, but he finds himſelf in the practice of it.

The outward exerciſe of Prayer as needing a greater and ſuperadded

ded influence and motion of the Spirit, as it cannot be continually practiſed, ſo neither can it be ſo readily, ſo as to be effectually performed, until his mind be ſometime acquainted with the inward; therefore ſuch as are dilligent and watchful in their minds, and much retired in the exerciſe of this inward Prayer, are more capable to be frequent in the uſe of the outward, becauſe that this Holy Influence doth more conſtantly attend them, and they being better acquainted with, and accuſtomed to the motions of God's Spirit, can eaſily perceive and diſcern them: and indeed as ſuch who are moſt diligent have a near acceſs to God, and he taketh moſt delight to draw them by his Spirit, to approach and call upon him. So, when many are gathered together in this watchful mind, God doth frequently pour forth the Spirit of Prayer among them, and ſtir them thereunto, to the edifying and building up of one another in love. But, becauſe this outward Prayer depends upon the inward, as that, which muſt follow it, and cannot be acceptably performed, but as attended with a ſuperadded influence and motion of the Spirit, therefore cannot we prefix ſet times to pray outwardly, ſo as to lay a neceſſity to ſpeak words at ſuch and ſuch times, whether we feel this heavenly influence and aſſiſtance, or no; for that we judg were a tempting of God, and a coming before him without due preparation. We think it fit for us to preſent our ſelves before him by this inward retirement of the mind, and ſo to proceed further, as his Spirit ſhall help us and draw us thereunto, and we find that the Lord accepts of this, yea and ſeeth meet ſometimes to exerciſe us in this ſilent place, for the tryal of our patience, without allowing us to ſpeak further, that he may teach us not to rely upon outward performances, or ſatisfie our ſelves as too many do, with the ſaying of our Prayers, and that our dependence upon him may be the more firm and conſtant, to wait for the holding out of his Scepter, and for his allowance to draw near unto him, and with greater freedom and enlargement of Spirit upon our hearts towards him; yet nevertheleſs we do not deny, but ſometimes God, upon particular occaſions, very ſuddenly, yea upon the very firſt turning-in of the mind, may give power and liberty to bring forth words or acts of outward Prayer, ſo as the Soul can ſcarce diſcern any previous motion, but the influence and bringing forth thereof may be as it were, *ſimul & ſemel*; nevertheleſs that ſaying of *Bernard* is true, that *All Prayer is tepid, which hath not an inſpiration preveening it.* Though we affirm, that none ought to go about Prayer without this motion, yet we do not deny but ſuch ſin, as neglect Prayer; but their ſin is in that they come not to that place, where they may feel that,

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that would lead them thereunto; And therefore we queſtion not but many, through neglect of this inward watchfulneſs and retiredneſs of mind, miſs many precious opportunities to Pray, and thereby are guilty in the ſight of God, yet would they ſin, if they ſhould ſet about the act, until they firſt felt the influence. For, as he groſly offends his Maſter, that lyeth in his Bed and ſleeps, and neglects to do his Maſters buſineſs, yet if ſuch a one ſhould ſuddenly get up, without puting on his Cloaths, or taking along with him thoſe neceſſary tools and inſtrumeuts, without which he could not poſſibly work, ſhould forwardly fall a doing to no purpoſe, he would be ſo far, thereby from repairing his former fault, that he would juſtly incur a new cenſure: and one that is careleſs, and otherwaies buſied, may miſs to hear one ſpeaking unto him, or even not hear the Bell of a Clock though ſtriking hard by him, ſo may many through negligence, miſs to hear God often-times calling upon them, and giving them acceſs to pray unto him, yet will not that allow them, without this liberty, in their own wills to fall to work.

And laſtly, though this be the only true, and proper method of Prayer, as that, which is alone acceptable to God, yet ſhall we not deny but he often-times anſwered the Prayers, and concurred with the deſires of ſome, eſpecially in times of darkneſs, who have greatly erred herein, ſo that ſome that have ſit down in formal Prayers, tho far wrong in the *matter* as well as *manner*, without the aſſiſtance or influence of God's Spirit, yet have found him to take occaſion therethrough to break in upon their Souls, and wonderfully tender and refreſh them; yet as in preaching and elſewhere hath afore been obſerved, that will not prove any ſuch practices, or be a juſt let to hinder any from coming to practice that pure Spiritual and acceptable Prayer, which God is again reſtoring and leading his people into, out of all ſuperſtitious and meer empty formalities. The ſtate of the controverſie, and our ſenſe thereof being thus clearly ſtated, will both obviate many objections, and make the anſwer to others more brief and eaſie, I ſhall firſt prove this Spiritual Prayer, by ſome ſhort conſiderations from Scripture, and then anſwer the Objections of our Oppoſers, which will alſo ſerve to refute their method and manner thereof.

§. XXII. And firſt, that there is a neceſſity of this inward retirement of the mind, as previous to prayer, that the Spirit may be felt to draw thereunto, appears, for that in moſt of thoſe places, where *Prayer* is commanded, *watching* is prefixed thereunto as neceſſary to go before, as *Matth.* 24. 42. *Mark* 13. 33. 14. 38. *Luke* 21. 36. from

which it is evident that this *watching* was to go before *prayer*. Now to what end is this *watching*, or what is it, but a waiting to feel God's Spirit to draw unto *prayer*, that so it may be done acceptably? For, since we are to *pray alwaies in the Spirit*, and cannot pray of our selves without it, acceptably this watching must be, for this end, recommended to us as preceeding prayer, that we may watch and wait for the seasonable time to pray, which is when the Spirit moves thereunto.

Secondly, this necessity of the Spirit moving and concurrence appears abundantly from that of the Apostle *Paul*, *Rom.* 8. 26. 27. *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings, which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints, according to* the will *of God.* Which, *first*, holds forth the incapacity of men, as of themselves, to pray or call upon God in their own wills, even such as have received the faith of Christ, and are, in measure, sanctified by it, as was the Church of *Rome*, to whom the Apostle then wrote. *Secondly*, It holds forth that, which can only help and assist men to pray, to wit, the Spirit, as that, without which they cannot do it acceptably to God, nor beneficially to their own Souls. *Thirdly*, The manner and way of the Spirits intercession, *with sighs and groans which are unutterable.* And *Fourthly*, That God receiveth graciously the prayers of such, as are presented and offered unto himself by the Spirit, *knowing it to be according to his will.* Now, it cannot be conceived, but this order of prayer, thus asserted by the Apostle, is most consistent with those other testimonies of scripture, commending and recommending to us the use of prayer. From which I thus argue.

If man know not how to pray, neither can do it, without the help of the Spirit, then it is to no purpose for him, but altogether unprofitable, to pray without it:

But the first is true:

Therefore also the last.

Thirdly, This necessity of the Spirit to true Prayer, appears from *Eph.* 6. 18. and *Jude* 20. where the Apostle commands *to pray alwaies in the Spirit*, and *watching thereunto*; which is as much, as if he had said, that we were never to pray without the Spirit, or watching thereunto. And *Jude* sheweth us that such prayers, as are *in the Holy Ghost*, only tend to the *building up of our selves in our most holy faith.*

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Fourthly, The Apostle *Paul* saith expressly, 1 *Cor.* 12. 3. that *no man can say that Jesus is the Lord, but by the Holy Ghost.* If then Jesus cannot be thus rightly named, but by the Holy Ghost, far less can he be acceptably called upon. Hence the same Apostle declares, 1 *Cor.* 14. 15. that he *will pray with the Spirit, &c.* A clear evidence, that it was none of his method to pray without it.

But Fifthly, all *prayer* without the spirit is *abomination*, such as are *the prayers of the wicked, Prov.* 28. 9. and the *confidence*, that the Saints have, that *God will hear them*, is, if they *ask anything according to his will*, 1 *Joh.* 5. 14. So, if the prayer be not according to his will, there is no ground of confidence that he will hear. Now our adversaries will acknowledg, that prayers without the spirit are not according to the will of God; and therefore such, as pray without it, have no ground to expect an answer: for indeed to bid a man pray without the spirit, is all one, as to bid one see without eyes, work without hands, or go without feet. And to desire a man to fall to prayer, ere the spirit, in some measure, less or more, move him thereunto, is to desire a man to see, before he open his eyes, or to walk, before he rise up, or to work with his hands before he move them.

§. XXIII. But lastly, from this false opinion of praying without the Spirit, and not judging it necessary to be waited for, as that, which may be felt to move us thereunto, hath proceeded all the superstition and idolatry, that is among those, called Christians, and those many abominations wherewith the *Lord* is *provoked*, and his *Spirit grieved*; so that many deceive themselves now, as the Jews did of old, thinking it sufficient, if they pay their daily Sacrifices, and offer their customary Oblations, from thence thinking all is well, and creating a false peace to themselves, as the Whore in the *Proverbs*, because they have offered up their *Sacrifices* of Morning and Evening Prayers. 14. And therefore it's manifest, that their constant use of things, doth not a whit influence their lives and conversations, but they remain, for the most part, as bad as ever, yea, it is frequent both among Papists and Protestants, for them first to leap, as it were, out of their vain, light, and profane conversations, at their set hours and seasons, and fall to their customary devotion, and then, when it is scarce finished, and the words to God scarce out, the former profane talk comes after it, so that the same wicked profane spirit of this world acts them in both. If there be any such thing, as vain Oblations, or Prayers, that are abomination, which God heareth not (as is certain there are, and the Scripture testifies, *Isa.* 66. 3. *Jer.* 14. 12.) certainly such Prayers, as are

acted in man's will, and by his own ſtrength, without God's Spirit, muſt be of that number.

§. XXIV. Let this ſuffice for probation. Now, I ſhall proceed to anſwer their objections, when I have ſaid ſomething concerning *joyning in prayer with others*: Thoſe, that pray together with one accord, uſe not only to concur in their ſpirits, but alſo in the geſture of their body, which we alſo willingly approve of. It becometh thoſe, who approach before God to pray, that they do it with bowed knees, and with their heads uncovered, which is our practice.

Obj. But here ariſeth a controverſie, *Whether it be lawful to join with others (by thoſe external ſigns of reverence, albeit not in heart) who pray formally, nor waiting for the motion of the Spirit, nor judging it neceſſary.*

Anſw. We anſwer, Not at all: and for our teſtimony in this thing we have ſuffered not a little, for, when it hath faln out, that either accidentally, or to witneſs againſt their worſhip, we have been preſent, during the ſame, and have not found it lawful for us to bow with them thereunto, they have often perſecuted us, not only with reproaches, but alſo with ſtroaks and cruel beatings; for this cauſe they uſe to accuſe us of pride, profanity and madneſs, as if we had no reſpect or reverence to the worſhip of God, and, as if we judged none could pray, or were heard of God but our ſelves. Unto all which, and many more reproaches of this kind, we *anſwer* briefly and modeſtly, that it ſufficeth us, that we are found ſo doing, neither through Pride, nor Madneſs, nor Prophanity, but meerly leſt we ſhould hurt our Conſciences: the reaſon of which is plain and evident, for, ſince our Principle and Doctrine, obligeth us to believe that the *Prayers* of thoſe who themſelves confeſs they are *not acted by the Spirit*, are *abominations*, how can we, with a ſafe Conſcience, joyn with them?

Obj. If they urge, *that this is the height of uncharitableneſs and arrogancy, as if we judged our ſelves always to pray by the Spirits motion, but they never; as if we were never deceived by Praying without the motions of the Spirit, and that they were never acted by it: ſeeing albeit, they judg not the motion of the Spirit always neceſſary, they confeſs nevertheleſs that it is very profitable and comfortable, and they feel it often influencing them, which that it ſometimes falls out we cannot deny.*

Anſw. To all which I anſwer diſtinctly, if it were their known and avowed Doctrine, not to Pray without the motion of the Spirit, and that ſeriouſly holding thereunto they did not bind themſelves to Pray at certain preſcribed times preciſely (at which times they determine to Pray, though without the Spirit) then indeed we might be accuſed of uncharitableneſs and pride, if we never joyned with them; and if they,

they ſo taught and practiſed, I doubt not but it ſhould be lawful for us ſo to do, unleſs there ſhould appear ſome manifeſt and evident hypocriſie and deluſion. But ſeeing they profeſs that *they pray without the Spirit*, and ſeeing God hath perſwaded us that ſuch Prayers are abominable, how can we with a ſafe Conſcience, joyn with an abomination? That God ſometimes condeſcends to them, we do not deny (albeit now, when the Spiritual Worſhip is openly proclaimed, and all are invited unto it, the caſe is otherwiſe, than thoſe old times of Apoſtaſie and Darkneſs) and therefore, albeit any ſhould begin to pray in our preſence, not expecting the motion of the Spirit, yet if it manifeſtly appear, that God in condeſcenſion did concur with ſuch a one, then, according to God's will, we ſhould not refuſe to joyn alſo; but this is rare, leſt thence they ſhould be confirmed in their falſe Principle. And albeit this ſeem hard in our profeſſion, nevertheleſs it is ſo confirmed by the Authority both of Scripture and right Reaſon, that many convinced thereof, have embraced this part before other, among whom is memorable of late Years *Alexander Skein*, a Magiſtrate of the City of *Aberdeen*, a man very modeſt, and very averſe from giving offence to others, who nevertheleſs being overcome by the Power of Truth in this matter, behoved for this cauſe to ſeparate himſelf from the publick Aſſemblies and Prayers and joyn himſelf unto us; Who alſo gave the reaſon of his change, and likewiſe ſuccinctly, but yet ſubſtantially, comprehended this controverſie concerning Worſhip in ſome ſhort queſtions, which he offered to the publick Preachers of the City, which I think meet to inſert in this place.

1. *Whether or not ſhould any act of God's Worſhip be gone about, without the motions, leadings and actings of the Holy Spirit.*

2. *If the motions of the Spirit be neceſſary to every particular duty, whether ſhould he be waited upon, that all our acts and words may be, according as he gives utterance and aſſiſtance?*

3. *Whether every one that bears the name of a Chriſtian, or profeſſes to be a Proteſtant: hath ſuch an uninterrupted meaſure thereof, that he may, without waiting, go immediately about the duty?*

4. *If there be an indiſpoſition and unfitneſs at ſome times, for ſuch exerciſes, at leſt as to the Spiritual and lively performances thereof, whether ought they to be performed in that caſe and at that time?*

5. *If any duty be gone about, under pretence that it is in obedience to the external command, without the Spiritual Life and Motion neceſſary, whether ſuch a duty, thus performed, can in Faith be expected to be accepted of God, and not rather reckoned as a bringing of ſtrange Fire before*

fore the Lord, seeing it is performed (at best) by the strength of natural and acquired parts, and not by the strength and assistance of the Holy Ghost, which was typified by the Fire that came down from Heaven, which alone behoved to consume the Sacrifice and no other?

6. Whether duties, gone about in the meer strength of natural and acquired parts (whether in publick or private) be not as really, upon the matter, an image of man's invention, as the popish worship, though not so gross in the outward appearance? And therefore whether it be not as real superstition to countenance any worship of that nature, as it is to countenance popish worship, though there be a difference in the degree?

7. Whether it be a ground of offence, or just scandal, to countenance the worship of those, whose professed principle it is, neither to speak for edification, nor to pray, but as the Holy Ghost shall be pleased to assist them, in some measure, less or more, without which they rather chuse to be silent, than to speak without this influence?

Unto these they answered but very coldly and faintly, whose answers likewise long ago he refuted.

Seeing then God hath called us to his spiritual worship, and to testifie against the humane and voluntary worships of the apostasie, if we did not this way, stand immoveable to the Truth revealed, but should join with them, both our testimony for God would be weakned and lost, and it would be impossible steadily to propagate this worship in the world, whose progress we dare neither retard nor hinder by any act of ours, though therefore we shall lose not only worldly honour, but even our lives. And truly many Protestants, through their unsteadiness in this thing, for politick ends, complying with the popish abominations, have greatly scandalized their profession, and hurt the reformation; as appeared in the Example of the Elector of *Saxony*, who, in the Convention at *Ausburg*, in the year 1530. being commanded by the Emperor *Charles* the Fifth, to be present at the *Mass*, that he might carry the Sword before him, according to his place; which when he justly scrupled to perform, his Preachers taking more care for their Princes Honour than for his Conscience, perswaded him that it was lawful to it, against his Conscience, which was both a very bad Example, and great scandal to the Reformation, and displeased many, as the Author of the History of the Council of *Trent*, in his first book, well observes. But now I hasten to the objection of our adversaries, against this method of praying.

Obj. §. XXV. First, They object, that, *if such particular influences were needful to outward acts of worship, then they should also be needful to inward acts, as to wit, desire and love God:*

But

But this is abſurd:
Therefore alſo that from whence it follows.

I anſwer, that, which was ſaid in ſhe ſtate of the controverſie, cleareth this, becauſe, as to thoſe general duties, there never wants an influence, ſo long as the day of a man's viſitation laſteth, during which time *God is alwaies near* to him, and *wreſtling* with him by his Spirit, to turn him to himſelf, ſo that, if he do but ſtand ſtill, and ceaſe from his evil thoughts, the Lord is near to help him, *&c.* But as to the outward acts of Prayer, they need a more ſpecial motion and influence, as hath been proved. Anſw.

Secondly, they object, *that it might be alſo alledged, that men ought not to do moral duties, as Children to honour their Parents, men to do right to their neighbours, except the Spirit moved them to it.* Obj.

I anſwer, there is a great difference betwixt theſe general duties, betwixt man and man, and the particular expreſs acts of worſhip towards God: the one is meerly Spiritual, and commanded by God to be performed by his Spirit; the other anſwer their end, as to them, whom they are immediatly directed to, and concern, though done from a meer natural principle of ſelf-love, even as beaſts have natural affections one to another, and therefore may be thus performed, though I ſhall not deny but that they are not works accepted of God, or beneficial to the Soul, but as they are done in the fear of God, and in bleſſing, in which his Children do all things, and therefore are accepted and bleſſed in whatſoever they do. Anſw.

Thirdly they object, *that if a wicked man ought not to pray without a motion of the Spirit, becauſe his Prayer would be ſinful, neither ought he to plough by the ſame reaſon, becauſe the ploughing of the wicked, as well as his praying is ſin.* Obj. Prov. 21. 4.

This objection is of the ſame nature with the former; and therefore may be anſwered the ſame way, ſeeing there is a great difference betwixt *natural acts*, ſuch as *eating*, *drinking*, *ſleeping*, and *ſeeking for ſuſtenance for the body*, which things Man hath common with Beaſts, and Spiritual acts. And it doth not follow, becauſe man ought not to go about Spiritual acts without the Spirit, that therefore he may not go about natural acts without it. The analogy holds better thus, and that for the proof of our affirmation, that, as man, for the going about natural acts, need his natural Spirit, ſo to perform Spiritual acts, he needs the Spirit of God. That the natural acts of the wicked and unregenerate are ſinful, is not denied, though not as in themſelves, but in ſo far as man in that ſtate is in all things, reprobated in the ſight of God. Anſw.

Fourth-

Obj. Fourthly, they object, that *wicked men, may according to this doctrin, forbear to pray for years together, alledging they want a motion to it.*

Answ. I answer, the falle pretences of wicked men do nothing invalidate the truth of this doctrin: for at that rate there is no doctrin of Christ, which men might not turn by. That they ought not to pray without the Spirit is granted, but then they ought to come to that place of watching, where they may be capable to feel the Spirits motion. They sin indeed, in not praying, but the cause of this sin is their not watching; so their neglect proceeds not from this doctrin, but from their disobedience to it: seeing, if they did pray without this, it would be a double sin, and no fulfilling of the command to pray, nor yet would their Prayer without this Spirit, be useful unto them, and this our Adversaries are forced to acknowledg in another case: for they say, *It is a duty incumbent on Christians to frequent the Sacrament of the Lord's Supper* (as they call it.) Yet they say, *No man ought to take it unworthily*, yea they plead that such, as find themselves unprepared, must abstain, and therefore do usually excommunicate them from the Table. Now, though according to them, it be necessary to partake of this Sacrament, yet it is also necessary, that those that do it, do first examine themselves, lest they eat and drink their own condemnation, and though they reckon it sinful for them to forbear, yet they account it more sinful for them to do it without this examination.

Obj. Fifthly, they *object*, Acts 8. 22. where *Peter commanded* Simon Magus, *that wicked Sorcerer to pray*, from thence inferring that *wicked men may and ought to pray.*

Answ. I *answer*, that in the citing of this place, as I have often observed, they omit the first and chiefest part of the verse, which is thus, *Acts* 8. verse 22. *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.* So here he bids him first *repent*, now the least measure of true Repentance cannot be without somewhat of that inward retirement of the mind, which we speak of, and indeed where true repentance goeth first, we do not doubt but the Spirit of God will be near to concur with, and influence such, to pray to, and call upon God.

Obj. And Lastly, they *object*, that *many Prayers, begun without the Spirit, have proved effectual, and that the Prayers of wicked men have been heard and found acceptable, as* Achab's.

Answ. This objection was before solved: for the acts of God's compassion and indulgence, at sometimes, and to some persons, upon singular extraordinary occasions, are not be a rule of our actions. For if we should make

make that the meaſure of our obedience, great inconveniencies would follow, as is evident, and will be acknowledged by all. Next, we do not deny but wicked men are ſenſible of the motions and operations of God's Spirit often-times, before their day be expired; from which they may at times pray acceptably, not as remaining altogether wicked, but as entring into Piety, from whence they afterwards fall away.

§. XXVI. As to the *ſinging of Pſalms*, there will not be need of any long diſcourſe, for that the caſe is juſt the ſame, as in the two former of *Preaching* and *Prayer*. We confeſs this to be a part of God's Worſhip, and very ſweet and refreſhful, when it proceeds from a true ſenſe of God's love *in* the heart, and ariſes from the divine influence of the Spirit, which leads Souls to breath forth either a ſweet Harmony, or words ſuitable to the preſent condition, whether they be words formerly uſed by the Saints, and recorded in Scripture, ſuch as the *Pſalmes of David*, or other words, as were the Hymns and Songs of *Zacharias*, *Simeon* and the *Bleſſed Virgin Mary*. But as for the formal cuſtomary way of ſinging, it hath in Scripture no foundation, nor any ground in true Chriſtianſty: yea, beſides all the abuſes incident to prayer and preaching, it hath this more peculiar, that often times great and horrid lies are ſaid in the ſight of God, for all manner of wicked prophane People take upon them to perſonate the experiences and conditions of Bleſſed *David*, which are not only falſe as to them, but alſo as to ſome of more ſobriety, who utter them forth: as, where they will ſing ſometimes, *Pſal.* 22. 14.——*my heart is like Wax, it is melted in the midſt of my Bowels.* and verſe 15. *My ſtrength is dried up like a Pot-ſheard: and my Tongue cleaveth to my Jaws; and thou haſt brought me into the duſt of Death.* And *Pſal.* 6. 6. *I am weary with my groaning, all the night make I my Bed to ſwim: I water my Couch with my Tears.* And many more, which thoſe that ſpeak, know to be falſe as to them. And ſometimes will confeſs, juſt after, in their Prayers, that they are guilty of the Vices, oppoſite to thoſe Vertues, which but juſt before they have aſſerted themſelves endued with. Who can ſuppoſe that God accepts of ſuch jugling? And indeed ſuch ſinging doth more pleaſe the carnal ears of men, than the pure ears of the Lord, who abhors all Lying and Hypocriſie.

That ſinging then, that pleaſeth him, muſt proceed from that, which is *PURE in the Heart*, (even from the *Word of Life* therein) in and by which richly dwelling in us, Spiritual Songs and

Hymns are returned to the Lord, according to that of the Apoſtle, *Col.* 3. 16.

But as to their artificial Muſick, either by Organs, or other inſtruments or voice, we have neither example nor precept for it in the New Teſtament.

§. XXVII. But laſtly, the great advantage of this true Worſhip of God, which we profeſs and practice, is, that it conſiſteth not in man's Wiſdom, Arts, or Induſtry, neither needeth the Glory, Pomp, Riches, nor Splendor of this World to beautifie it, as being of a Spiritual and Heavenly nature, and therefore too ſimple and contemptible to the natural mind and will of man, that hath no delight to abide in it, becauſe he finds no room there for his imaginations and inventions, and hath not the opportunity to gratifie his outward and carnal Senſes; ſo that this form being obſerved, is not like to be long kept pure, without the Power: For it is of it ſelf ſo naked without it, that it hath nothing in it to invite and tempt men to dote upon it, further than it is accompanied with the Power. Whereas the Worſhip of out Adverſaries, being performed in their own wills, is *ſelf-pleaſing*, as in which they can largely exerciſe their natural parts and invention: and (as to moſt of them) having ſomewhat of an outward and worldly ſplendor, delectable to the carnal and worldly Senſes, they can pleaſantly continue it, and ſatisfie themſelves, though without the Spirit and Power, which they make no ways eſſential to the performance of their Worſhip, and therefore neither wait for, nor expect it.

§. XXVIII. So that to conlude, *the Worſhip, Preaching, Praying and Singing, which we plead for, is ſuch as proceedeth from the Spirit of God, and is always accompanyed with its influence, being begun by its motion, and carried on by the power and ſtrength thereof; and ſo is a Worſhip purely Spiritual,* ſuch as the Scripture holds forth, *Joh.* 4. 23, 24. 1 *Cor.* 14. 15. *Eph.* 6. 18, *&c.*

But *the Worſhip, Preaching, Praying and Singing, which our Adverſaries plead for, and which we oppoſe, is a Worſhip which is both begun, carried on and concluded in man's own natural will and ſtrenghth, without the motion or influence of God's Spirit, which they judg they need not wait for, and therefore may be truly acted, both as to the matter and manner, by the wickedeſt of men,* Such was the Worſhip and vain Oblations, which God always rejected, as appears from *Iſa.* 66. 3. *Jer.* 14. 12, &c. *Iſa.* 1. 13. *Prov.* 15. 29. *John* 9. 31.

The

The Twelfth Propoſition,

Concerning Baptiſm.

As there is one Lord, *and* one Faith, *ſo there is one Baptiſm*, which is not the putting away the Filth of the Fleſh, but the anſwer of a good Conſcience before God, by the Reſurrection of Jeſus Chriſt, *and this Baptiſm is a Pure and a Spiritual thing, to wit, the* Baptiſm *of the* Spirit *and* Fire, *by which we are buried with him; that being waſhed and purged from our ſins, we may* walk in newneſs of Life, *of which the Baptiſm of* John *was a Figure, which was commanded for a time, and not to continue for ever; as to the* Baptiſm of Infants, *it is a meer humane Tradition, for which neither Precept nor Practice is to be found in all the Scripture.*

Eph. 4. 5. 1 Pet. 3. 21. Rom. 6. 4. Gal. 3. 27. Col. 2. 12. Joh. 3. 30. 1 Cor. 1. 17

§. I. I Did ſufficiently demonſtrate, in the explanation and probation of the former Propoſition, how greatly the Profeſſors of Chriſtianity, as well Proteſtants as Papiſts, were degenerated in the matter of Worſhip, and how much ſtrangers to, and averſe from that true and acceptable Worſhip, that is performed in the Spirit of Truth, becauſe of man's natural propenſity, in his faln ſtate, to exalt his own inventions, and to intermix his own work and product in the Service of God; and from this root ſprung all the Idle Worſhips, Idolatries, and numerous Superſtitious Inventions among the Heathens. For, when God, in condeſcenſion to his choſen People the Jews, did preſcribe to them, by his Servant *Moſes*, many Ceremonies and Obſervations, as Types and Shaddows of the Subſtance, which in due time was to be revealed, which conſiſted for the moſt part in waſhings, outward purifications and cleanſings, which were to continue until the time of the *Reformation*, until the *Spiritual* Worſhip ſhould be ſet up, and that God by the more powerful pouring forth of his Spirit, and guiding of that *Anoynting*, which was to lead his Children *into all Truth*, and teach them to Worſhip him in a way more Spiritual and acceptable to him, though leſs agreeable to the carnal and outward ſenſes: notwithſtanding God's condeſcenſion to the Jews, in ſuch things, we ſee that that part in man, which delights to follow its own inventions, could not be reſtrained, nor yet ſatisfied with all theſe obſervations, but that oftentimes they would be either declining to the other ſuperſtitions of the Gentiles, or adding

ſome new obſervations and ceremonies of their own, to which they were ſo devoted, that they were ſtill apt to prefer them before the commands of God, and that under the motion of Zeal and Piety. This we ſee abundantly, in the example of the *Phariſees*, the chief-eſt Sect among the Jews, whom Chriſt ſo frequently reproves for *making void the commandments of God by their Traditions*, Matth. 15. 6, 9, &c. This complaint may at this day be no leſs juſtly made, as to many bearing the name of Chriſtians, who have introduced many things of this kind, partly borrowed from the Jews, which they more tenaciouſly ſtick to; and more earneſtly contend for, than for the weightier points of Chriſtianity: becauſe that *ſelf*, yet alive, and ruling in them, loves their own inventions better than Gods commands. But, if they can by any means ſtretch any Stripture practice, or conditional precept, or permiſſion; fitted to the weakneſs or capacity of ſome, or appropriate to ſome particular diſpenſation, to give ſome colour for any of theſe their inventions, they do then ſo tenaciouſly ſtick to them, and ſo obſtinatly and obſtreperouſly plead for them, that they will not patiently hear the moſt ſolid Chriſtian reaſons againſt them. Which zeal, if they would but ſeriouſly examine it, they would find to be but the prejudice of education and the love of *ſelf*, more than of God, or his Pure Worſhip. This is verified concerning thoſe things, which are called *Sacraments*, about which they are very ignorant in Religious Controverſies, who underſtand not how much debate, contention, jangling, and quarrelling there has been among thoſe called Chriſtians, ſo that I may ſafely ſay, the controverſie about them, to wit, about their number, nature, vertue, efficacy, adminiſtration and other things, hath been more than about any other Doctrine of Chriſt, whether as betwixt Papiſts and Proteſtants, or among Proteſtants betwixt themſelves, and how great prejudice theſe controverſies have brought to Chriſtians is very obvious, whereas the things contended for among them are, for the moſt part but empty ſhaddows, and meer outſide things, as I hope hereafter to make appear to the patient and unprejudicate Reader.

§. 11. That which comes firſt under obſervation, is the Name [*Sacrament*,] which is ſtrange that Chriſtians ſhould ſtick to, and contend ſo much for, ſince it is not to be found in all the Scripture, but was borrowed from the military Oaths among the Heathens, from whom the Chriſtians, when they began to Apoſtatize, did borrow many Superſtitious Terms and Obſervations, that they might thereby ingratiate themſelves, and the more eaſily gain the Heathens to their Religion, which practice, (though perhaps intended by them for

for good, yet as being the fruit of humane policy, and not according to God's Wiſdom) has had very pernicious conſequences. I ſee not how any, whether Papiſts or Proteſtants, eſpecially the later, can in reaſon quarrel thus, for denying this term, which it ſeems the Spirit of God saw not meet to inſpire the Pen-men of the Scriptures to leave unto us.

But if it be ſaid, that *it is not the Name, but the Thing they contend for*: Obj.

I *anſwer*, Let the Name then, as not being Scriptural, be laid aſide, and we ſhall ſee at firſt entrance how much benefit will redound by laying aſide this traditional term, and betaking us to plainneſs of Scripture Language, for preſently the great conteſt, about the number of them, will evaniſh: ſince there is no term uſed in Scripture, that can be made uſe of, whether we call them *Inſtitutions*, *Ordinances*, *Precepts*, *Commandments*, *Appointments*, or *Laws*, &c. that would afford ground for ſuch a debate, ſince neither will Papiſts affirm, that there are only *Seven*, or Proteſtants only *Two*, of any of theſe fore-mentioned. Anſw.

If it be ſaid, that this *Controverſie ariſes from the definition of the thing, as well as from the name.* Obj.

It will be found otherwiſe, for whatever way we take their definition of a *Sacrament*, whether as *an outward viſible ſign, whereby inward Grace is conferred, or only* ſignified. This definition will agree to many things, which neither Papiſts nor Proteſtants will acknowledg to be *Sacraments*. If they be expreſſed under the name of *Sealing Ordinances*, as ſome do: I could never ſee neither by Reaſon, nor Scripture, how this title could be appropriate to them, more than to any other Chriſtian Religious performance: for that muſt needs properly be a *Sealing Ordinance*, which makes the *Perſons* receiving it, *infallibly certain* of the *promiſe*, or thing *ſealed* to them. Anſw.

If it be ſaid, *it is ſo to them that are Faithful.* Obj.

I *anſwer*: So is Praying and Preaching, and doing of every good work. Seeing the partaking, or performing of the one gives not to any a more certain Title to Heaven, yea (in ſome reſpect) not ſo much, there is no reaſon to call them ſo, more than the other. Anſw.

Beſides we find not any, called the *Seal* and *Pledge* of our *inheritance*, but the *Spirit of God*, it is by that we are ſaid to be *ſealed*; Eph. 1. 14. & 4. 30. which is alſo termed *the earneſt of our inheritance*, 2 Cor. 1. 22. and not by outward water or eating and drinking, which as the wickedeſt of men may partake of, ſo many that do, do notwithſtanding it go to perdition: for it is not outward waſhing with water

water that maketh the *heart clean*, by which men are fitted for Heaven; and as *that which goeth into the mouth doth not defile a man, because it is put forth again*, and so goeth to the Dung-hill, neither doth any thing which man eateth, purifie him, or fit him for Heaven. What is said here in general, may serve for an introduction, not only to this Proposition, but also to the other, concerning the *Supper*. Of these Sacraments (so called) *Baptism* is always first numbered, which is the subject of the present Proposition, in whose explanation I shall first demonstrate and prove our Judgment, and then answer the objections, and refute the sentiments of our Opposers. As to the first part, these things following, which are briefly comprehended in the Proposition, come to be proposed and proved.

§. III. First, *that there is but one Baptism*, as well as but One Lord, One Faith, *&c.*

Secondly, *that this one Baptism, which is the Baptism of Christ, is not a washing with, or dipping in Water, but a being Baptized by the Spirit.*

Thirdly, *that the Baptism of* John *was but a figure of this, and therefore, as the Figure (to give place to the Substance) which though it be to continue, yet the other is ceased.*

As for the first, viz. *that there is but one Baptism*, there needs no other proof than the words of the Text, *Eph.* 4. 5. *One Lord, one Faith, one Baptism:* where the Apostle positively and plainly affirms, that as there is but one Body, one Spirit, one Faith, one God, &c. so there is but one Baptism.

Obj. As to what is commonly alledged by way of explanation upon the Text, *that the Baptism of Water and of the Spirit make up this one Baptism, by vertue of the Sacramental Union.*

Answ. I *answer*, This exposition hath taken place, not because grounded upon the Testiomy of the Scripture, but because it wrests the Scripture to make it sute to their principle of Water-baptism, and so there needs no other reply, but to deny it, as being repugnant to the plain words of the Text, which saith not *that there are Two Baptisms*, to wit, one of *Water*, the other of the *Spirit*. which do make up one Baptism, but plainly, that *there is one Baptism*, as there is *One Faith*, and *One God*. Now there goeth not two Faiths, nor two Gods, nor two Spirits, nor two Bodies, whereof the one is Outward and Elementary, and the other Spiritual and Pure, to the making up of the one Faith, the one God, the one Body, and the one Spirit; so neither ought there to go Two Baptisms to make up the One Baptism.

But

But ſecondly, if it be ſaid, *the baptiſm is but one, whereof water is the one part, to wit, the ſign, and the ſpirit, the thing ſignified, the other.*

I *anſwer*, this yet more confirmeth our doctrin, for, if water be only the ſign, i tis not the matter of the one Baptiſm (as ſhall further hereafter by its definition appear in Scripture) and we are to take the one baptiſm for the matter of it, not for the ſign, or figure, and type, that went before, even as where *Chriſt* is called the *one Offering*, in Scripture, though he was tipified by many Sacrifices and Offerings under the Law, we underſtand only by the *One Offering*, his offering himſelf upon the Croſs, whereof though thoſe many Offerings were ſigns and tipes, yet we ſay not that they go together with that Offering of Chriſt, to make up the one Offering; ſo neither, though Water-baptiſm was a ſign of Chriſts Baptiſm, will it follow, that it goeth now to make up the Baptiſm of Chriſt. If any ſhould be ſo *abſurd*, as to aſſirm, *that this one Baptiſm here were the Baptiſm of Water, and not of the Spirit*: that were fooliſhly to contradict the poſitive teſtimony of the Scripture, which ſaith the contrary, as by what followeth will more amply appear.

Secondly, *that this one Baptiſm, which is the Baptiſm of Chriſt, is not a waſhing with water*, appears, *firſt*, from the teſtimony of *John*, the proper and peculiar adminiſtrator of water baptiſm, *Matth.* 3. 11. *I indeed baptize you with water, unto repentance; but he, that cometh after me, is mightier than I, whoſe Shoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt, and with Fire.* Here *John* mentions two manner of baptiſings, and two different baptiſms, the one with water, and the other with the Spirit, the one whereof he was the Miniſter of, the other whereof Chriſt was the Miniſter of: and ſuch, as were baptized with the firſt, were not therefore baptized with the ſecond, *I indeed baptize you, but he ſhall baptize you.* Though in the preſent time they were baptized with the baptiſm of water, yet they were not as yet, but were to be, baptized with the Baptiſm of Chriſt. From all which I thus argue.

If thoſe, that were baptized with the baptiſm of water, were not therefore baptized with the Baptiſm of Chriſt, then the baptiſm of water is not the Baptiſm of Chriſt:

But the firſt is true:

Therefore alſo the laſt.

And again,

If he, that truly and really adminiſtred the baptiſm of water, did not withſtanding declare, that he neither could, nor did baptize with the Baptiſm of Chriſt, then the Baptiſm of Water is not the Baptiſm of Chriſt.

But

But the first is true:

Therefore, &c.

And indeed to understand it otherwise would make *John*'s words void of good sense; for, if their baptism had been all one, why should he have so precisely contradistinguish them? Why should he have said that those, whom he had already baptized, should yet be be baptized by another baptism?

Obj. If it be *urged, that Baptism with Water was the one part, and that with the Spirit* the other part, or effect only of the former.

Answ. I *answer*, this exposition contradicts the plain words of the text, for he saith not, I *baptize you with Water, and he, that cometh after shall produce the effects of this my Baptism in you by the Spirit, &c.* or *he shall accomplish this baptism in you*; but *he shall baptize you.* So then, if we understand the word truly and properly, when he saith, I *baptize you*, as consenting that thereby is really signified that he did baptize with the baptism of water, we must needs, unless we offer violence to the text, understand the other part of the sentence the same way; that where he adds presently, *but he shall baptize you, &c.* that he understood it of their being truly to be baptized with another baptism, than what he did baptize with: Else it had been nonsense for him for thus to have contradistinguished them.

Secondly, this is further confirmed by the saying of Christ himself, *Acts* 1. 4, 5. *but wait for the promise of the Father, which,* saith he, *ye have heard of me. For* John *truly baptized with Water, but ye shall be baptized with the Holy Ghost, not many daies hence.* There can scarce two places of Scripture run more parallel, than this doth with the former, a little before mentioned, and therefore concludeth the same way, as did the other. For Christ here grants fully, that *John* compleated his baptism, as to the matter and substance of it: *John*, saith he, *truly baptized with water*, which is as much, as if he had said, *John* did truly and fully administer the baptism of water, *But ye shall be baptized with, &c.* This sheweth that they were to be baptized with some other baptism, than the baptism of water, and that, although they were formerly baptized with the baptism of water, yet not with that of Christ, which they were to be baptized with.

Thirdly, *Peter* observes the same distinction, *Acts* 11. 16. *Then remembred I the word of the Lord, how that he said,* John *indeed baptized with Water; but ye shall be baptized with the Holy Ghost.* The Apostle makes this application upon the Holy Ghost's falling upon them. Whence he infers, that they were then baptized with the baptism of the Spirit. As to what is urged from his calling afterwards for water,

to

to it ſhall be hereafter ſpoken. From all which three ſentences reflective one to another, firſt of *John*, ſecondly of *Chriſt*, and thirdly of *Peter*, it doth evidently follow, that ſuch, as were truly and really baptized with the *baptiſm of water*, were notwithſtanding not baptized with the *baptiſm* of the Spirit; which is that of Chriſt; and ſuch as truly and really did adminiſter the *baptiſm of water*, did, in ſo doing, not adminiſter the *Baptiſm of Chriſt*, ſo that, if there be now but *one Baptiſm*, as we have already proved, we may ſafely conclude, that it is that of the *Spirit*, and not of *water*; elſe it would follow, that *the One baptiſm*, which now continues, were the *baptiſm of water*, i. e. *John*'s baptiſm, and not the *baptiſm of the Spirit*, i. e. *Chriſts*, which were moſt abſurd.

If it be ſaid further, that, *though the Baptiſm of* John, *before Chriſts was adminiſtred, was different from it, as being the figure only, yet now that both it, as the figure, and that of the Spirit, as the ſubſtance, is neceſſary to make up the one baptiſm.* Obj.

I anſwer, this urgeth nothing, unleſs it be granted alſo that both of them belong to the eſſence of Baptiſm, ſo that Baptiſm is not to be accounted as truly adminiſtred, where both are not: which none of our adverſaries will acknowledg; but, on the contrary, account, not only all thoſe truly baptized, with the Baptiſm of Chriſt, who are baptized with *water*, tho they be uncertain whether they be baptized with the Spirit or not; but they even account ſuch truly baptized, with the baptiſm of Chriſt, becauſe ſprinkled, or baptized with water, though it be manifeſt and moſt certain, that they are not baptized with the Spirit, as being enemies thereunto, in their heart, by wicked works. So here, by their own confeſſion, *baptiſm with water* is without the Spirit: Wherefore we may far ſafer conclude, that the *baptiſm of the Spirit*, which is that of *Chriſt*, is, and may be without that of *Water*, as appears in that *Acts* 11. where *Peter* teſtifies of theſe men, that *they were baptized with the Spirit, though not then baptized with Water*; and indeed the controverſie in this, as in moſt other things, ſtands betwixt us and our oppoſers, in that they not only often times prefer the form and ſhadow, to the power and ſubſtance, by denominating perſons, as inheritors and poſſeſſors of the thing, from their having the form and ſhadow, though really wanting the power and ſubſtance; and not admitting thoſe to be ſo denominated, who have the power and ſubſtance, if they want the form and ſhadow. This appears evidently, in that thoſe truly baptized, with the *one baptiſm of Chriſt*, who are not baptized with the *Spirit*, which, in Scripture, is particularly called the *Baptiſm of Chriſt*, if they be only Anſw.

baptized with Water, which themſelves yet confeſs to be but the ſhaddow or figure. And moreover, in that they account not thoſe, who are ſurely baptized with the *Baptiſm of the Spirit*, baptized, neither will they have them ſo denominate, unleſs they be alſo ſprinkled with, or *dipped in Water*. But we, on the contrary, do alwaies prefer the power to the form, the ſubſtance to the ſhaddow; and where the Subſtance and Power is, we doubt not to denominate the Perſon accordingly, though the form be wanting; and therefore we alwaies ſeek firſt, and plead for, the Subſtance and Power, as knowing that to be indiſpenſable neceſſary; though the form ſometimes may be diſpenſed with, and the figure or tipe may ceaſe, when the Subſtance and Anti-tipe comes to be enjoyed, as it doth in this caſe, which ſhall hereafter be made appear.

§. IV. Fourthly, that the *one Baptiſm* of Chriſt is not a waſhing with Water, appears from 1 *Pet.* 3. 21. *The like figure whereunto*, even *Baptiſm, doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt.* So plain a definition of *Baptiſm* is not in all the Bible, and therefore, ſeeing it is ſo *plain*, it may well be preferred to all the coined definitions of the School-men. The Apoſtle tells us, *firſt, negatively*, what it is not, *viz. Not a putting away of the filth of the fleſh*, then ſurely it is not a *waſhing* with Water, ſince that is ſo. Secondly, he tells us *affirmatively*, what it is, *viz. the anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt*: where affirmatively defines it to be *the anſwer* [or *confeſſion*] (as the *Syriak* verſion hath it) *of a good Conſcience.* Now, this anſwer cannot be, but where the Spirit of God hath purified the Soul, and the fire of his judgment hath burned up the unrighteous nature: and thoſe in whom this work is wrought, may be truly ſaid to be baptized with the *baptiſm of Chriſt*, i. e. *of the Spirit and of Fire.* Whatever way then we take this definition of the Apoſtle of *Chriſt*'s baptiſm, it confirmeth our ſentence; for if we take the firſt or negative part, viz. *that it is not a puting away of the filth of the Fleſh*, then it will follow, that water-baptiſm is not it, becauſe that is a puting away of the filth of the Fleſh. If we take the ſecond and affirmative definition, to wit, *that it is the anſwer*, or *confeſſion of a good Conſcience*, &c. then Water-baptiſm is not it; ſince, as our Adverſaries will not deny, Water-baptiſm doth not alwaies imply it, neither is it any neceſſary conſequence thereof. Moreover, the Apoſtle, in this place, doth ſeem eſpecially to guard againſt thoſe, that might eſteem *Water-baptiſm* the true *baptiſm of Chriſt*; becauſe (leſt by the Compariſon induced by him, in the

pre-

preceeding verſe, betwixt the Souls that were ſaved in *Noah's* Ark, and us, that are now ſaved by Baptiſm, leſt I ſay, any ſhould have thence haſtily concluded, that becauſe the former were ſaved by water, this place muſt needs be taken to ſpeak of Water-baptiſm) to prevent ſuch a miſtake, he plainly affirms, that it is not that but another thing. He ſaith not, that *it is the Water*, or *the puting away of the filth of the Fleſh, as accompanyed with the anſwer of a good Conſcience, whereof the one*, viz. *the Water, is the Sacramental Element adminiſtred by the Miniſter, and the other the Grace or thing ſignified, conferred by Chriſt*; but plainly, *that it is not the puting away*, &c. than which there can be nothing more manifeſt to men unprejudicate and judicious. Moreover, *Peter* calls this here, which ſaves the ἀντίτυπον the *Anti-type*, or the thing figured, whereas it is uſually tranſlated, as if *the like figure did now ſave us*, thereby inſinuating, that as they were ſaved by water in the Ark, ſo are we now by Water-baptiſm. But this interpretation croſſeth his ſenſe, he preſently after declaring the contrary, as hath above been obſerved: and likewiſe it would contradict the opinion of all our oppoſers. For Proteſtants deny it to be abſolutely neceſſary to Salvation. And though Papiſts ſay, none are ſaved without it, yet in this they admit an exception, as of Martyrs, *&c.* and they will not ſay, that all that have it, are ſaved by *Water-baptiſm*: for ſeeing we are ſaved *by this baptiſm*, as thoſe that were in the Ark, *were ſaved by Water*, and that all thoſe that were in the Ark *were ſaved by water*, it would then follow, that all thoſe that have this *baptiſm* are ſaved by it. Now this conſequence would be falſe, if it were underſtood of *Water-baptiſm*, becauſe many by the confeſſion of all, are baptized *with water*, that are not ſaved: but this conſequence holds moſt true, if it be underſtood as we do; of the Baptiſm of the Spirit, ſince none can have this anſwer of a good Conſcience, and abiding in it, not be ſaved by it.

Fifthly, *that the One Baptiſm of Chriſt is not a walking with Water*, as it hath been proved by the definition of *the One Baptiſm*, ſo it is alſo manifeſt from the neceſſary fruits and effects of it, which are three-times particularly expreſſed by the Apoſtle *Paul*, as firſt, *Rom.* 6. 3, 4. where he ſaith, *that ſo many of them as were baptized into Jeſus Chriſt, were baptized into his Death: buried with him by Baptiſm into death, that they ſhould walk in newneſs of Life.* Secondly to the *Gal.* 3. 27. he ſaith poſitively, *For as many of you as have been baptized unto Chriſt, have put on Chriſt.* And thirdly, to the *Col.* 2. 12. he ſaith that they were *Buried with him in Baptiſm*, and riſen *with him through the Faith of the operation of God.* It is to be obſerved here,

that the Apoſtle ſpeaks generally, without any excluſive term, but comprehenſive of all: he ſaith not ſome of you, *that were baptized into Chriſt, have put on Chriſt*, but *as many of you*, which is as much as if he had ſaid, *every one of you, that hath been Baptized into Chriſt, hath put on Chriſt.* Whereby it is evident, that this is not meant of *Water-Baptiſm*, but of the *Baptiſm of the Spirit*; becauſe elſe it would follow, that whoſoever had been Baptized with Water baptiſm, had put on Chriſt, and were riſen with him, which all acknowledg to be moſt abſurd. Now, ſuppoſing all the viſible members of the Churches of *Rome*, *Galatia*, and *Coloſs*, had been outwardly Baptized with Water, (I do not ſay they were, but our Adverſaries will not only readily grant it, but alſo contend for it) ſuppoſe I ſay, the caſe ſo, they will not ſay they had all put on Chriſt, ſince divers expreſſions in theſe Epiſtles to them, ſhew the contrary, ſo that the Apoſtle cannot mean Baptiſm *with Water*, and yet he meaneth the *Baptiſm of Chriſt*, i. e. *of the Spirit*, cannot be denyed, or that the Baptiſm wherewith theſ were Baptized (of whom the Apoſtle here teſtifies, that they had *put on Chriſt*) was the *One Baptiſm*, I think none will call in queſtion. Now admit as our Adverſaries contend, that many in theſe Churches, who had been Baptized with Water had not put on Chriſt, it will follow that, notwithſtanding that *Water-baptiſm*, they were not Baptized *into Chriſt*, or with the Baptiſm *of Chriſt*, ſeeing *as many of them, as were Baptized* into *Chriſt, had put on Chriſt*, &c. From all which I thus argue,

Arg. 1. *If the Baptiſm with Water, were the one Baptiſm*, i. e. *the Baptiſm of Chriſt, as many as were Baptized with Water, would have put on Chriſt.*
But the laſt is falſe:
Therefore alſo the firſt.

And again,

Arg. 2. *Since as many as are baptized into Chriſt*, i. e. *with the one baptiſm, which is the baptiſm of Chriſt, have put on Chriſt, then Water-baptiſm is not the one baptiſm*, viz. *the baptiſm of Chriſt.*
But the firſt is true:
Therefore alſo the laſt.

§. V. Thirdly, *ſince* John's *Baptiſm was a Figure, and ſeeing the Figure gives way to the Subſtance, albeit the thing figured remain*, to wit, *the one baptiſm of Chriſt, yet the other ceaſeth, which was the baptiſm of* John.

That *John's* baptiſm was a figure of *Chriſt's* baptiſm, I judg will not readily be denyed: but in caſe it ſhould, it can eaſily be proved from the nature of it; *John's* baptiſm was *a being baptized with Water*

ter, but *Chriſt*'s is *a baptizing with the Spirit.* Therefore *John*'s baptiſm muſt have been a figure of *Chriſt*'s. But further, that *Water-baptiſm* was *John*'s baptiſm, will not be denyed: that *Water-baptiſm* is not *Chriſt*'s baptiſm, is already proved. From which doth ariſe the confirmation of our Propoſition, thus;

There is no baptiſm to continue now, but the one baptiſm of Chriſt: Arg.

Therefore *Water-baptiſm* is not to continue now; becauſe it is not the baptiſm of Chriſt.

That *John*'s baptiſm is ceaſed, many of our Adverſaries confeſs: but if any ſhould alledg it otherwiſe, it may be eaſily proved, by the expreſs words of *John*, not only as being inſinuated there, where he contra-diſtinguiſheth his baptiſm from that of Chriſt; but particularly, where he ſaith, *John* 3. 30. *he* [Chriſt] *muſt increaſe, but I* [John] *muſt decreaſe.* From whence it clearly follows, that the encreaſing or taking place of *Chriſt*'s Baptiſm is the decreaſing or aboliſhing of *John*'s Baptiſm; ſo that, if *Water baptiſm* was a particular part of *John*'s Miniſtry, and is no part of *Chriſt*'s baptiſm, as we have already proved, it will neceſſarily follow, that it is not to continue.

Secondly, *If Water-baptiſm had been to continue a perpetual ordinance of Chriſt in his Church, he would either have practiſed it himſelf, or commanded his Apoſtles ſo to do.* Arg.

But that he practiſed it not, the Scripture plainly affirms, *John* 4. 2. And that he commanded his Diſciples to baptize with water, I could never yet read. As for what is alleged, that *Matth.* 28. 19. &c. (where he bids them baptize) is to be underſtood of water baptiſm, that is but to beg the queſtion, and the grounds for that ſhall be hereafter examined.

Therefore to baptize with Water is no perpetual ordinance of Chriſt to his Church.

This hath had the more weight with me, becauſe I find not any ſtanding ordinance, or appoyntment of Chriſt, neceſſary to Chriſtians, for which we have not either *Chriſt*'s own practice or command, as to obey all the Commandments, which comprehend both our duty towards God and man, *&c.* and where the *Goſpel* requires more than the *Law*, which is abundantly ſignified in the 5. and 6. Chapters of *Matthew* and elſewhere. Beſides as to the duties of Worſhip, he exhorts us to meet promiſing his preſence, commands to Pray, Preach, Watch, *&c.* and gives precepts concerning ſome temporary things, as the waſhing of one anothers Feet, the breaking of Bread, hereafter

after to be discussed, only for this one thing of baptizing with Water, (though so earnestly contended for) we find not any precept of Christ.

§ VI. But to make Water-baptism a necessary institution of the Christian Religion, which is pure and Spiritual, and not carnal and and ceremonial, is to derogate from the New Covenant Dispensation, and set up the legal Rites and Ceremonies, of which, this of Baptism, or washing with Water, was one, as appears from *Heb.* 9. 10. where the Apostle speaking thereof, saith, that it stood *only in Meats, and Drinks, and divers Baptisms, and carnal Ordinances imposed, until the time of Reformation.* If then the time of Reformation, or the Dispensation of the Gospel, which puts an end to the Shaddows, be come, then such Baptisms and carnal Ordinances are no more to be imposed. For how Baptism with Water comes now to be a Spiritual Ordinance, more than before in the time of the Law, doth not appear: seeing it is but Water still, and a washing outward man, and a puting away of the filth of the flesh still; and, as before, those that are so washed, were not thereby made perfect, as pertaining to the Conscience, neither are they at this day, as our adversaries must needs acknowledg, and experience abundantly sheweth. So that the matter of it, which is a washing with Water, and the effect of it, which is only an outward cleansing, being still the same. How comes Water-baptism to be less a carnal Ordinance now than before?

Obj. If it be said, that *God censers inward Grace upon some, that are now baptized.*

Answ. So no doubt he did also upon some, that used those Baptisms among the Jews.

Obj. Or if it be said, *because 'tis commanded by Christ now, under the New Covenant.*

Answ. I answer *first*, that's to beg the question, of which hereafter

But secondly, we find, that, where the matter of Ordinances is the same, and the end the same, they are never accounted more or less Spiritual, because of their different times Now, was not God the Author of the Purifications and Baptisms under the Law? Was not Water the matter of them, which is so now? Was not the end of them to signifie an outward purifying by an inward washing? And is not that alleadged to be the end still? And are the necessary effects or consequences of it any better now than before, since men are now by the vertue of Water-baptism. as a necessary consequence of it, no more than before, made inwardly clean? And, if some by Gods Grace, that are Baptized with Water, are inwardly purified, so were some

ſome alſo under the Law; ſo that this is not any neceſſary conſequence, nor effect, neither of this nor that Baptiſm? it is then plainly repugnant to right reaſon, as well as to the Scripture Teſtimony, to affirm, That to be a Spiritual Ordinance now, which was a carnal Ordinance before. If it be ſtill the ſame, both as to its Author, Matter, and end, however made to vary in ſome ſmall circumſtances. The Spirituality of the New Covenant, and of its Worſhip eſtabliſhed by Chriſt, conſiſted not in ſuch ſuperficial alterations of circumſtances, but after another manner, therefore let our adverſaries ſhew us, if they can (without beging the queſtion, and building upon ſome one or other of their own principles, denied by us) where ever Chriſt appointed or ordained any inſtitution or obſervation, under the New Covenant, as belonging to the nature of it, or ſuch a neceſſary part of its Worſhip, as is perpetually to continue. which, being one, in ſubſtance, and effects (I ſpeak of *neceſſary* not *accidental* effects) yet, becauſe of ſome ſmall difference in form or circumſtance, was before carnal, notwithſtanding it was commanded by God under the Law, but now is become Spiritual, becauſe commanded by Chriſt under the Goſpel. And if they cannot do this, then, if Water-baptiſm was once a carnal Ordinance, as the Apoſtle poſitively affirms it to have been, it remains a carnal Ordinance ſtill; and, if a carnal Ordinance, then no neceſſary part of the Goſpel or New Covenant Diſpenſation, and if no neceſſary part of it, then not needful to continue, nor to be practiſed by ſuch, as live and walk under this Diſpenſation. But in this, as in moſt other things (according as we have often obſerved) our adverſaries Judaize, and, renouncing the Glorious and Spiritual Priviledges of the New Covenant, are ſticking in, and cleaving to the Rudiments of the old, both in Doctrin and Worſhip, as being more ſuted and agreeable to their carnal apprehenſions, and natural ſenſes. But we, on the contrary, travel above all to lay hold upon, and cleave unto the *Light* of the *Glorious Goſpel*, revealed unto us. And the harmony of the Truth we profeſs in this may appear, by briefly obſerving how in all things we follow the Spiritual Goſpel of Chriſt, as contradiſtinguiſhed from the carnality of the legal Diſpenſation, while our adverſaries, through rejecting this Goſpel, are ſtill labouring under the burthen of the Law, which neither they, nor their Fathers were able to bear.

For the Law and rule of the old Covenant, and Jews, was outward, written in Tables of Stone and Parchments. So alſo is that of our adverſaries. *But the Law of the New Covenant is inward and perpetual, written in the heart*; ſo is ours.

The Worſhip of the Jews was outward and carnal, limitted to ſet times, places,

places and persons, and performed according to set prescribed forms and vations; so is that of our adversaries. *But the Worship of the New Covenant is neither limited to time, place, nor person, but is performed in the Spirit, and in Truth, and is not acted according to set form and prescriptions, but as the Spirit of God immediately acts, moves, and leads, whether it be to Preach, Pray, or Sing*; and such is also our Worship.

So likewise the baptism among the Jews under the Law, was an outward washing with outward water, only to tipifie an outward purification of the Soul, which did not necessarily follow upon those that were thus baptized. But the Baptism, of Christ under the Gospel, is the Baptism of the Spirit and of Fire, *not the putting away of the filth of the flesh, but the answer of a good conscience towards God*, and is the baptism that we labour to be baptized withal and contented for.

Arg. §. VII. But again, If Water baptism had been an ordinance of the Gospel, then the Apostle *Paul* would have been sent to administer it, but he declares positively, 1 Cor. 17. *That Christ sent him not to baptize, but to preach the Gospel.* The reason of that consequence is undenyable, because the Apostle *Paul's* Commission was as large as that of any of them; and consequently he being in special manner the Apostle of Christ to the Gentiles, if Water-baptism (as our Adversaries contend) be to be accounted the Badg of Christianity, he had more need than any of the rest to be sent to Baptize with Water, that he might mark the Gentiles converted by him, with that Christian sign. But indeed the reason holds better thus, that since *Paul* was the Apostle of the Gentiles, and that in his Ministry he doth through all (as by his Epistles appears) labour to wean them from the former Jewish Ceremonies and Observations, (though in so doing he was sometimes undeservedly judged by others of his Brethren, who were unwilling to lay aside those Ceremonies) therefore his commission (though as full as to the preaching of the Gospel and New Covenant Dispensation, at that of the other Apostles) did not require of him that he should lead those Converts into such Jewish Observations, and Baptisms, however that practice was indulged in, and practised by the other Apostles, among their Jewish Proselytes; for which cause *He thanks God that he baptized so few*; intimating that what
1 Cor. 1. 14. he did therein, he did not by vertue of his Apostolick commission, but rather in condescendence to their weakness, even as at another time he circumcised *Timothy*.

Obj. Our Adversaries to evade the Truth of this Testimony, usually alledge,

ledge, *that by this is only to be understood, that he was not sent principally to baptize, not that he was not sent at all.*

But this exposition, since it contradicts the positive words of the text, and has no better foundation, than the affirmation of its assertors, is justly rejected as spurious, until they bring some better proof for it, he saith not, *I was not sent principally to Baptize*, but *I was not sent to baptize.* Answ.

As for what they urge by way of confirmation from other places of Scripture, where [*not*] is to be so taken, as where it's said, *I will have mercy and not sacrifice*, which is to be understood, that God requires principally mercy, not excluding Sacrifices. Confir. Matth. 9. 13.

I say this place is abundantly explained by the following words, [*and the knowledg of God more than burnt Offerings*] by which it clearly appears, that Burnt offerings, which are one with Sacrifices, are not excluded, but there is no such word added in that of *Paul*, and therefore the parity is not demonstrated to be alike, and consequently the instance not sufficient, unless they can prove that it ought so to be admitted here: else we might interpret, by the same rule, all other places of Scripture the same way, as were the Apostle saith, 1 *Cor.* 2. 5. *That your Faith might not stand in the wisdom of men, but in the Power of God*; it might be understood, it shall not stand principally so. How might the Gospel by this liberty of interpretation, be perverted? Refut.

If it be said, *That the abuse of this baptism among the* Corinthians, *in dividing themselves, according to the persons, by whom they were baptized, made the Apostle speak so, but that the abuse of a thing doth not abolish it.* Obj.

I answer, it is true it doth not, provided the thing be lawful and necessary; and that no doubt the abuse aboveſaid, gave the Apostle occasion so to write. But let it from this be considered, how the Apostle excludes *baptizing*, not *preaching*, though the abuse [mark] proceeded from that, no less then from the other. For these *Corinthians* did denominate themselves from those different persons, by whose preaching (as well as from those, by whom they were baptized) they were converted as by the 4, 5, 6, 7, and 8 verses of the third chap. may appear: and yet for to remove that abuse, the Apostle doth not say, he was not sent to preach, nor yet doth he rejoyce that he had only preached to a few, because *Preaching*, being a standing ordinance in the Church, is not, because of any abuse, that the Devil may tempt any to make of it, to be forborn, by such as are called to Answ.

perform it by the Spirit of God. Wherefore the Apoſtle accordingly chap. 3. 8, 9. informs them, as to that, how to remove that abuſe; but as to Water-baptiſm, for that it was no ſtanding Ordinance of Chriſt, but only practiſed as in condeſcendence to the Jews, and by ſome Apoſtles to ſome Gentiles alſo, there ſo ſoon as the Apoſtle perceived the abuſe of, he let the *Corinthians* underſtand how little ſtreſs was to be laid upon it, by ſhewing them that he was glad that he had adminiſtred this ceremony to ſo few of them, and by telling them plainly that it was no part of his commiſſion, neither that which he was ſent to adminiſter.

Queſt. Some ask us, *how we know that baptizing here is meant of water, and not of the* Spirit, *which if it be, then it will exclude baptiſm of the Spirit, as well as of Water.*

Anſw. I anſwer, ſuch as ask the queſtion, I ſuppoſe ſpeak it, not as doubting that this was ſaid of Water-baptiſm, which is more then manifeſt: for ſince the Apoſtle *Paul's* meſſage was *to turn People from darkneſs to Light, and convert them to God*; and that as many as are thus turned and converted (*ſo as to have the anſwer of a good Conſcience towards God, and to have put on Chriſt, and be ariſen with him in newneſs of life*) are baptized with the baptiſm of the Spirit. But who will ſay, that only theſe few mentioned there to be baptized by *Paul*, were come to this? Or that, to turn or bring them to this condition, was not (even admitting our Adverſaries interpretation) as principally a part of *Paul's* Miniſtry as any other? Since then our Adverſaries do take this place for Water-baptiſm (as indeed it is) we may lawfully, taking it alſo, urge it upon them. Why the word *baptiſm* and *baptizing* is uſed by the Apoſtle, where that of *Water*, and not of the *Spirit* is only underſtood, ſhall hereafter be ſpoken to. I come now to conſider the reaſons alledged by ſuch as plead for Water-baptiſm, which are alſo the objections uſed againſt the diſcontinuance of it.

John 3. verſe 34. Firſt, ſome object, *that Chriſt, who had the Spirit above meaſure, was notwithſtanding baptized with Water. As* Nic. Arnoldus, *againſt this Theſe, Sect. 46. of his* Theological Exercitation.

I anſwer, ſo was he alſo circumciſed; it will not follow from thence, that Circumciſion is to continue; for it behoved Chriſt to fulfill all Righteouſneſs, not only the Miniſtry of *John*, but the Law alſo. Therefore did he obſerve the Jewiſh Feaſts and Rites, and kept the Paſſover: It will not then follow, that Chriſtians ought to do ſo now; and therefore Chriſt, *Matth.* 3. 15. gives *John* this reaſon of his being baptized, deſiring him to *ſuffer it to be ſo now*; whereby he ſuf-

ſufficiently intimates that he intended not thereby to perpetuate it, as an Ordinance to his Diſciples.

Secondly, they object, *Matth.* 28. 19. *Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Obj.

This is the great objection, and upon which they build the whole Superſtructure, whereunto the firſt general and ſound anſwer is, by granting the whole, but puting them to prove that Water is here meant, ſince the text is ſilent of it. And though in reaſon it be ſufficient upon our part, that we conclude the whole expreſſed in the place, but deny that it is by Water, which is an addition to the Text. Yet I ſhall premiſe ſome reaſons why we do ſo, and then conſider the reaſons alledged by thoſe, that will have Water to be here underſtood. Anſw.

The firſt is a maxime yielded to by all, *that we ought not to go from the literal ſignification of the Text, except ſome urgent neceſſity force us thereunto.* Arg.

But no urgent neceſſity in this place forceth us thereunto:

Therefore we ought not to go from it.

Secondly, that Baptiſm which Chriſt commanded his Apoſtles, was *the One Baptiſm, id eſt,* his own Baptiſm: Arg.

But the *One Baptiſm*, which is Chriſt's Baptiſm, is not with Water, as we have already proved:

Therefore the Baptiſm commanded by Chriſt to his Apoſtles was not Water-baptiſm.

Thirdly, that Baptiſm which Chriſt commanded his Apoſtles, was ſuch, that as many as were therewith Baptized, did put on Chriſt. Arg.

But this is not true of Water-baptiſm.

Therefore, *&c.*

Fourthly, the Baptiſm commanded by Chriſt to his Apoſtles was not *John*'s Baptiſm:

But Baptiſm with Water was *John*'s Baptiſm.

Therefore, *&c.*

But firſt, they alledg, *that Chriſt's Baptiſm, though a Baptiſm with Water, did differ from* John's, *becauſe* John *only Baptized with Water unto Repentance, but Chriſt commands his Diſciples to Baptize in the Name of the Father, Son, and Holy Ghoſt, reckoning, that in this form, there lieth a great difference betwixt the Baptiſm of* John, *and that of Chriſt.* Allegation

I anſwer, as to that, *John's Baptiſm* was unto Repentance, the dif- Anſw.

ference lieth not there, because so is Christ's also; for our adversaries will not deny, but that adult persons that are baptized, ought ere they be admitted to it, to repent, and confess their sins, yea and that Infants with a respect to, and consideration of their Baptism, ought to repent and confess: So that the difference lieth not here; since this of repentance and confession agrees as well to *Christ's*, as to *John's Baptism*. But in this our Adversaries are divided, for *Calvin* will have *Christ's* and *John's* to be all one; *Inst. lib.* 4. cap. 15. Sect. 7, 8. Yet they do differ, and the difference is, in that the one is by water, the other not, *&c.*

Secondly, as to what Christ saith, in commanding them *to baptize, in the Name of the Father, Son and Spirit.* I confess that states the difference, and it is great; but that lies not only in admitting water-baptism in this different form, by a bare expressing of these words; for as the Text saith no such thing, neither do I see how it can be inferred from it. For the Greek is εἰς τὸ ὄνομα that is, *into the Name*, now the *Name of the Lord* is often taken in Scripture for something else, than a bare sound of words, or literal expression, even for his Vertue and Power, as may appear from *Psal.* 54. 3. *Cant.* 1. 3. *Prov.* 18. 10. and in many more. Now that the Apostles were by their Ministry, to baptize the Nations *into this Name, Vertue and Power*; and that they did so is evident, by these Testimonies of *Paul*, above-mentioned, where he saith, that *as many of them as were baptized into Christ, have put on Christ*, this must have been a baptizing *into the Name*, i. e. *Power* and *Vertue*; and not a meer formal expression of words, adjoyned with Water-baptism, because, as hath been above observed, it doth not follow, as a natural or necessary consequence of it. I would have those, who desire to have their Faith built upon no other foundation than the Testimony of God's Spirit, and Scriptures of Truth, throughly to consider, whether there can be any thing further alledged for this interpretation, than what the prejudice of Education and Influence of Tradition hath imposed; perhaps it may stumble the unwary, and inconsiderate Reader, as if the very Character of Christianity were abolished, to tell him plainly that this Scripture is not to be understood, of Baptizing with Water, and that this form of Baptizing in the Name of Father, Son, and Spirit, hath no warrant from *Matth.* 28. *&c.*

For which, besides the reason taken from the signification of [*the Name*] as being the *Vertue* and *Power* above expressed, let it be considered, that, if it had been a form prescribed by *Christ* to his Apostles, then

then ſurely they would have made uſe of that form in the adminiſtring of Water-baptiſm, to ſuch as they baptized with Water; but though particular mention be made in divers places of the *Acts*, who were baptized, and how; and though it be particularly expreſſed, that they baptized ſuch and ſuch, as, *Acts* 2. 41. 8. 12, 13, 38. 9. 18. 10. 48. 16. 15. 18. 8. yet there is not a word of this form; and in two places, *Acts* 8. 16. 19. 5. it is ſaid of ſome, that they were *baptized in the name of the Lord Jeſus*, by which it yet more appears, that either the author of this Hiſtory hath been very defective, who having ſo often occaſion to mention this, yet omiteth ſo ſubſtantial a part of Baptiſm (which were to accuſe the Holy Ghoſt, by whoſe guidance *Luke* wrote it) or elſe that the Apoſtle did no waies underſtand, that Chriſt by his Commiſſion, *Matth.* 28. did injoyn them ſuch a form of Water-baptiſm, ſeeing they did not uſe it, and therefore it is ſafer to conclude, that what they did in adminiſtring Water-baptiſm, they did not by vertue of that commiſſion; elſe they would have ſo uſed it: for our adverſaries, I ſuppoſe, would judge it a great Hereſie to adminiſter Water-baptiſm without that, or only in the Name of Jeſus, without mention of Father or Spirit, as it is expreſly ſaid they did, in the two places above cited.

Secondly, they ſay, *if this were not underſtood of Water-baptiſm, it would be a tautology, and allone with teaching.*

I ſay nay, baptizing with the Spirit is ſomewhat further then teaching or informing the underſtanding: for it imports a reaching to, and melting the heart, whereby it is turned, as well as the underſtanding informed: beſides, we find often in the Scripture, that *teaching* and *inſtructing* are put together, without any abſurdity or needleſs tautology, and yet theſe two have a greater affinity, than teaching and baptizing with the Spirit.

Thirdly, they ſay, *Baptiſm, in this place, muſt be underſtood with Water, becauſe it is the action of the Apoſtles, and ſo cannot be the Baptiſm of the Spirit, which is the work of Chriſt, and his Grace, not of man*, &c. Obj.

I anſwer, Baptiſm with the Spirit, though not wrought without Chriſt and his Grace, is inſtrumentally done by men fitted of God, for that purpoſe, and therefore no abſurdity follows, that Baptiſm with the Spirit ſhould be expreſſed, as the action of the Apoſtles: for though it be Chriſt by his Grace, that gives Spiritual Gifts, yet the Apoſtle, *Rom.* 1. 11. ſpeaks of his *imparting to them Spiritual Gifts*, and he tells the *Corinthians*, that he *had begotten them, through the Goſpel*, 1 *Cor.* 4. 15. and yet to beget people to the Faith is the work of Chriſt and his Grace, not of men; to convert the heart is properly the work of Chriſt, and yet the Scripture often times aſcribes it Anſw.

to

to men, as being the instruments: And since *Paul*'s commission was *to turn People from Darkness to Light*, though that be not done without Christ co-operating by his Grace, so may also baptizing with the Spirit be expressed as performable by man, as the instrument, though the work of Christ's Grace, be needful to concur thereunto; so that it is no absurdity, to say, that the Apostles did administer the Baptism of the Spirit.

Obj. Lastly, they say, *that since Christ saith here, that he will be with his Disciples to the end of the world, therefore Water-baptism must continue so long.*

Answ. If he had been speaking here of Water-baptism, then that might have been urged; but seeing that is denied, and proved to be false, nothing from thence can be gathered, he speaking of the Baptism of the Spirit, which we freely confess doth remain to the end of the world, yea, so long as Christ's presence abideth with his Children.

Obj. §. IX. Thirdly, they object *the constant practice of the Apostles in the primitive Church, who*, they say, *did alwaies administer Water-baptism to such as they Converted to the Faith of Christ, and hence also they further urge that of* Matth. 28. *to have been meant of Water, or else the Apostles did not understand it, in that, in baptizing they used water; or that in so doing they walked without a commission.*

I answer, that it was the constant practice of the Apostles, is denied, for we have shewn, in the example of *Paul*, that it was not so, since it were most absurd to judg, that he converted only these few; even of the Church of *Corinth*, whom he saith he Baptized; nor were it less absurd to think that that was a constant Apostolick practice, which he that was not inferiour to the chiefest of the Apostles, and who declares, he laboured as much as they all; rejoyceth he was so little in. But further, the conclusion inferred from the Apostles practice of baptizing with water, to evince that they understood, *Matth.* 28. of Water-baptism, doth not hold: for though they baptized with water, it will not follow, that either they did it by vertue of that commission, or that they mistook that place, nor can there be any *medium* brought that will infer such a conclusion. As to the other insinuated absurdity, *that they did it without a Commission.* It is none at all, for they might have done it by a permission, as being in use before *Christ's* Death. And because the People nursed up with outward Ceremonies, could not be weaned wholly from them. And thus they used other things, as Circumcision, and Legal Purifications, which yet they had no commission from Christ to do (to which we shall speak more at length in the following Proposition concerning the *Supper*.)

But

But if from the ſameneſs of the word, becauſe *Chriſt* bids them baptize, and they afterwards, in the uſe of water are ſaid to baptize, it be judged probable, that they did underſtand that commiſſion, *Matth.* 28. to authorize them to baptize with water, and accordingly practiſed it. Obj.

Although it ſhould be granted, that for a ſeaſon, they did ſo far miſtake it, as to judg that water belonged to that baptiſm (which however I find no neceſſity of granting) yet I ſee not any great abſurdity would thence follow; for it is plain they did miſtake that commiſſion, as to a main part of it, for a ſeaſon, as where he bids them go *teach all Nations*, ſince ſometime after they judged it unlawful to teach the Gentiles, yea *Peter* himſelf ſcrupled it, until by a Viſion, conſtrained thereunto, for which, after he had done it, he was for a ſeaſon (until they were better informed) judged by the reſt of his Brethren. Now, if the Education of the Apoſtles as Jews, and their propenſity to adhere and ſtick to the Jewiſh Religion, did ſo far influence them, that even after Chriſt's Reſurrection and the pouring forth of the Spirit, they could not receive, nor admit of the teaching of the Gentiles, though Chriſt, in his commiſſion to them, commanded them to preach to them: What further abſurdity were it to ſuppoſe, that through the like miſtake, the chiefeſt of them, having been the Diſciples of *John*, and his Baptiſm being ſo much prized there among the Jews, that they alſo took Chriſt's Baptiſm, intended by him of the Spirit to be that of Water, which was *John's*, and accordingly practiſed it, for a ſeaſon it ſuffices us, that if they were ſo miſtaken, (though I ſay not that they were ſo) they did not always remain under that miſtake, elſe *Peter* would not have ſaid of the *Baptiſm, which now ſaves, that it is not a puting away of the filth of the fleſh*, which certainly Water-baptiſm is. Anſw.

But further they urge much *Peter's baptizing* Cornelius: in which they preſs two things, Firſt, *that Water-baptiſm is uſed, even to thoſe that had received the Spirit.* Secondly, *that it is ſaid poſitively, he commanded them to be baptized*, Acts 10. 47, 48.

But neither of theſe doth neceſſarily infer Water baptiſm to belong to the New Covenant Diſpenſation, nor yet to be a perpetual ſtanding Ordinance in the Church. For *firſt*, all that this will amount to, was that *Peter* at that time baptized theſe men, but that he did it by vertue of that commiſſion, *Matth.* 28. remains yet to be proved. And how doth the baptizing with water, after the receiving of the Holy Ghoſt prove the caſe, more than the uſe of Circumciſion and other Legal Rites acknowledged to have been acted by him afterwards; alſo

alſo no wonder if *Peter* that thought it ſo ſtrange (notwithſtanding all that had been profeſſed before and ſpoken by Chriſt) that the Gentiles ſhould be made partakers of the Goſpel, and with great difficulty, not without a very extraordinary impulſe thereunto, was brought to come to them and eat with them, was apt to put this Ceremony upon them, which being as it were, the particular Diſpenſation of *John* the *fore runner* of Chriſt, ſeemed to have greater affinity with the Goſpel, than the other Jewiſh Ceremonies, then uſed by the Church, but that will no waies inter our Adverſaries concluſion. Secondly, as to theſe words *and he commanded them to be baptized*, it declareth matter of *fact*, not of *right*, and amounteth to no more, than that *Peter* did at that time *pro hic & nunc* command thoſe perſons to be baptized with Water, which is not denied, but it ſaith nothing that *Peter* commanded Water-baptiſm to be a ſtanding and perpetual Ordinance to the Church; neither can any man of ſound reaſon ſay, if he heed what he ſayes, that a command in matter of fact to particular perſons, doth infer the thing commanded to be of general obligation to all; if it be not otherwaies bottomed upon ſome poſitive precept; why doth *Peter's* commanding *Cornelius* and his Houſhold to be baptized at that time, infer Water-baptiſm to continue, more than his conſtraining (which is more than commanding) the Gentiles in general to be Circumciſed, and obſerve the Law? We find that at time when *Peter* Baptized *Cornelius*, it was not yet determined, whether the *Gentiles* ſhould *not be Circumciſed*; but on the contrary, it was the moſt general ſenſe of the Church, that *they ſhould*. And therefore no wonder, if they thought it needful at that time, that they ſhould be baptized, which had more affinity with the Goſpel, and was a burthen leſs grievous.

Obj. §. X. Fourthly, they object, *from the ſignification of the word* [Baptize,] *which is as much as to dip and waſh with water, alledging thence that the very word imports a being baptized with water.*

Anſw. This objection is very weak. For ſince baptizing with water was a Rite among the Jews, as *Paulus Riccius* ſheweth, even before the coming of *John*, and that the Ceremony received that Name from the Nature of the practice, as uſed both by the *Jews* and by *John*. Yea we find that Chriſt and his Apoſtles frequently make uſe of theſe terms to a more Spiritual ſignification; *Circumciſion* was only uſed and underſtood among the Jews, to be that of the *fleſh*. But the Apoſtle tells us of the *Circumciſion of the Heart and Spirit, made without hands*. So that though Baptiſm was uſed among the Jews, only to ſignifie a waſhing with water, yet both *John*, *Chriſt*, and his Apoſtles

poſtles ſpeak of a being *Baptized with the Spirit and with Fire*, which they make the peculiar baptiſm of Chriſt, as contradiſtinguiſhed from that of water, which was *John's* (as is above ſhewn.) So that, tho Baptiſm among the Jews, was only underſtood of water, yet among Chriſtians, it is very well underſtood of the Spirit without water, as we ſee Chriſt and his Apoſtles Spiritually to underſtand things, under the terms of what had been ſhadows before. Thus *Chriſt* ſpeaking of his *body*, (though the Jews miſtook him) ſaid, *he would deſtroy this Temple, and build it again in three days*; and many more that might be inſtanced. But if the Etymology of the word ſhould be tenaciouſly adhered to, it would militate againſt moſt of our Adverſaries, as well as againſt us, for the Greek βαπτίζω ſignifies *Immergo*, that is, to *plunge* and *dip in*, and that was the proper uſe of Water-baptiſm among the Jews, and alſo by *John*, and the primitive Chriſtians, who uſed it; whereas our Adverſaries for the moſt part, only *ſprinkle* a little water upon the Fore-head, which doth not at all anſwer to the word [*baptiſm.*] Yea thoſe of old among Chriſtians, that uſed Water-baptiſm, thought this dipping and plunging ſo needful, that they thus dipped Children. And foraſmuch as it was judged, that it might prove hurtful to ſome weak conſtitutions, *ſprinkling*, to prevent that hurt, was introduced; yet then it was likewiſe appointed, that ſuch as were only ſprinkled, and not dipped, ſhould not be admitted to have any office in the Church, as not being ſufficiently baptized. So that if our Adverſaries will ſtick to the word, they muſt alter their method of ſprinkling.

Fifthly they object, *John* 3. 5. *Except a man be born again of Water and of the Spirit*, &c. *hence inferring the neceſſity of Water-baptiſm, as well as of the Spirit.* Obj.

But if this prove any thing, it will prove Water-baptiſm to be of abſolute neceſſity; and therefore Proteſtants rightly affirm, when this is urged upon them by Papiſts, to evince the abſolute neceſſity of Water baptiſm, that [*water*] is not here underſtood of outward water, but myſtically of an inward cleanſing and waſhing, even as where Chriſt ſpeaks of being *baptized with fire*, it is not to be underſtood of outward material Fire, but only of purifying, by a *metonymie*, becauſe to *purifie* is a proper effect of Fire, as to waſh and make clean is of Water; where it can as little be ſo underſtood, as where we are ſaid to be ſaved *by the waſhing of Regeneration*, Tit. 3. 5. Yea *Peter* ſaith expreſly, in the place often cited, as * *Calvin* well obſerves, *that the Baptiſm which ſaves, is not the puting away of the filth of the fleſh:* Anſw.

* In the 4 book of his Inſtit. chap. 15.

ſo that ſince [*water*] cannot be underſtood of outward water, this can ſerve nothing to prove Water baptiſm.

Obj. If it be ſaid, that [*Water*] *imports here* neceſſitatem præcepti, *though not* medii.

Anſw. I anſwer, that is firſt to take it for granted that outward Water is here underſtood, the contrary whereof we have already proved. Next, *Water* and the *Spirit* are placed here together [*Except a man be born of Water and the Spirit*] where the neceſſity of the one is urged, as much as of the other. Now, if the Spirit be abſolutely neceſſary, ſo will alſo Water, and then we muſt either ſay, that *to be born of the Spirit*, is not abſolutely neceſſary, which all acknowledg to be falſe; or elſe that water is abſolutely neceſſary, which as Proteſtants we affirm, and have proved, is falſe: elſe we muſt confeſs that *Water* is not here underſtood of outward Water. For to ſay, that when *Water* and the *Spirit* are placed here juſt together, and in the ſame manner, though there be not any difference, or ground for it, viſible in the Text, or deduceable from it, that the *neceſſity* of water is here *præcepti*, but no *medii*, but the *neceſſity* of the *Spirit* is both *medii* and *præcepti*, is indeed confidently to affirm, but not to prove.

Obj. Sixthly, and laſtly, they *object, that the baptiſm of water is a viſible ſign, or badge, to diſtinguiſh Chriſtians from Infidels, even as Circumciſion did the Jews.*

Anſw. I anſwer, This ſaith nothing at all, unleſs it be proved to be a *neceſſary precept*, or part of the New Covenant Diſpenſation; it not being lawful to us to impoſe outward Ceremonies and Rites, and ſay, they will diſtinguiſh us from Infidels. *Circumciſion* was poſitively commanded, and ſaid to be a *ſeal of the firſt Covenant*, but as we have already proved, that there is no ſuch command for *Baptiſm*, ſo there is not any word in all the New Teſtament, calling it *a badg of Chriſtianity*, or *ſeal of the New Covenant*; and therefore to conclude it is ſo, becauſe Circumciſion was ſo, (unleſs ſome better proof be alledged for it) is miſerably to beg the queſtion. *The profeſſing of Faith in Chriſt, and a holy life anſwering thereunto, is a far better badg of Chriſtianity, than any outward waſhing*, which yet anſwers not to that of Circumciſion; ſince that affixed a Character in the fleſh, which this doth not; ſo that a Chriſtian is not known to be a Chriſtian by his being Baptized, eſpecially when he was a Child, unleſs he tell them ſo much; and may not the profeſſing Faith in Chriſt ſignifie that as well. I know there are divers of thoſe called *Fathers*, that ſpeak much of Water-baptiſm, calling it *Character Chriſtianitatis*, but ſo did they alſo

alſo of *the ſign of the Croſs*, and other ſuch things juſtly rejected by Proteſtants. For the myſtery of iniquity, which began to work even in the Apoſtles days, ſoon ſpoiled the ſimplicity and purity of the Chriſtian Worſhip, ſo that not only many Jewiſh Rites were retained, but many heatheniſh Cuſtoms and Ceremonies introduced into the Chriſtian Worſhip, as particularly that word [*Sacrament*] ſo that it is great folly, eſpecially for Proteſtants, to plead any thing of this from *Tradition* or *Antiquity*; for we find that neither Papiſts nor Proteſtants uſe theſe Rites exactly, as the *Antients* did, who in ſuch things, not walking by the moſt certain Rule of God's Spirit, but doting too much upon outwards, were very uncertain: for moſt of them all, in the primitive time, did *wholly plunge* and *dip* thoſe they Baptized, which neither Papiſts nor Proteſtants do,: yea ſeveral of the *Fathers* accuſed ſome as Hereticks in their days, for holding ſome Principles common with Proteſtants concerning it: as particularly *Auguſtin* doth the *Pelagians*, for ſaying, that *Infants dying unbaptized may be ſaved.* And the *Manichees* were condemned, for denying that *Grace is univerſally given by Baptiſm*; and *Julian* the *Pelagian* by *Auguſtin*, for denying *exorciſm and inſufflation in the uſe of Baptiſm*: all which things Proteſtants deny alſo. So that Proteſtants do but fooliſhly to upbraid us, as if we could not ſhew any among the *Antients* that denyed Water-baptiſm, ſeeing they cannot ſhew any, whom they acknowledg not to have been heretical in ſeveral things, to have uſed it, nor yet who uſing it did not uſe alſo *the ſign of the Croſs*, and other things with it, which they deny. There were ſome nevertheleſs in the darkeſt times of Popery, who teſtified againſt Water-baptiſm. For one *Alanus*, pag. 103, 104, 107. ſpeaks of ſome in his time, that were burnt for the denying of it: for they ſaid, that *Baptiſm had no efficacy either in Children, or adult Perſons*; *and therefore men were not obliged to take Baptiſm.* Particularly *Ten Canonicks*, ſo called, *were burnt for that crime by the order of King* Robert *of* France. And *P. Pithæus* tells in his Fragments of the Hiſtory of *Guienne*, which is alſo confirmed by one *Johannes Floracenſis*, a Monk, who was famous at that time, in his Epiſtle to *Oliva*, Abbot of the *Auſonian* Church. *I will* (ſaith he) *give you to underſtand concerning the Hereſie, that was in the City of* Orleans *on Childer-maſs-day, for it was true, if ye have heard any thing, that King* Robert *cauſed to be burnt alive, nigh fourteen of that City, of the chief of their Clergy, and the more noble of their Laicks, who were hateful to God, and abominable to Heaven and Earth, for they did ſtiffly deny the Grace of Holy Baptiſm, and alſo the Conſecration of our Lord's Body and Blood.* The time of this deed, is noted

in theſe words by *Papir. Maſſon*, in his Annals of *France*, lib. 3. in *Hugh* and *Robert*, *actum Aureliæ publice anno incarnationis Domini* 1022, *regni Roberti Regis* 28. *indictione* 5. *quando Stephanus hæreſiarcha & complices ejus damnati ſunt & exuſti Aureliæ.*

Now for their calling them *Hereticks* and *Maniches*, we have nothing but the teſtimony of their accuſers, which will no more invalidate their teſtimony for this Truth, againſt *the uſe of Water-baptiſm*, or give more ground to charge us as being one with *Maniches*, than, becauſe ſome, called by them *Maniches*, do agree with Proteſtants in ſome things, that therefore Proteſtants are *Maniches* or *Hereticks*, which Proteſtants can no waies ſhun. For the queſtion is, whether, in what they did they walked according to the Truth teſtified of by the Spirit in the Holy Scripture; ſo that the controverſie is brought back again to the Scriptures, according to which I ſuppoſe I have formerly diſcuſſed it.

As for the latter part of the *Theſis*, denying *the uſe of Infant Baptiſm*, it neceſſarily follows from what is above ſaid, for, if Water-baptiſm be ceaſed, then ſurely Baptizing of Infants is not warrantable. But thoſe, that take upon them to oppoſe us in this matter, will have more to do, as to this latter part: for, after they have done, what they can, to prove Water-baptiſm, it remains for them to prove that Infants ought to be baptized. For he, that proves Water-baptiſm ceaſed, proves that Infant Baptiſm is vain. But he, that ſhould prove that Water-baptiſm continues, has not thence proved that Infant Baptiſm is neceſſary. That needs ſomething further, and therefore it was a pitiful ſubterfuge of *Nic. Arnoldus* againſt this, to ſay, that *the denying of Infant-baptiſm belonged to the gangrene of the Anabaptiſts*, without adding any further probation.

The

The Thirteenth Propoſition,

Concerning the Communion or participation of the Body and Blood of Chriſt.

The Communion *of the Body and Blood of Chriſt, is* inward *and* Spiritual, *which is the participation of his Fleſh and Blood, by which the* inward man *is daily nouriſhed, in the hearts of thoſe in whom Chriſt dwells, of which things the* breaking of Bread *by Chriſt with his Diſciples was a* figure, *which they even uſed in the Church for a time, who had received the Subſtance, for the ſake of the weak: even as* abſtaining from things ſtrangled, *and* from Blood, the waſhing of one anothers Feet, *and the* anointing of the Sick with Oyl, *all which are commanded with no leſs authority and ſolemnity than the former; yet ſeeing they are but the* ſhaddows *of better things, they ceaſe in ſuch as have obtained the* Subſtance.

§. I. THe *Communion* of the Body and Blood of Chriſt is a *myſtery* hid from all natural men in their firſt faln and degenerate ſtate, which they cannot underſtand, reach to, nor comprehend, as they there abide, neither, as they there are, can they be partakers of it, nor yet are they able to *diſcern the Lord's Body*: And foraſmuch as the Chriſtian World, ſo called, for the moſt part hath been ſtill labouring, working, conceiving, and imagining in their own natural and unrenewed underſtandings, about the things of God and Religion, therefore hath this myſtery much been hid and ſealed up from them, while they have been contending, quarrelling, and fighting one with another about the meer ſhaddow, outſide, and form, but ſtrangers to the Subſtance, Life, and Vertue.

§. II. The *Body* then of Chriſt, which believers partake of, is *Spiritual* and not *Carnal*, and his *Blood*, which they drink of, is *pure* and *heavenly*, and not *humane* or *elementary*, as *Auguſtin* alſo affirms of the Body of Chriſt, which is eaten, in his Tractat. *Pſal.* 98. *Except a man eat my Fleſh, he hath not in him Life Eternal, and he ſaith, the words, which I ſpake unto you, are Spirit and Life, underſtand ſpiritually what I have ſpoken. Ye ſhall not eat of this Body, which ye ſee, and drink this Blood, which they ſhall ſpill, that crucifie me— I am the living Bread,*

Bread, who have descended from Heaven; he calls himself the Bread, who descended from Heaven, exhorting that we might believe in him, &c.

Quest. If it be asked then, what that *Body*, what that *Flesh* and *Blood* is?

Answ. I *answer*, it is that *Heavenly Seed*, that *Divine*, *Spiritual*, *Cœlestial Substance*, of which we spake before, in the fifth and sixth Propositions. This is that *vehiculum Dei*, or *Spiritual Body of Christ*, whereby and wherethrough he communicateth *Life to men*, and *Salvation to as many as believe in him*, and *receive him*, and whereby also man comes to have fellowship and communion with God. This is proved from the 6 of *John*, from verse 32 to the end, where Christ speaks more at large of this matter, than in any other place: and indeed this Evangelist and beloved Disciple, who lay in the bosom of our Lord, gives us a more full account of the Spiritual sayings and Doctrine of Christ, and it's observable, that, though he speaks nothing of the ceremony, used by Christ, of breaking Bread with his Disciples, neither in his Evangelical account of Christ's life and sufferings, nor in his Epistles, yet he is more large in this account of the participation of the Body, Flesh, and Blood of Christ, than any of them all. For Christ in this Chapter, perceiving that the Jews did follow him for Love of the Loaves, desires them (ver. 27.) to *labour not for the meat, which perisheth*, but *for that meat, which endureth for ever*; but forasmuch as they, being carnal in their apprehensions, and not understanding the Spiritual Language and Doctrine of Christ, did judg the *Manna*, which *Moses* gave their Fathers, to be the most excellent Bread, as coming from Heaven. Christ, to rectifie that mistake, and better inform them, affirmeth, first, *that is not Moses, but his Father, that giveth the true Bread from Heaven*, ver. 32, 48. Secondly, *This Bread he calls himself*, ver. 35. *I am the Bread of Life*, and ver. 51. *I am the living Bread, which came down from Heaven.* Thirdly, he declares that this *Bread* is his *Flesh*, ver. 51. *This Bread, that I will give, is my Flesh*, And ver. 55. *For my Flesh is Meat indeed, and my Blood is Drink indeed.* Fourthly, the necessity of partaking thereof, ver. 53. *Except ye eat the Flesh of the Son of man, and drink his Blood, ye have no Life in you.* And lastly, ver. 33. the blessed fruits and necessary effects of this communion of the Body and Blood of Christ, *This Bread giveth life to the world*, ver. 50. *He, that eateth thereof, dieth not*, ver. 58. *he, that eateth of this Bread, shall live for ever*, ver. 51. *who so eateth this Flesh, and drinketh this Blood, shall live for ever*, ver. 54. *and he dwelleth in Christ, and Christ in him*, ver. 56. and *shall live by Christ*, ver. 57. From this large description of the origin, nature, and effects of this Body, Flesh, and Blood of Christ, it is apparent, that

that it is Spiritual, and to be understood of a Spiritual Body, and not of that Body, or Temple of Jesus Christ, which was born of the Virgin *Mary*, and in which he walked, lived and suffered in the land of *Judea*; because that it is said both that it came down from Heaven, yea that it is he, that came down from Heaven. Now all Christians at present generally acknowledg, that the outward Body of Christ came not down from Heaven, neither was it that part of Christ, which came down from Heaven. And to put the matter out of doubt, when the carnal Jews would have been so understanding it, he tells them plainly, ver. 63. *It is the Spirit, that quickeneth, but the Flesh profiteth nothing.* This is also founded upon most sound and solid reason, because that it is the Soul, not the Body, that is to be nourished by this Flesh and Blood. Now outward Flesh cannot nourish nor feed the Soul, there is no proportion, nor analogy betwixt them, neither is the communion of the Saints with God, by a conjunction and mutual participation of Flesh, but of the Spirit, *He, that is joyned to the Lord, is One Spirit*, not by Flesh (I mean outward Flesh, even such as was that, wherein Christ lived and walked, when upon Earth, and not Flesh, when transported by a metaphor, to be understood Spiritually) can only partake of Flesh, as Spirit of Spirit, as the Body cannot feed upon Spirit, neither can the Spirit feed upon Flesh: and that the Flesh, here spoken of, is spiritually understood, appears further, in that, that which feedeth upon it, shall never die: but the Bodies of all men once die, yea, it behoved the Body of Christ himself to die, that this Body and Spiritual Flesh and Blood of Christ, is to be understood of that *Divine* and *Heavenly Seed*, before spoken of by us, appears both by the nature and fruits of it: First, it's said, *it is that, which cometh down from Heaven, and giveth life unto the world*: now, this answers to that *Light* and *Seed*, which is testified of, *Joh.* 1. to be the *Light of the World, and the Life of Men.* For that *Spiritual Light* and *Seed*; as it receives place *in* mens hearts, and room to spring up there, is as Bread to the hungry and fainting Soul, that is as it were buried and dead in the lusts of the World, which receives life again, and revives, as it tasteth and partaketh of this heavenly bread, and they that partake of it. are said to come to Christ; neither can any have it, but by coming to him, and believing in the appearance of his *Light in* their *hearts*, by receiving which and believing in it, the participation of this body and bread is known. And that Christ understands the same thing here by his Body, Flesh, and Blood, which is understood, *John* 1. by the *Light inlightening every man*, and the *Life*, &c. appears, for the *Light* and *Life* spoken of, *John* 1. is said

1 Cor 6. 17.

to

to be *Christ*, *he is the true Light*,; and the *Bread* and *Flesh*, &c. spoken of in this 6 of *John*, is called *Christ*, *I am the Bread of Life saith he*. Again, *they that received that Light and Life*, John 1. 12. *obtained power to become the Sons of God, by believing in his Name*: so also here, *John* 6. 35. *He that cometh unto this bread of Life, shall not hunger*: *and he, that believes in him, who is this bread, shall never thirst*. So then, as there was the outward visible Body and Temple of Jesus Christ, which took its origen from the Virgin *Mary*, so there is also the Spiritual Body of Christ, by and through which he, that was the *Word in the beginning with God*, and was, and is *GOD*, did reveal himself to the Sons of Men in all ages, and whereby men in all ages, come to be made partakers of Eternal Life, and to have communion and fellowship with God and Christ. Of which body of Christ, and flesh and blood, if both *Adam* and *Seth*, and *Enoch*, and *Noah*, and *Abraham*, and *Moses*, and *David*, and all the Prophets, and Holy men of God had not eaten, they had not had life in them, nor could their inward man have nourished. Now, as the outward *Body* and *Temple* was called *Christ*, so was also his Spiritual Body, no less properly, and that long before that outward Body was in being. Hence the Apostle saith, 1 *Cor.* 10. 3, 4. that the Fathers *did all eat the same Spiritual meat*; *and did all drink the same Spiritual drink*: (*for they drank of that Spiritual Rock that followed them*, *and that Rock was Christ.*) This cannot be understood otherwise than of this Spiritual body of Christ: which Spiritual body of Christ, though it was the saving food of the Righteous, both before the Law, and under the Law, yet under the Law it was vailed and shaddowed, and covered under divers types, ceremonies and observations, yea and not so, but it was vailed and hid in some respect, under the outward Temple and Body of Christ, or during the continuance of it: so that the Jews could not understand Christ's Preaching about it, while on Earth. And not the Jews only, but many of his Disciples judged it an *hard saying*, *murmured at it*, *and many from that time went back from him*, *and walked no more with him*. I doubt not but that there are many also at this day professing to be the Disciples of Christ, that do as little understand this matter, as those did, and are as apt to be offended and stumble at it, while they are gazing and following after the outward Body, and look not to that, by which the Saints are daily fed and nourished. For as *Jesus Christ*, in obedience to the will of the Father, did *by the eternal Spirit offer up* that *body for a propitiation* for the *remission of sins*, and finished his testimony upon earth thereby, in a most perfect example of patience, resignation and holyness, that all might

John 6. 60, 66.

might be made partakers of the fruit of that Sacrifice. So hath he likewise poured forth *into* the *hearts* of *all men*, a measure of that *Divine Light* and *Seed*, wherewith he is cloathed, that thereby, reaching unto the Consciences of all, he may raise them up out of *death* and *darkness*, by his *Life* and *Light*, and thereby may be made partakers of his body, and therethrough come to have fellowship with the Father and with the Son.

§. III. If it be asked *how, and after what manner man comes to partake of it, and to be fed by it?* Quest.

I answer in the plain and express words of Christ, *I am the Bread of Life*, (saith he) *he that cometh to me, shall never hunger, he that believeth in me, shall never thirst*: and again, *for my flesh is meat indeed, and my blood is drink indeed.* So whosoever thou art, that askest this question, or readest these lines, whether thou accountest thy self a Believer, or really feelest by a certain and sad experience, that thou art yet in the unbelief, and findest that the outward body and flesh of Christ is so far from thee, that thou canst not reach it, nor feed upon it: yea, though thou hast often swallowed down, and taken in, that which the Papists have perswaded thee to be the real Flesh and Blood of Christ, and hast believed it to be so, though all thy senses told thee the contrary: or (being a *Lutheran*) hast taken that bread in, and with, and under which, the *Lutherans* have assured thee that the flesh and blood of Christ is: or (being a *Calvinist*) hast partaken of that, which the *Calvinists* say (though a figure only of the Body) gives them that take it, a real Participation of the Body, Flesh, and Blood of Christ; though they neither know how, nor what way. I say, if for all this, thou findest thy Soul yet barren, yea hungry, and ready to starve, for want of something thou longest for. Know that that *Light*, that discovers thy Iniquity to thee, that shews thee thy barrenness, thy nakedness, thy emptyness, is that body, that thou must partake of, and feed upon; but that till, by forsaking iniquity, thou turnest to it, comest unto it, receivest it, though thou mayst hunger after it, thou canst not be satisfied with it; for it *hath no communion with darkness, nor canst thou drink of the Cup of the Lord, and the Cup of devils, and be partaker of the Lord's Table, and the Table of Devils*, 1 Cor. 10. 21. But, as thou sufferest that small *Seed* of *Righteousness* to arise *in* thee, and to be formed into a birth, that new substantial birth, that's brought forth in the Soul, naturally feeds upon, and is nourished by this spiritual body: yea, as this outward birth lives not, but as it sucks in breath by the outward elementary air, so this new birth lives not *in* the Soul, but as it draws in, and breaths by that spiritual air, or vehicle: and as the outward birth cannot subsist without some Answ. John 6. 35. 55. 2 Cor. 6. 14.

outward body to feed upon, some outward flesh, and some outward drink, so neither can this inward birth, without it be fed by this inward flesh and blood of Christ, which answers to it after the same manner, by way of analogy. And this is most agreeable to the Doctrine of Christ concerning this matter, for, as without outward food the natural body hath not life, so also saith Christ, *Except ye eat the flesh*
John 6. 53. *of the Son of man, and drink his blood, ye have no life in you.* And as the outward body, eating outward food, lives thereby, so Christ saith,
John 6. 57. that *he that eateth him, shall live by him.* So it is this inward participation of this inward man, of this inward and Spiritual body, by which man is united to God, and has fellowship and communion with
John 6. 56. him. *He, that eateth my flesh, and drinketh my blood* (saith Christ) *dwelleth in me, and I in him.* This cannot be understood of outward eating of outward Bread, and as by this the Soul must have fellowship with God, so also in so far as all the Saints are *partakers of this one body, and one blood*; they come also to have a *joynt Communion.* Hence the Apostle, 1 *Cor.* 10. 17. in this respect saith, that they *being many, are one bread and one body*: and to the wise among the *Corinthians* he saith, *the bread which we break, is the communion of the*
verse, 16. *body of Christ.* This is the True and Spiritual Supper of the Lord, which men come to partake of, by hearing the voice of Christ, and opening the door of their hearts, and so letting him in, in the manner abovelaid, according to the plain words of the Scripture, *Rev.* 3. 20. *Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come into him, and will Sup with him, and he with me.* So that the *Supper of the Lord*, and the Supping with the Lord, and partaking of his Flesh and Blood, is no ways limited to the Ceremony of breaking Bread, and drinking Wine at particular times; but is truly and really enjoyed, as often as the Soul retires into the Light of the Lord, and feels and partakes of that Heavenly Life, by which the inward Man is nourished, which may be, and is often witnessed by the Faithful at all times, though more particularly, when they are Assembled together to wait upon the Lord.

§. IV. But what confusion the professors of Christianity have run into concerning this matter, is more than obvious, who, as in most other things they have done, for want of a true Spiritual understanding, have sought to tie this Supper of the Lord to that ceremony (used by Christ before his Death) of breaking Bread and drinking Wine with his Disciples. And though they for most part agree in this general, yet how do they contend and debate, one against another? How strange-

ſtrangely are they pinched, pained and ſtraitned to make this Spiritual myſtery agree to that Ceremony? And what monſtruous and wild opinions and conceivings have they invented, to incloſe or affix the Body of Chriſt to their Bread and Wine? From which opinion, not only the greateſt and fierceſt and moſt hurtful conteſts, both among the Profeſſors of Chriſtianity in general, and among Proteſtants in particular, have ariſen, but alſo ſuch abſurdities, irrational and blaſphemous conſequences have enſued, as makes the Chriſtian Religion odious and hateful to Jews, Turks, and Heathens. The profeſſors of Chriſtianity do chiefly divide, in this matter, into three opinions.

The *firſt* is of thoſe that ſay, *the ſubſtance of the bread is tranſubſtantiated into the very ſubſtance of that ſame body, fleſh, and blood of Chriſt, which was born of the Virgin* Mary *and crucified by the Jews*: ſo that, after *the words of Conſecration* (as they call them) *it is no more bread, but the body of Chriſt.*

The *ſecond* is of ſuch, as ſay, *the ſubſtance of the Bread remains, but that alſo, that body is in, and with, and under the bread*: ſo that, *both the ſubſtance of the bread and of the body, fleſh, and blood of Chriſt is there alſo.*

The *third* is of thoſe, that (denying both theſe) do affirm, *that the body of Chriſt is not there corporally, or ſubſtantially, but yet that it is really and ſacramentally received by the faithful, in the uſe of bread and wine*; but how, or what way it's there, *they know not, nor can they tell, only we muſt believe it is there, yet ſo, that it is only properly in Heaven.*

It is not my deſign to enter into a refutation of theſe ſeveral opinions, for each of their Authors and Aſſertors have ſufficiently refuted one another, and are all of them no leſs ſtrong both from Scripture and Reaſon, in refuting each their contrary parties opinion, than they are weak in eſtabliſhing their own; for I often have ſeriouſly obſerved in reading their reſpective writings (and ſo it may be have others) that all of them do notably, in ſo far as they refute the contray opinions, but that they are mightily pained, when they come to confirm and plead for their own: Hence I neceſſarily to conclude, that none of them had attained to the Truth and Subſtance of this myſtery. Let us ſee it *Calvin*, * after he hath refuted the two former opinions, be more ſucceſsful in what he affirms and aſſerts for the Truth of his opinion, who after he hath much laboured in overturning and refuting the two former opinions, plainly confeſſeth, that he knows not what to affirm inſtead of them, for after he has ſpoken much,

* Inſt. lib. 4. cap. 17.

and at last concluded, *that the body of Christ is there, and that the Saints must needs partake thereof*, at last he lands in these words, *sect.* 32. *But if it be asked me, how it is, I shall not be ashamed to confess that it is a secret, too high for me to comprehend in my Spirit, or explain in words.* Here he deals very ingenuously, and yet who would have thought that such a man would have been brought to this strait, in the confirming of his opinion; considering but a little before, in the same chap. sect. 15. he accuseth the School-men among the *Papists*, (and I confess truly) *in that they neither understand, nor explain to others how Christ is in the Eucharist*, which shortly after he confesseth himself he cannot do. If then the School men among the Papists, do neither understand, nor yet can explain to others their Doctrine in this matter, nor *Calvin* can comprehend it in his Spirit, (which I judg is as much as not to understand it) nor express it in words (and then surely he cannot explain it to others) then no certainty is to be had from either of them. There have been great endeavours used for reconcilement in this matter, both betwixt *Papists* and *Lutherans*, *Lutherans* and *Calvinists*, yea and *Calvinists* and *Papists*, but all to no purpose: and many forms and manners of expressions drawn up, to which all might yield, which in the end proved in vain, seeing every one understood them, and interpreted them their own way. and so they did thereby but equivocate and deceive one another. The reason of all this contention is, because they all wanted a clear understanding of the Mystery, and were doting about the shadow and the externals. For both the ground and matter of their contest lies in things intrinsick from, and unnecessary to the main matter; and this hath been often the policy of Satan to busie People, and amuse them with outward signs, shadows and forms, making them contend about that, while in the mean time the *Substance* is neglected, yea and in contending for these shadows, he stirs them up to the practice of malice, heat, revenge and other vices, by which he establisheth his Kingdom of Darkness among them, and ruins the Life of Christianity: for there has been more animosity and heat about this one particular, and more blood shed and contention, than about any other. And surely they are little acquainted with the state of Protestants affairs, who know not that their contentions about this have been more hurtful to the Reformation, than all the opposition they met with from their common Adversaries. Now all those uncertain and absurd opinions, and the contentions therefrom arising, have proceeded from their all agreeing in two general errors concerning this thing. Which being denyed and receeded from, as they are by us,

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there would be an easie way made for Reconciliation, and we should all meet in the one Spiritual and true understanding of this mystery; and as the contentions, so would also the absurdities, which follow from all the three forementioned opinions, cease and fall to the ground.

The *first* of these *errors is*, in making the communion or participation of the body, flesh, and blood of Christ to relate to that outward body, vessel or temple, that was born of the Virgin *Mary*, and walked and suffered in *Judea*, whereas it should relate to the Spiritual body, flesh, and blood of Christ, even that *heavenly* and *celestial Light* and *Life* which was the food and nourishment of the regenerate in all ages, as we have already proved.

The *second error* is, in tying this participation of the body and blood of Christ to that Ceremony, used by him with his Disciples, in the breaking of bread, *&c.* as if it had only a relation thereto, or were only enjoyed in the use of that Ceremony, which it neither hath nor is. For this is that bread, which Christ in his Prayer teaches to call for, terming it ἡ ἄρτον ἡ ἐπιούσιον, i. e. the *supersubstantial bread*, as the Greek hath it, and which the Soul partakes of, without any relation or necessary respect to this ceremony, as shall be hereafter proved more at length.

These two errors being thus laid aside, and the contentions arising therefrom buried, all are agreed in the main positions, *viz.* first, that *the body, flesh, and blood of Christ is necessary for the nourishing of the Soul.* Secondly, *that the Souls of believers do really and truly partake and feed upon the body, flesh, and blood of Christ.* But while men are not content with the Spirituality of this Mystery, going in their own wills, and according to their own inventions, to strain and wrest the Scriptures, for to tie this Spiritual communion of the flesh, and blood of Christ, to outward bread and wine, and such like carnal ordinances, no wonder, if by their carnal apprehensions, they run into heaps and confusion. But because it hath been generally supposed that the communion of the body and blood of Christ, had some special relation to the ceremony of breaking bread, I first refute that opinion, and then proceed to consider the *nature* and *use* of that *ceremony*, and whether it be now *necessary to continue*, answering the reasons and objections of such as plead its continuance, as a necessary and standing ordinance of Jesus Christ.

§. V. First it must be understood, that I speak of a necessary and peculiar relation, otherwise than in a general respect: for, forasmuch as our communion with Christ is, and ought to be our greatest and chief-

chiefeſt work, we ought to do all other things with a reſpect to God, and our fellowſhip with him; but a ſpecial and neceſſary reſpect or relation is ſuch, as where the two things are ſo tied and united together either *of their own nature*, or *by the command of God*, that the one cannot be enjoyed, or at leſt is not (except very extraordinarily) without the other. Thus *Salvation* hath a neceſſary reſpect to *Holyneſs*, becauſe *without Holyneſs no man ſhall ſee God.* And *the eating of the fleſh and blood of Chriſt*, hath a neceſſary reſpect to our having life, becauſe if we eat not his fleſh, and drink not his blood, we cannot have life: our *feeling of* God's *preſence* hath a neceſſary reſpect to our being found meeting in his name, by Divine Precept, becauſe he has promiſed, *where two or three are met together in his Name, he will be in the midſt of them*; in like manner our receiving *benefits* and *bleſſings from God*, has a neceſſary reſpect to our Praying, becauſe if we ask, *he hath promiſed we ſhall receive.* Now the communion or participation of the fleſh, and blood of Chriſt hath no ſuch neceſſary relation to the *breaking of bread* and *drinking of Wine.* For, if it had any ſuch neceſſary relation, it would either be *from the Nature of the thing*, or *from ſome Divine Precept*: But we ſhall ſhew it is from neither: Therefore, *&c.* Firſt, it is not *from the nature of it*, becauſe to partake of the fleſh and blood of Chriſt is a Spiritual exerciſe; and all confeſs that it is by the Soul and Spirit that we become real partakers of it, as it is the Soul, and not the Body, that is nouriſhed by it: but to eat Bread and drink Wine is a natural act, which in it ſelf, adds nothing to the Soul, neither has any thing that is Spiritual in it, becauſe the moſt carnal man that is, can as fully, as perfectly, and as wholly eat Bread and drink Wine, as the moſt Spiritual. Secondly, their relation is not *by nature*, elſe they would infer one another: but all acknowledg that many eat of the bread, and drink of the wine, even that which they ſay, is *conſecrate* and *tranſubſtantiate into the very body of Chriſt*, who notwithſtanding have not life eternal, have not Chriſt dwelling them, nor do live by him, as all do, who truly partake of the fleſh and blood of Chriſt, *without the uſe of this ceremony*, as all the Patriarchs and Prophets did, before this ordinance (as they account it) was inſtituted: neither was there any thing under the Law, that had any direct or neceſſary relation hereunto, though to partake of the fleſh and blood of Chriſt in all ages was indiſpenſibly neceſſary to Salvation. For as for the *Paſchal Lamb*, the whole end of it is ſignified particularly; *Exod.* 13. 8, 9. to wit, *that the Jews might thereby be kept in remembrance of their deliverance out of* Egypt. Secondly, it has no relation by Divine Precept,

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for if it had, it would be mentioned in that, which our Adversaries account the institution of it, or else in the practise of it, by the Saints recorded in Scripture, but so it is not. For as to the institution, or rather narration of Christ's practice in this matter, we have it recorded by the Evangelist *Matthew*, *Mark* and *Luke*. In the first two there is only an account of the matter of fact, to wit, *that Christ brake bread, and gave it his Disciples to eat, saying, this is my Body, and blessing the cup, he gave it them to drink, saying, this is my blood*; but nothing of any desire to them to do it. In the last, after the bread, (but before the blessing or giving them the wine) he bids them *do it in remembrance of him*; what we are to think of this practice of Christ shall be spoken ofhereafter. But what necessary relation hath all this to the believers partaking of the flesh and blood of Christ? The end of this for which they were to do it (if at all) is to remember Christ, which the Apostle yet more particularly expresses, 1 *Cor.* 11. 26. *to shew forth the Lord's death.* But to remember the Lord, or declare his death, which are the special and particular ends annexed to the use of this ceremony is not at all to partake of the flesh and blood of Christ, neither have they any more necessary relation to it, than any other two different Spiritual duties. For though they, that partake of *the flesh and blood of Christ*, cannot but *remember him*; yet the *Lord* and his *death* may be remembred (as none can deny) where his *flesh and blood* is not truly *partaken* of. So that, since the very particular and express end of this ceremony may be witnessed (to wit, the remembrance of the Lord's Death) and yet the flesh and blood of Christ not partaken of, it cannot have had any necessary relation to it, else the partaking thereof would have been the end of it, and could not have been attained without this participation. But on the contrary, we may well infer hence, that since the positive end of this ceremony is not the partaking of the flesh and blood of Christ, and that whoever partakes of the flesh and blood of Christ, cannot but remember him; that therefore such need not this ceremony to put them in remembrance of him.

Matth. 26. 16. Mark 14. 22. Luke 22. 19.

But if it be said, *that Jesus Christ calls the bread here his body, and the wine his blood; therefore he seems to have had a special relation to his Disciples partaking of his flesh and blood, in the use of this thing.* Obj.

I *answer*, his calling the bread his body, and the wine his blood, would yet infer no such thing; though it is not denyed but that Jesus Christ, in all things he did, yea and from the use of all natural things, took occasion to raise the minds of his Disciples and hearers to Spirituals. Hence from the Woman of *Samaria* her drawing *water*, he took Answ.

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occasion to tell her of that *living Water*, which *whoso drinketh of shall never thirst*, which indeed is all one with his *blood*, here spoken of. Yet it will not follow that that Well or Water, had any necessary relation to the Living Water, or the Living Water to it, *&c.* So Christ takes occasion, from the Jews following him for the Loaves, to tell them of this *Spiritual bread* and *flesh* of his *body*, which was more necessary for them to feed upon. It will not therefore follow, that their following him for the Loaves, had any necessary relation thereunto. So also Christ, here being at supper with his Disciples, takes occasion from the *bread* and *wine*, which was before them, to signifie unto them, that as that *bread*, which he brake unto them, and *that wine*, which he blessed and gave unto them, did contribute to the preserving and nourishing of their bodies, so was he also to give his *body*, and shed his *blood* for the *Salvation* of their *Souls*; and therefore the very *end* proposed in this ceremony, to those, that observe it, is to be a *memorial of his Death.*

But if it be said, that the Apostle, 1 *Cor.* 10. 16. *calls the bread which he brake, the communion of the body of Christ, and the cup, the communion of his blood.*

I do most willingly subscribe unto it, but do deny that this is understood of the outward bread, neither can it be evinced, but the contrary is manifest from the context, for the Apostle in this chapter speaks not one word of that ceremony; for having in the beginning of it shewn them, how the Jews of old were made partakers of the *Spiritual food*, and *water*, which was *Christ*, and how several of them, thro' *disobedience* and *idolatry*, fell from that good condition, he exhorts them by the example of those Jews, whom God destroyed of old, to flee those evils, shewing them that they, to wit, the *Corinthians*, are likewise partakers of the body and blood of Christ, of which communion they would rob themselves, if they did evil, *because they could not drink of the cup of the Lord, and the cup of devils, and partake of the Lords table, and of the Table of devils*, ver. 21. which shews, that he understands not here the using of *outward bread* and *wine*; because those that do drink the cup of devils, and eat of the table of devils, yea the wickedest of men may partake of the outward bread and outward wine. For there the Apostle calls *the bread one*, ver. 17. and he saith, *we being many are one bread and one body, for we are all partakers of that one bread.* Now if the *bread* be *one*, it cannot be the *outward*, or the *inward* would be excluded, whereas, it cannot be denyed, but that it's the partaking of the *inward bread*, and not the *outward*, that makes the Saints truly *one body*, and *one bread.* And whereas they say, that *the one bread* here comprehendeth

hendeth both the *outward* and *inward, by vertue of the Sacramental union*; that indeed is to affirm, but not to prove. As for that *figment of a Sacramental union*, I find not such a thing in all the Scripture, especially in the New Testament, nor is there any thing can give a rise for such a thing in this chapter, where the Apostle, as is above observed, is not at all treating *of that ceremony*, but only *from the excellency of that priviledg*, which the *Corinthians had*, as believing Christians, *to partake of the flesh and blood of Christ*; dehorts them *from Idolatry* and *partaking of the Sacrifices* offered to *Idols*, so as thereby to offend or hurt their weak brethren.

But that which they most of all cry out in this matter, and are alwaies noising, as from 1 *Cor.* 11. where the Apostle is particularly treating of this matter, and therefore from some words here they have the greatest appearance of Truth for their assertion, as ver. 27. where he calls *the Cup*, *the cup of the Lord*, and saith, *that they who eat of it, and drink unworthily, are guilty of the body and blood of the Lord*, and ver. 26. *eat and drink their own damnation*, intimating thence that this hath an immediate or necessary relation to the body, flesh and blood of Christ. Obj.

Though this at first view may catch the unwary Reader, yet being well considered, it doth no ways evince the matter in controversie. As for the *Corinthians* being in the use of this ceremony, why they were so, and how that obliges not Christians now to the same, shall be spoken of hereafter: it suffices at this time to consider that they were in the use of it. Secondly, that in the use of it they were guilty of, and committed divers abuses. Thirdly, that the Apostle here is giving them directions how they may do it aright, in shewing them the right and proper use and end of it. Answ.

These things being premised, let it be observed that the very express and particular use of it, according to the Apostle, is *to shew forth the Lord's death*, &c. But *to shew forth the Lord's death* and *partake of the flesh and blood of Christ* are different things. He saith not, *as often as ye eat this bread and drink this cup, ye partake of the body and blood of Christ*, but *ye shew forth the Lord's death*. So I acknowledg, *that this ceremony* by those, that practise it, hath an *immediate relation* to the *outward body* and *death of Christ* upon the *Cross*, as being properly a memorial of it, but it doth not thence follow, that it hath any *inward* or *immediate relation to believers communicating or partaking of the Spiritual body and blood of Christ, or that Spiritual Supper* spoken of *Rev.* 3. 20. for though in a general way, as every religious action in some respect, hath a common relation to the Spiritual Communion of the

Saints with God, ſo we ſhall not deny but this hath a relation, as others. Now for his calling *the cup*, *the cup of the Lord*, and ſaying, *they are guilty of the body and blood of Chriſt*, *and eat their own damnation*, *in not diſcerning the Lord's body*, &c. I anſwer, that this infers no more neceſſary relation, than any other religious act, and amounts to no more than this, that ſince the *Corinthians* were in the uſe of this ceremony, and ſo performed it as a religious act, they ought to do it worthily, elſe they ſhould bring condemnation upon themſelves. Now this will not more infer the thing ſo practiſed by them, to be a neceſſary *religious act* obligatory upon others, than when *Rom.* 14. 6. the Apoſtle ſaith, *He that regardeth the day*, *regardeth it unto the Lord*, it can be thence inferred, that the days, that ſome eſteemed and obſerved, did lay an obligation upon others to do the ſame: but yet as as he, that *eſteemed a day*, and placed Conſcience in keeping it, was to *regard it to the Lord*, and ſo it was to him, in ſo far as he dedicated it unto the Lord, *the Lord's day*, he was to do it worthily, and if he did it unworthily, he would be guilty of the Lord's day, and ſo keep it to his own damnation: ſo alſo ſuch as obſerve *this ceremony of bread and wine*, it is to them *the bread of the Lord*, and *the cup of the Lord*, becauſe they uſe it as a religious act, and foraſmuch as their end therein is *to ſhew forth the Lord's death*, and *remember his body* that was *crucified* for them, and his *blood*, that was *ſhed* for them. If notwithſtanding they believe it is their duty to do it, and make it a matter of Conſcience to forbear, if they do it without that due preparation and examination, which every religious act ought to be performed in, then inſtead of truly remembring the Lord's death, and his body and his blood, they render themſelves guilty of it, as being in one Spirit with thoſe that crucified him, and ſhed his blood, though pretending with thankſgiving and joy to remember it. Thus the *Scribes* and *Phariſees* of old, though in memory of the Prophets they garniſhed their Sepulchres, yet are ſaid by Chriſt to be *guilty of their blood*. And that no more can be hence inferred, appears from another ſaying of the ſame Apoſtle, *Rom.* 14. 23. *He that doubteth is damned*, *if he eat*, &c. where he ſpeaking of thoſe that judged it unlawful to eat fleſh, &c. ſaith if they eat doubting, they eat their own *damnation*. Now it is manifeſt for all this, that either the doing or forbearing of this was to another, that placed no Conſcience in it, of no moment. So I ſay, he that eateth that, which in his Conſcience he is perſwaded is not lawful for him to eat, doth eat his own damnation: ſo he alſo, that placeth Conſcience in eating bread and wine, *as a religious act*, if he do it unprepared, and without that due reſpect, wherein ſuch acts ſhould be

be gone about, he eateth and drinketh his own *damnation, not discerning the Lord's body*, i. e. not minding what he doth, to wit, with *a special respect to the Lord, and by way of special commemoration of the death of Christ.*

§ VI. I having now sufficiently shewn, what the true communion of the body and blood of Christ is, how it is partaken of, and how it has no necessary relation to that ceremony of *bread* and *wine*, used by Christ with his Disciples, it is fit now to consider the *nature and constitution of that ceremony* (for as to the *proper use of it*, we have had occasion to speak of before) whether it be a *standing ordinance* in the *Church* of *Christ*, obligatory upon all, or indeed whether it be any necessary part of the Worship of the New Covenant-dispensation, or hath any better or more binding foundation, than several other ceremonies appointed and practised about the same time, which the most of our opposers acknowledg to be ceased, and now no ways binding upon Christians. We find this ceremony only mentioned in Scripture in four places, to wit, *Matthew*, *Mark* and *Luke*, and by *Paul* to the *Corinthians*. If any would infer any thing from the frequency of the mentioning of it, that will add nothing, for it being a matter of fact, is therefore mentioned by the Evangelists; and there are other things less memorable as often, yea oftner mentioned. *Matthew* and *Mark* give only an account of the matter of fact, without any precept to do so afterwards, simply declaring, that Jesus at that time, did desire them to eat of the bread, and drink of the cup. To which *Luke* adds these words, *This do in remembrance of me.* If we consider this action of Christ with his Apostles, there will appear nothing singular in it, for a foundation to such a strange Superstructure, as many in their airy imaginations have sought to build upon it; for both *Matthew* and *Mark* press it as an act done by him, as he was eating. *Matthew* saith *and as they were eating*; and *Mark*, *and as they did eat, Jesus took bread*, &c. Now this act was no singular thing, neither any solemn institution of a Gospel ordinance, because it was a constant custom among the Jews, as *Paulus Riccius* observes at length in his *Cœlestial Agricultur*; that when they did eat the *Passover*, the master of the family did take bread and bless it, and breaking it gave of it to the rest, and likewise taking wine did the same; so that there can nothing further appear in this, than that *Jesus Christ*, *who fulfilled all Righteousness*, and also observed the Jewish Feasts and Customs, used this also among his Disciples, only, that, as in most other things, he laboured to draw their minds to a further thing, so, in the use of this, he takes occasion to put them in mind of his death and sufferings, which were shortly to be, which

Matth. 26. 26. Mar. 14. 22 Lu. 22. 19. 1 Cor. 11. 23.

he did the oftner inculcate unto them, for that they were averſe from believing it. And as for that expreſſion of *Luke*, *Do this in remembrance of me*, it will amount to no more, than being the laſt time that Chriſt did eat with his Diſciples, he deſired them, that in their eating and drinking they might have regard to him, and by the remembring of that opportunity, be the more ſtirred up to follow him diligently through ſufferings and death, *&c.* But what man of reaſon, laying aſide the prejudice of Education, and the influence of Tradition, will ſay, that this account of the matter of fact, given by *Matthew* and *Mark*, or this expreſſion of *Luke*, to *do* that *in remembrance of him*, will amount to theſe conſequences, which the generality of Chriſtians have ſought to draw from it, as calling it, *Auguſtiſſimum Euchariſtiæ Sacramentum, venerabile altaris Sacramentum, The principal Seal of the Covenant of Grace, by which all the benefits of Chriſt's death are ſealed to Believers*; and ſuch like things. But to give a further evidence how theſe conſequences have not any bottom from the practice of that ceremony, nor from the words following, *Do this*, &c. Let us conſider another of the like nature, as it is at length expreſſed by *John*, c. 13. ver. 3, 4. & 13, 14, 15. *Jeſus riſeth up from Supper, and laid aſide his Garment, and took a Towel and girded himſelf. After that he poureth Water into a Baſon, and began to waſh the Diſciples Feet, and to wipe them with the Towel, wherewith he was girded.* Peter *ſaith unto him, Thou ſhalt never waſh my Feet. Jeſus anſwered him, If I waſh thee not, thou haſt no part with me. So after he had waſhed their Feet, —He ſaid, Know ye what I have done to you? If I then your Lord and Maſter have waſhed* your *Feet, ye alſo ought to waſh one anothers Feet. For I have given you an Example, that ye ſhould do as I have done to you.* As to which let it be obſerved, that *John* relates this paſſage to have been done at the ſame time, with the other of *breaking Bread*. Both being done the night of the *paſſover*, after Supper. If we regard the Narration of this, and the circumſtances attending it, it was done with far more ſolemnity, and preſcribed far more punctually and particularly, than the former. It is ſaid only, *as he was eating, he took bread*, ſo that this would ſeem to be but an *occaſional* buſineſs. But here *he roſe up, he laid by his Garments, he girded himſelf, he poured out the Water, he waſhed their Feet, he wiped them with the Towel. He did this to all of them*, which are circumſtances ſurely far more obſervable, than thoſe noted in the other. *The former was a practice common among the Jews, uſed by all Maſters of Families, upon that occaſion*: but *this, as to the manner, and perſon acting it*, to wit, *for the Maſter to riſe up, and waſh the Feet of his Servants and Diſciples, was more ſingular and obſervable. In the*

breaking

breaking of Bread, and giving of Wine, it is not pleaded by our adverſaries, nor yet mentioned in the Text, that he particularly put them into the hands of all, but breaking it, and bleſſing it, gave it the neareſt, and ſo they from hand to hand. But *here it is mentioned that he waſhed not the feet of one or two, but of many. He ſaith not in the former, that if they do not eat of that Bread, and drink of that Wine, they ſhall be prejudiced by it:* but *here he ſaith expreſly to* Peter, *that, if he waſh not him, he hath not no part with him, which, being ſpoken upon* Peter's *refuſing to let him waſh his Feet, would ſeem to import no leſs, than not the continuance only, but even the neceſſity of this ceremony. In the former he ſaith,* as it were, paſſingly, *Do this in remembrance of me:* but *here he ſitteth down, again he deſires them to conſider what he hath done, tells them poſitively, that as he hath done to them, ſo ought they to do to one another, and yet again he redoubles that precept, by telling them, he has given them an Example, that they ſhould do ſo likewiſe.* If we reſpect the nature of the thing, it hath as much in it, as either Baptiſm, or the breaking of Bread, ſeeing *it is an outward Element of a cleanſing Nature, applied to the outward man, by the command and the Example of Chriſt, to ſignifie an inward purifying.* I would willingly propoſe this ſeriouſly to men, that will be pleaſed to make uſe of that reaſon and underſtanding that God hath given them, and not be impoſed upon, nor abuſed by the cuſtom or tradition of others, *whether this ceremony, if we reſpect either the time, that it was appointed in, or the circumſtances, wherewith it was performed, or the command, enjoyning the uſe of it, hath not as much to recommend it for a ſtanding Ordinance of the Goſpel, as either Water-baptiſm or Bread and Wine, or any other of that kind?* I wonder then, what reaſon the Papiſts can give, why they have not numbred it among their Sacraments, except meerly *voluntas Eccleſiæ & traditio Patrum.*

But if they ſay, *that is uſed among them, in that the Pope and ſome other perſons among them uſe to do it once a year to ſome poor people.* Obj.

I would willingly know what reaſon they have why this ſhould not be extended to *all*, as well as that of the *Euchariſt* (as they term it) or whence it appears from the text, that [*Do this in remembrance of me*] ſhould be interpreted, that the Bread and Wine were every day to be taken by all Prieſts, or the Bread every day, or every week by the People: and that that other command of Chriſt, *ye ought to do as I have done to you*, &c. is only to be underſtood of the Pope, or ſome other perſons, to be done only to a few, and that once a year. Surely there can be no other reaſon for this difference aſſigned from the Text. And as to Proteſtants, who uſe not this Ceremony at all, if they will Anſw.

but

but open their eyes they may see, how that by custom and tradition they are abused in this matter, as were their Fathers in divers popish Traditions. For, if we look into the plain Scripture, what can be thence inferred to urge the one, which may not be likewise pleaded for the other, or for laying aside the one, which may not be likewise said against the continuance of the other? If they say, *that the former of washing the Feet was only a Ceremony.* What have they, whence they can shew that this breaking of Bread is more? If they say, *that the former was only a sign of humility and purifying.* What have they to prove that this was more? If they say, *that one was only for a time, and was no Evangelical Ordinance.* What hath this to make it such, that the other wanted? Surely there is no way of reason to evite this, neither can any thing be alledged that the one should cease, and not the other, or the one continue, and not the other; but the meer opinion of the affirmers, which, by custom, education and tradition, hath begotten in the hearts of people, a greater reverence for and esteem of the one than the other, which, if it had faln out to be as much recommended to us by tradition, would, no doubt, have been as tenaciously pleaded for, as having no less foundation in the Scripture. But, since the former, to wit, the washing of one anothers Feet, is justly laid aside, as not binding upon Christians, so ought also the other for the same reason.

§. VII. But I strange, that those that are so clamorous for ceremony, and stick so much to it, take liberty to dispence with the manner or method, that Christ did it in, since none that ever I could hear of, who now do it, use it in the same way that he did it; Christ did it at Supper while they were eating, but they do it in the morning only by it self. What rule walk they by in this change?

Obj. If it be said, *these are but circumstances, and not the matter, and if the matter be kept to, the alteration of circumstances is but of small moment.*

Answ. What if it should be said, the whole is but a circumstance, which fell out at that time, when Christ eat the *Passover*? For, if we have regard to that, which alone can be pleaded for an institution, *viz.* these words, *Do this in remembrance of me*, it doth as properly relate to the manner, as matter. For what may, or can they evince in reason, that these words, *Do this*, only signifie, *eat Bread, and drink Wine*; but it is no matter, *when ye eat, nor how ye eat* it, and not, *as ye have seen me eat it at Supper with you, who take Bread and break it, and give it you, and take the Cup and bless it, and give it you, so do ye likewise?* And seeing Christ makes no distinction in those words, *Do this*

this, it cannot be judged in reason but to relate to the whole. Which if it do, all those that at present use this ceremony among Christians, have not yet obeyed this precept, nor fulfilled this institution, for all their clamours concerning it.

If it be said, *that the time and manner of doing it by Christ was but accidentally, as being after the Jewish Passover, which was at Supper.* Obj.

Besides that it may be answered and easily proved, *that the whole was accidental*, as being *the practice of a Jewish ceremony*, as is above observed: May it not the same way be urged, that *the drinking of wine is accidental*, as being the natural product of that Country, and so be pleaded, that in those Countries, where Wine doth not grow, as in our Nation of *Scotland*, we may make use of *Beer* or *Ale* in the use of this ceremony, or *bread made of other grain*, than that, which Christ used? And yet would not our Adversaries judge this an abuse, and not right performing of this *Sacrament*? Yea have not scruples of this kind occasioned no little contention among the Professors of Christianity? What great contest and strife hath been betwixt the *Greek* and *Latine Churches* concerning the *bread*? While the one will have it *unleavened*, reckoning because the Jews made use of *unleavened bread* in the Passover, that it was such kind of bread that Christ did break to his Disciples, the other *leavened*; therefore the *Lutherans* make use of unleavened bread, the *Calvinists* of *leavened*: and this contest was so hot, when the Reformation was beginning at *Geneva*, that *Calvin* and *Ferellus* were forced to flee for it. But do not Protestants by these uncertainties open a door to Papists for their excluding *the People from the Cup?* Will not [*Do this*] infer positively, that they should do *in the same manner*, *and at the same time*, which Christ did it, as well as that they should use the *cup*, and *not the bread only?* Or what reason have they to dispence with the one, more than the Papists have to do with the other? O! what strange absurdities and inconveniencies have Christians brought upon themselves, by superstitiously adhering to this ceremony? Out of which difficulties it is impossible for them to extricate themselves, but by laying it aside, as they have done others of the like nature. For besides what is above-mentioned, I would gladly know how from the words they can be certainly resolved, that these words [*Do this*] must be understood to the *Clergy*, *take*, *bless and break this bread*, *and give it to others*, but to the Laity only, *take and eat*, but do not bless, &c. Answ.

If it be said, *that the Clergy was only present.* Obj.

Then will not that open a door for the popish argument *against the administration of the cup to the People*? Or may not another from thence Answ.

as

as eaſily infer *that only the Clergy ought to partake of this ceremony*, becauſe they were only thoſe preſent, to whom it was ſaid, *Do this?* But if this [*Do this*] be extended to *all*, how comes it *all have not liberty to obey it in both bleſſing*, *breaking*, and *diſtributing*, as well as *taking* and *eating*? Beſides all theſe, even the *Calvinian Proteſtants of Great Brittain* could never yet accord among themſelves about the *manner of taking it*, whether *ſitting*, *ſtanding*, or *kneeling*; whether it ſhould be given to the *ſick*, and *thoſe that are ready to die*, or not. Which controverſies, though they may be eſteemed of ſmall moment, yet have greatly contributed, with other things, to be the occaſion not only of *much contention*, but alſo of *blood ſhed* and *devaſtation*, ſo that in this laſt reſpect the *Prelatick Calviniſts* have termed the *Presbyterians Schiſmatical* and *Pertinacious*, and they them again, *Superſtitious*, *Idolatrous*, and *Papiſtical*. Who then that will open their eyes but may ſee, that the devil hath ſtirred up this contention and zeal, to buſie men about things of *ſmall moment*, that greater *matters* may be neglected, while he keeps them in ſuch ado about this ceremony, while they lay aſide others of the like nature, *as poſitively commanded*, *and as punctually practiſed*, and from the obſervation of which, half ſo many difficulties will not follow?

§. VIII. How then? Have we not reaſon, not finding the nature of this practice to be obligatory upon us, more than thoſe other our adverſaries, have laid aſide, to avoid all this confuſion, ſince thoſe that uſe it, can never agree, neither concerning the *nature*, *efficacy*, nor *manner of doing it?* And this proceeds becauſe they take it not plainly, as it lies in the Scripture, but have ſo much mixed in their own inventions. For would they take it as Lies, it would import no more, than that *Jeſus Chriſt at that time did thereby ſignifie unto them, that his body and blood was to be offered for them*, and deſired them, that *whenſoever they did eat or drink, they might do it in remembrance of him, or with a regard to him, whoſe blood was ſhed for them.* Now that the primitive Church, gathered immediately after his aſcenſion, did ſo underſtand it, doth appear from their uſe and practice, if we admit thoſe places of the *Acts*, where *breaking of bread is* ſpoken of, to have relation hereto, which as our Adverſaries do, ſo we ſhall willingly agree to. As firſt, *Acts* 2. 42. *And they continued ſtedfaſtly in the Apoſtles Doctrine, and Fellowſhip, and in breaking of bread*, &c. This cannot be underſtood of any other, than of their ordinary eating; for as nothing elſe appears from the text, ſo the context makes it plain; for they had all things in common, and therefore it is ſaid, verſe 46. *And they continuing daily with one accord in the Temple, and breaking*

bread

bread from house to house, did eat their meat with gladness and singleness of heart. Who will not wilfully close their Eyes, may see here, that their *breaking* being joyned with their *eating*, shews, that nothing else is here expressed, but that having all things in common, and so continuing together, they also did break their bread, and eat their meat together. In doing whereof I shall not doubt, but they remembred the Lord, to follow whom they had with so great zeal and resignation betaken themselves. This is further manifest from *Acts 6.* For the Apostle, having the care and distribution of that money, which the Believers having sold their possessions gave unto them, finding themselves overcharged with that burthen, appointed Deacons for that business, that they might give themselves continually to Prayer, and to the Ministry of the Word, not leaving that, to serve Tables. This cannot be meant of any *Sacramental eating*, or *Religious Act of Worship*; seeing our Adversaries make the distributing of that, the proper act of Ministers, not of Deacons; and yet there can be no reason alledged, that that breaking of bread, which they are said to have continued in, and to have done from House to House, was other than those Tables that the Apostles served; but here gave over, as finding themselves overcharged with it: now as the increase of the Disciples did incapacitate the Apostles any more to manage this, so it would seem their further increase and dispersing in divers places hindered the continuance of that practice of having things in common. But notwithstanding, so far at least to remember or continue that ancient *community*, they did at certain times come together and break bread together. Hence it is said, *Acts* 20. 7. that *Paul* coming to *Troas*, *And upon the first day of the week, when the disciples came together to break bread*, Paul *preached unto them, ready to depart on the morrow, and continued his speech until Mid-night.* Here is no mention made of any *Sacramental eating*, but only, that *Paul* took occasion from their being togetther to preach unto them. And it seems it was a Supper they intended (not a morning bit of bread, and sup of wine) else it's not very probable, that *Paul* would from the morning have preached until Mid-night. But the 11 verse puts the matter out of dispute, which is thus, *When he therefore was come up again, and had broken bread, and eaten, and talked along while, even till break of day, so he departed.* This shews that the breaking of bread, was differed till that time: for those words [*and when he had broken bread, and eaten*] do shew that it had a relation to the breaking of bread afore-mentioned, and that that was the time he did it. Secondly, these words joyned together, [*and when he had broken bread, and eaten, and talked*] shew,

it was no religious act of worship, but only an eating for bodily refreshment, for which the Christians used to meet together some time, and doing it in God's fear and singleness of heart, doth notwithstanding difference it from the eating or feasting of *profane persons*, and this by some is called *a Love-feast*, or a being together, not meerly to feed their Bellies, or for outward ends, but to take thence occasion to eat and drink together, in the dread and presence of the Lord, as his People; which custom we shall not condemn; but let it be observed, that in all the *Acts* there is no other, nor further mention of this matter. But if that *Ceremony* had been some solemn *Sacrifice*, as some will have it, or such a *special Sacrament*, as others plead it to be, it is strange, that that History, that in many lesser things gives a particular account of the Christians behaviour, should have been so silent in the matter. Only we find, that they used sometimes to meet together to break Bread, and eat. Now, as the primitive Christians began by degrees to depart from that primitive purity and simplicity, so also to accumulate superstitious traditions, and vitiat the innocent practices of their predecessors, by the intermixing either of Jewish or Heathenish Rites, so also, in the use of this, very early abuses began to creep in among Christians, so that it was needful for the Apostle *Paul* to reform them, and reprove them therefore, as he doth at large, 1 *Cor.* 11. from ver. 17. to the end, which place we shall particularly examine; because our adversaries lay the chief stress of their matter upon it, and we shall see whether it will infer any more, than we have above granted. First, because they were apt to use that practice in a superstitious mind beyond the true use of it, as to make of it some mystical supper of the Lord, he tells them, ver. 20. that their *coming together into one place is not to eat the Lord's Supper*, he saith not, *this is not the right manner to eat*, because the *Supper of the Lord is Spiritual, and a mystery.* Secondly, he blames them, in that they come together for the worse, and not for the better, the reason he gives of this, is, ver. 21. *For in eating every one hath taken before his own supper: and one is hungry, and another is drunken.* Here it is plain that the Apostle condemns them for that, because this custom of supping in general was used among Christians, for to increase their love, and as a memorial of Christ's supping with the Disciples, that they should have so vitiated it, to eat it a part, and to come full, who had abundance, and hungry, who had little at home. Whereby the very use and end of this practice, is lost and perverted, and therefore he blames them, that they do not either eat this in common at home, or reserve their eating, till they come all together to the publick assembly:

ſembly: this appears plainly by the following verſe 22. *have ye not houſes to eat and drink in? or deſpiſe ye the Church of God, and ſhame them that have not?* Where he blames them for their irregular practice herein, in that they deſpiſed to eat orderly, or reſerve their eating to the publick aſſembly, and ſo ſhaming ſuch as not having houſes, nor fulneſs at home, came to partake of the common Table, who being hungry, thereby were aſhamed, when they obſerved others come thither full and drunken. Thoſe, that without prejudice will look to the place, will ſee this muſt have been the caſe among the *Corinthians*; for, ſuppoſing the uſe of this to have been then, as now uſed either by *Papiſts*, *Lutherans*, or *Calviniſts*, it is hard making ſenſe of the Apoſtles's words, or indeed to conceive, what was the abuſe, the *Corinthians* committed in this thing. Having thus obſerved what the Apoſtle ſaid above, becauſe this cuſtom of *eating and drinking together ſome time*, had its riſe from Chriſt's Act with the Apoſtles, the night he was betrayed, therefore the Apoſtle proceeded, *ver.* 23. to give them an account of that. *For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread*, &c. Thoſe, that underſtand the difference betwixt a *narration* of a thing and a *command*, cannot but ſee, if they will, that there is no command in this place, but only an account of matter of fact; he ſaith not, *I received of the Lord, that, as he took Bread, ſo I ſhall command it to you to do alſo*, there is nothing like this in this place; yea, on the contrary, ver. 25. where he repeats Chriſt's imperative words to his Apoſtles, he placeth them ſo as they import to command, *this do ye, as oft as ye drink it, in remembrance of me.* And then he adds, *For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's death, till he come.* But theſe words [*as often*] imports no more a *command*, than to ſay, *as often as thou goeſt to* Rome, *ſee the Capitol*, will infer a command to me, to go thither.

But whereas they urge the laſt words, *ye ſhew forth the Lord's death till he come*, inſinuating, that *this imports a neceſſary continuance of that ceremony, until Chriſt come at the end of the world to judgment.* Obj.

I anſwer, they take two of the chief parts of the controverſie here for granted, without proof. Firſt, that [*as often*] imports a *command*, the contrary whereof is ſhewn, neither will they ever be able to prove it. Secondly, that this *coming* is underſtood of *Chriſt's laſt outward coming*, and not of his *inward* and *ſpiritual*: that remains to be proved, whereas the Apoſtle might well underſtand it of his *inward coming* and *appearance*, which perhaps ſome of thoſe carnal *Corinthians*, that uſed Anwſ.

to come drunken together, had not yet known; and others, being weak among them, and inclinable to dote upon outwards, this might have been indulged to them for a ſeaſon, and even uſed by thoſe, who knew Chriſt's appearance in Spirit (as other things were, of which we ſhall ſpeak hereafter) eſpecially by the Apoſtle, who became weak to the weak, and all to all, that he might ſave ſome. Now thoſe weak and carnal *Corinthians* might be permitted the uſe of this, to ſhew forth or remember Chriſt's death, till he come to ariſe *in* them; for, though ſuch need thoſe outward things, to put them in mind of Chriſt's Death; yet ſuch, as are dead with Chriſt, and not only dead with Chriſt, but buried, and alſo ariſen with him, need not ſuch *ſigns*, to remember him, and to ſuch therefore the Apoſtle ſaith, *Col.* 3. 1. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*: but Bread and Wine are not theſe things, that are above, but are things of the Earth. But that this whole matter was a meer act of indulgence and condeſcenſion of the Apoſtle *Paul*, to the weak and carnal *Corinthians*, appears yetmore by the *Syriak* Copy, which, ver. 17. in his entring upon this matter, hath it thus, *In that, concerning which I am about to command you* (or *inſtruct you*) *I commend you not, becauſe ye have not gone forward, but are deſcended unto that which is leſs* (or *of leſs conſequence.*) Clearly importing, that the Apoſtle was grieved that ſuch was their condition, that he was forced to give them inſtructions concerning thoſe outward things, and doing upon which they ſhew, they were not gone forward in the life of Chriſtianity, but rather ſticking in beggerly Elements. And therefore ver. 20. the ſame verſion hath it thus, *when then ye meet together, ye do not do it, as it is juſt ye ſhould do in the day of the Lord, ye eat and drink.* Thereby ſhewing to them, that to meet together to eat and drink *outward bread and wine*, was not the labour and work of that day of the Lord; but, ſince our adverſaries are ſo zealous for this ceremony, becauſe uſed by the Church of *Corinth*, (tho with how little ground, is already ſhewn) how come they to paſs over far more poſitive commands of the Apoſtles, as matters of moment? As firſt, *Acts* 15. 26. where the Apoſtles peremptorily commands even the Gentiles, as that which was the mind of the Holy Ghoſt, *to abſtain from things ſtrangled, and from blood.* And *Ja.* 5. 14. where it is expreſly commanded, *that the ſick be anointed with Oyl in the Name of the Lord.*

And likewiſe the other oriental verſions, as the *Arabick*, and *Æthiopick* have it the ſame way.

Obj. If they ſay, *theſe were only temporary things, but not to continue.*

Anſw. What have they more to ſhew for this, there being no expreſs repeal of them?

If

If they say, *the repeal is implyed, because the Apostle saith, We ought not to be judged in meats and drinks.* Obj.

I admit the answer, but how can it be evited to militate the same way against the other practice? Surely not at all: nor can there be any thing urged for the one, more than for the other, but custom and tradition. Answ.

As for that of *James*, they say, *there followed a Miracle upon it*, to wit, *the recovery of the Sick: But this being ceased, so should the ceremony.* Obj.

Though this might many waies be answered, to wit, that *Prayer* then might as well be *forborn*, to which also the saying of the Sick is there ascribed, yet I shall accept of it, because I judge indeed that Ceremony is ceased, only methinks, since our adversaries, and that rightly, think a ceremony ought to cease, where the vertue fails, they ought by the same rule to forbear the laying on of hands, in imitation of the Apostles, since the gift of the Holy Ghost doth not follow upon it. Answ.

§. IX. But since we find, that several testimonies of Scripture do sufficiently shew, that *such externalrites are no necessary part of the New Covenant dispensation, therefore not needful now to continue*, however they were for a season practised of old, I shall instance some few of them, whereby from the nature of the thing, as well as *those testimonies*, it may appear, that the *ceremony of bread and wine is ceased*, as well as those other things, confessed by our adversaries to be so. The first is *Rom.* 14. 17. *For the Kingdom of God is not meat and drink; but Righteousness and Peace, and joy in the Holy Ghost.* Here the Apostle evidently shews, that the *Kingdom of God*, or Gospel of Christ, stands not *in meats and drinks*, and such like things, but in *righteousness*, as by the context doth appear, where he is speaking of the *guilt and hazard* of judging one another about meats and drinks. So then, if the Kingdom of God stand not in them, nor the Gospel, nor work of Christ, then the eating of *outward bread* and *wine* can be no necessary part of the Gospel worship, nor any perpetual ordinance of it. Another is yet more plain of the same Apostle, *Col.* 2. 16. the Apostle throughout this whole second chapter, doth clearly plead for us, and against the *formality* and *superstition of our opposers*: for in the beginning he holds forth the great priviledges Christians have by Christ, who are come indeed to the *life of Christianity*, and therefore he desires them, ver. 6. *as they have received Christ, so to walk in him, and to beware lest they be spoiled through Philosophy and vain deceit, after the rudiments or elements of the world, because that in Christ whom they have received, is all fulness. And that they are circumcised with the circumcision made without hands, which he*

calls

calls the circumcision of Christ, and being buried with him by baptism, are also arisen with him through the Faith of the operation of God. Here also they did partake of the *true baptism of Christ*, and being such as are arisen with him, let us see whether he thinks it needful, they should make use of such *meat* and *drink*, as *bread and wine, to put them in remembrance of Christ's death*, or whether they ought to be judged that they did it not, ver. 16. *Let no man therefore judg you in meat or drink.* Is not *bread* and *wine*, *meat* and *drink*? But why? *Which are a shadow of things to come: but the body is of Christ.* Then, since our adversaries confess that their *bread* and *wine* is a *sign* or *shadow*, therefore, according to the Apostles Doctrine, we ought not to be judged in the observation of it. But is it not fit for those, that are dead with Christ, to be subject to such ordinances? See what he saith ver. 20. *Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? (Touch not, taste not, handle not: Which all are to perish with the using) after the commandments and doctrines of men:* What can be more plain? if this serve not to take away the absolute necessity of the use of *bread* and *wine*, what can it serve to take away? Sure I am, the reason here given is applicable to them, which all do perish with the using, since *bread* and *wine* perisheth with the using, as much as other things. But further, if the use of *water* and *bread* and *wine* were that, wherein the very *seals* of the *New Covenant* stood, and did pertain to the chief *Sacraments* of the Gospel and Evangelical Ordinances, (so called) then would not the Gospel differ from the Law, or be preferable to it? Whereas the Apostle shews the difference, *Heb.* 9. 10. in that such kind of observations of the Jews were as a sign of the Gospel, for that this *stood only in meats and drinks, and divers washings.* And now if the Gospel worship and service stand in the same, where is the difference?

Obj. If it be said, *These under the Gospel have a spiritual signification.*

Answ. So had those under the Law, God was the Author of those, as well as Christ is pretended to be Author of these. But doth not this contending for the use of *water*, *bread* and *wine*, as necessary parts of the Gospel-worship, destroy the nature of it, as if the Gospel were a dispensation of *shadows*, and not of the *Substance*, whereas the Apostle in that of the *Collossians* above-mentioned, argues against the use of these things, as needful to those, that are dead and arisen with Christ, because they are but *shadows*; and since, through the whole Epistle to the *Hebrews*, he argues with the Jews, to wean them from their *worship*, for this reason, because it was *typical* and *figurative*. Is it agreeable to right Reason to bring them to another of the same nature? What ground

ground from Scripture or Reason can our adversaries bring us to evince, that one shadow or figure should point to another shadow or figure, and not to the Substance. And yet they make the figure of *Circumcision* to point to *Water-baptism*, and the *Paschal Lamb*, *to bread and wine*. But was it ever known, that one *figure* was the *antitype* of the other, especially seeing Protestants make not these their *antitypes* to have any more vertue or efficacy than the *type* had? For, since as they say, and that truly, *that their Sacraments confer not Grace, but that is conferred according to the Faith of the receiver*, it will not be denied, but the faithful among the Jews received also Grace in the use of their *figurative Worship*. And though Papists boast that their Sacraments confer Grace *ex opere operato*, yet experience abundantly proveth the contrary.

§. X. But supposing the use of *Water baptism*, and *Bread* and *Wine* to have been in the primitive Church, as was also that of *abstaining from things strangled, and from Blood, the use of legal Purification*, Acts 21. 23, 24, 25. and *anointing of the Sick with Oyl*, for the reasons and grounds beforementioned. Yet it remains for our adversaries, to shew us, how they come by power or authority to administer them; It cannot be from the letter of the Scripture, else they behoved also to do those other things, which the letter declares also they did, and which in the letter have as much foundation. Then their *Power* must be *derived from the Apostles*, either *mediately*, or *immediately*; but we have shewn before, in the tenth Proposition, that they have no *mediate Power*, because of the interruption made by the *Apostasie*. And for an *immediate power* or command by the Spirit of God, to administer these things, none of our adversaries pretend to it. We know, that in this, as in other things, they make a noise of the *constant consent of the Church and of Christians* in all ages; but as *tradition* is not a sufficient ground for Faith, so, in this matter especially, it ought to have but small weight, for that, in this point of Ceremonies and superstitious Observations, the Apostasie began very early, as may appear in the Epistles of *Paul* to the *Galatians* and *Colossians*; and we have no ground to imitate them in those things, whose entrance the Apostle so much withstood, so heavily regreted, and so sharply reproved. But, if we look to *Antiquity*, we find, that, in such kind of observances and traditions they were very uncertain and changeable, so that neither Protestants nor Papists do observe this Ceremony, as they did, both in that they gave it to young Boyes and to little Children, and for ought can be learned, the use of this and Infant-baptism are of alike age, though the one be laid aside both by Papists and

and Proteſtants, and the other, to wit, Baptiſm of Infants be ſtuck to: and we have ſo much the leſs reaſon to lay weight upon *Antiquity*, for that, if we conſider their profeſſion of Religion, eſpecially as to worſhip and the ceremonial part of it, we ſhall not find any Church now, whether Popiſh or Proteſtant, who differ not widely from them in many things, as *Dalleus*, in his Treatiſe concerning *the uſe of the Fathers*, well obſerveth and demonſtrateth. And why they ſhould obtrude this upon us, becauſe of the *Ancients practice*, which they themſelves follow not, or why we may not reject this, as well as they do other things, no leſs zealouſly practiſed by the *Ancients*, no ſufficient reaſon can be aſſigned.

I ſhall not nevertheleſs doubt, but many whoſe underſtandings have been clouded with theſe Ceremonies, have notwithſtanding, by the Mercy of God, had ſome ſecret ſenſe of the myſtery, which they could not clearly underſtand, becauſe it was ſealed from them, by their ſticking to ſuch outward things, and that through that ſecret ſence, diving in their comprehenſions, they ran themſelves into theſe carnal apprehenſions, as imagining the ſubſtance of the bread was changed, or that if the ſubſtance was not changed, yet the body was there, *&c.* And indeed I am inclinable very favourably to judg of *Calvin* in this particular, in that he deals ſo ingenuouſly, to confeſs he neither comprehends it, nor can expreſs it in words, but yet by a feeling experience can ſay, *the Lord is Spiritually preſent*. Now as I doubt not, but *Calvin* ſometimes had a ſenſe of his preſence, without the uſe of this ceremony, ſo as the underſtanding given him of God, made him juſtly reject the falſe notions of *Tranſubſtantiation* and *Conſubſtantiation*, tho he knew not, what to eſtabliſh inſtead of them, if he had fully waited in that *Light* that *makes all things manifeſt*, and had not laboured in his own comprehenſion, to ſettle upon that external ceremony, by affixing the Spiritual preſence as chiefly or principally, though not only (as he well knew by experience) there, or eſpecially to relate to it, he might have further reached unto the knowledg of this myſtery, than many that went before him.

Phh. 5. 13.

§. XI. Laſtly, if any now at this day, from a true tenderneſs of Spirit, and with real Conſcience towards God, did practiſe this ceremony in the ſame way, method, and manner, as did the primitive Chriſtians, recorded in Scripture (which yet none that I know, now do) I ſhould not doubt to affirm, but they might be indulged in it, and the Lord might regard them, and for a ſeaſon appear to them, in the uſe of theſe things, as many of us have known him to do to us, in the time of our ignorance, providing always they did not ſeek to

obtrude

obtrude them upon others, nor, judg ſuch, as found themſelves *delivered*, or that they do not pertinaciouſly adhere to them. For we certainly know that the *day* is *dawned*, in which God hath ariſen, and hath diſmiſſed all thoſe ceremonies and rites, and is only to be *worſhipped in Spirit*, and that he appears to them who wait upon him, and that to ſeek God in theſe things is, with *Mary* at the Sepulchre, to *ſeek the living among the dead*, for we know that he is ariſen and revealed in Spirit, leading his Children out of theſe rudiments, that they may walk with him in his *Light*, to whom be Glory for ever. Amen.

The Fourteenth Propoſition,

Concerning the Power of the Civil Magiſtrate in matters purely Religious and pertaining to the Conſcience.

Since God hath aſſumed to himſelf the Power and Dominion of the Conſcience, who alone can rightly inſtruct and govern it, therefore it is not lawful for any whoſoever, by vertue of any Authority or Principality they bear in the Government of this World, to force the Conſciences of others: and therefore all killing, baniſhing, fining, impriſoning, and other ſuch things, which are inflicted upon men for the alone exerciſe of their Conſcience, or difference in Worſhip or Opinion, proceedeth from the Spirit of Cain, *the Murtherer, and is contrary to the Truth, providing always that no man, under the pretence of Conſcience, prejudice his Neighbour, in this life or eſtate, or do any thing deſtructive to, or inconſiſtent with humane Society, in which caſe the Law is for the tranſgreſſor, and Juſtice is to be adminiſtred upon all, without reſpect of perſons.*

Luke 9. v. 55, 56. Matth. 7. v. 12, 13. 29. Tit. 3. 10.

§. I. LIBERTY *of Conſcience* from the power of the Civil Magiſtrate hath been of late years ſo largely and learnedly handled; that I ſhall not need but to be brief in it; yet it is to be lamented, that few have walked anſwerably to this principle, each pleading it for themſelves, but ſcarce allowing it to others, as hereafter I ſhall have occaſion more at length to obſerve.

It will be fit in the firſt place, for clearing of miſtakes, to ſay ſome-

thing of the ſtate of the controverſie, that what follows may be the more clearly underſtood.

By [*Conſcience*] then, as in the explanation of the 5 and 6 Propoſitions I have obſerved, is to be underſtood *that perſwaſion of the mind, which ariſes from the underſtandings being poſſeſſed with the belief of the Truth or Falſity of any thing*, which, though it may be falſe or evil upon the matter, yet if a man ſhould go againſt his perſwaſion, or Conſcience, he ſhould commit a ſin, becauſe what a man doth contrary to his Faith, though his Faith be wrong, is no ways acceptable to God; hence the Apoſtle ſaith, *whatſoever is not of Faith is ſin; and he that doubteth, is damned if he eat*, though the thing might have been lawful to another, and that this doubting to eat ſome kind of *meats* (ſince all the creatures of God are good, and for the uſe of man, *if received with thanksgiving*, might be a ſuperſtition, or at leſt a weakneſs, which were better removed.) Hence *Ames De Caſ. Conſ.* ſaith, *The Conſcience although erring, doth evermore bind, ſo as that he ſinneth, who doth contrary to his Conſcience, becauſe he doth contrary to the will of God, although not materially and truly, yet formally and interpretatively.*

Rom. 14. 23.

So the queſtion is, Firſt, *Whether the Civil Magiſtrate hath power to force men in things religious, to do contrary to their Conſcience, and if they will not, to puniſh them in their goods, liberties or lives?* this we hold in the negative. But ſecondly, as we would have the Magiſtrate avoiding this extream of incroaching upon men's Conſciences, ſo on the other hand, we are far from joyning with, or ſtrengthening ſuch libertines, as would ſtretch the liberty of their Conſciences to the prejudice of their Neighbours, or to the ruin of humane Society. We underſtand therefore by *matters of Conſcience*, ſuch as, *immediately* relate *betwixt God and man*, or *men and men*, that are under the ſame perſwaſion, as to meet together and worſhip God in that way, which they judg is moſt acceptable unto him, and not to incroach upon or ſeek to force their neighbours otherwiſe than by reaſon, or ſuch other means, as Chriſt and his Apoſtles uſed, *viz.* preaching and inſtructing ſuch as will hear and receive it, but not at all for men, under the notion of Conſcience, to do any thing contrary to the moral and perpetual ſtatutes generally acknowledged by all Chriſtians: in which caſe the Magiſtrate may very lawfully uſe his Authority, as on thoſe who under a pretence of *Conſcience*, make it a principle, to kill and deſtroy all the wicked, *id eſt*, all, that differ from them, that they, to wit, the Saints, may rule, and that therefore ſeek to make all things common, and would force their neighbours to ſhare their Eſtates with them,

them, and many such wild notions, as is reported of the *Anabaptists* of *Munster*, which evidently appears to proceed from pride and covetousness, and not from purity or Conscience, and therefore I have sufficiently guarded against that, in the latter part of the Proposition. But the *Liberty*, we lay claim to, is such, as the primitive Church justly sought, under the Heathen Emperors, to wit, for men of sobriety, honesty, and a peaceable conversation to enjoy the liberty and exercise of their *Conscience* towards God and among themselves, and to admit among them such, as, by their perswasion and influence, come to be convinced of the same Truth with them, without being therefore molested by the Civil Magistrate. Thirdly, though we would not have men hurt in their Temporals, nor robbed of their Priviledges, as men, and members of the Common-wealth, because of their inward perswasion, yet we are far from judging, that in the Church of God there should not be censures, exercised against such as fall into error, as well as such as commit open evils; and therefore we believe it may be very lawful for a Christian Church, if she find any of her Members fall into any error, after due admonitions and instructions, according to Gospel order, if she find them pertinacious, to cut them off from her fellowship, by the *Sword* of the *Spirit*, and denude them of these priviledges, which they had as fellow-members, but not to cut them off from the world by the *temporal Sword*, or rob them of their common priviledges, as men, seeing they enjoy not these, as Christians or under such a fellowship, but as men, and members of the Creation. Hence *Chrysostom* saith well, *de Anath. We must condemn and reprove the evil Doctrins, that proceed from Hereticks, but spare the men, and pray for their Salvation.*

§. II. But that no man, by vertue of any Power or Principality, he hath in the Government of this World, hath power over the Consciences of men, is apparent, because *the Conscience of man is the Seat and Throne of God in him*, of which *God* is the alone *proper* and *infallible Judge*, who, by his Power and Spirit, can alone rectifie the mistakes of *Conscience*, and therefore hath reserved to himself the power of punishing the errors thereof, as he seeth meet. Now for the Magistrate to assume this, is to take upon him to meddle with things not within the compass of his jurisdiction, for, if this were within the compass of his jurisdiction, he should be the proper judge in these things, and also it were needful to him, as an essential qualification of his being a Magistrate, to be capable to Judge in them. But that the Magistrate, as a Magistrate, is neither proper Judge in these cases, not yet that the capacity so to be is requisite in him, as a

Magistrate, our adversaries cannot deny, or else they must say, that all the Heathen Magistrates, were either no lawful Magistrates, as wanting something essential to Magistracy, and this were contrary to the expres Doctrin of the Apostles, *Rom.* 13. or else, which is more absurd, that those Heathen Magistrates were proper Judges in matters of Conscience amongst Christians. As for that evasion, that the Magistrate ought to punish according to the Church censure and determination, which is indeed no less, than to make the *Magistrate* the *Churches Hang-man*; we shall have occasion to speak of it hereafter. But if the chief members of the Church, though ordained to inform, instruct, and reprove, are not to have dominion over the Faith nor Consciences of the Faithful, as the Apostle expresly affirms, 2 *Cor.* 1. 24. then far less ought they to usurp this dominion, or stir up the Magistrate to persecute and murther those, who will not yield to them therein.

Secondly, this pretended power of the Magistrate, is both contrary unto and inconsistent with the nature of the Gospel, which is a thing altogether extrinsic from the rule and government of political States, as Christ expresly signified, saying, his *Kingdom* was *not of this World*, and if the propagating of the Gospel had had any necessary relation thereunto, then Christ had not said so; but he abundantly hath shewn by his Example, whom we are chiefly to imitate in matters of that nature, that its by *perswasion and the Power of God*, not by Whips, Imprisonments, Banishments and Murtherings, that the Gospel is to be propogated, and that those, that are the propagators of it, are often to suffer by the wicked, but never to cause the wicked to suffer. When he sends forth his Disciples, he tells them, he sends them forth as *Lambs among Wolves*, to be willing to be devoured, not to devour; he tells them of their being whipped, imprisoned and killed for their Conscience, but never that they shall either whip, imprison, or kill; and indeed, if *Christians* must be as *Lambs*, it is not the nature of Lambs to destroy or devour any. It serves nothing to alledge, that that in Christ and his Apostles times the Magistrates were *Heathens*, and therefore Christ and his Apostles, not being Magistrates, nor yet any of the *Believers*, could not exercise the power, because it cannot be denied, but Christ, being the Son of God, had a true right to all Kingdoms, and was righteous Heir of the Earth. Next, as to his *Power*, it cannot be denied, but he could, if he had seen meet, have called for legions of Angels to defend him, and have forced the Princes and Potentates of the Earth to be subject unto him, *Matth.* 26. 53. So that it was only, because it was contrary to the nature of Christ's

Matth. 10. 16.

Matth. 28. 18.

Chriſt's Goſpel and Miniſtry, to uſe any force or violence in the gathering of Souls to him. This he abundantly expreſſed in his reproof to the Sons of *Zebedee*, who would have been calling for *Fire from Heaven* to burn thoſe, that refuſed to receive Chriſt. It is not to be doubted, but this was a great crime, as now to be in an error concerning the Faith and Doctrin of Chriſt. That there was not Power wanting to have puniſhed thoſe refuſers of Chriſt, cannot be doubted, for they, that could do other Miracles, might have done this alſo, and moreover, they wanted not the preſident of a holy man under the Law, as did *Elias*; yet we ſee what Chriſt ſaith to them, *Ye know not what Spirit ye are of*, Luke 9. 55. *for the Son of man is not come to deſtroy mens lives, but to ſave them.* Here Chriſt ſhews, that ſuch kind of zeal was no waies approved of him, and ſuch as think to make way for Chriſt, or his Goſpel, by this means, do not underſtand what Spirit they are of. But if it was not lawful to call for Fire from Heaven to deſtroy ſuch, as refuſed to receive Chriſt, it is far leſs lawful to kindle Fire upon Earth, to deſtroy thoſe, that believe in Chriſt, becauſe they will not believe, nor can believe, as the Magiſtrates do for Conſcience ſake: and if it was not lawful for the Apoſtles, who had ſo large a meaſure of the Spirit, and were ſo little liable to miſtake, to force others to their judgment, it can be far leſs lawful now for men, that experience declareth, and many of themſelves confeſs, are fallible, and often miſtaken, to kill and deſtroy all ſuch, as cannot (becauſe otherwiſe perſwaded in their minds) judge and believe in matters of Conſcience, juſt as they do. And, if it was not according to the Wiſdom of *Chriſt*, who was, and is, *King of Kings*, by outward force to conſtrain others to believe him, or receive him, as being a thing inconſiſtent with the nature of his *Miniſtry* and *Spiritual Government*; do not they groſsly offend him, that will needs be wiſer than he, and think to force men againſt their perſwaſion to conform to their Doctrin and Worſhip? The word of the Lord ſaith, *not by Power, and by Might, but by the Spirit of the Lord*, Zach. 4. 6. But theſe ſay, *not by the Spirit of the Lord*, but *by Might and Carnal Power.* The Apoſtle ſaith plainly, 2 Cor. 10. 4. *we wreſtle not with Fleſh and Blood*, and *the weapons of our warfar are not carnal, but Spiritual:* but theſe men will needs wreſtle with Fleſh and Blood, when they cannot prevail with the Spirit and the Underſtanding, and not having Spiritual Weapons go about with Carnal Weapons, to eſtabliſh Chriſt's Kingdom, which they can never do; and therefore when the matter is well ſifted, it is found to be more out of *love to ſelf*, and from a principle of *pride* in man, to

have

have all others to bow to him, than from the *love* of *God*. Christ indeed takes another method, for he saith, *he will make his People a willing People in the day of his power*, but these men labour against mens wills and Consciences, *not by Christ's power*, but by the *outward Sword*, to make men the people of Christ, which they can never do, as shall hereafter be shewn.

Psal. 110. 3.

But thirdly, Christ fully and plainly declareth to us his sense in this *matter*, in the parable of the *Tares*, *Matth.* 13. of which we have himself the Interpreter, ver. 38, 39, 40, 41. where he expounds them to be the *children of the wicked one*, and yet he will not have the servants to meddle with them, lest they pull up the *Wheat* therewith. Now it cannot be denyed, but *hereticks* are here included, but these servants saw the *Tares*; and had a certain discerning of them, yet Christ would not they should meddle, lest they should hurt the Wheat, thereby intimating, that that capacity in man, *to be mistaken*, ought to be a bridle upon him, to make him wary in such matters; and therefore, to prevent this hurt, he gives a positive prohibition, *But he said, Nay*, ver. 29. So that they, that will notwithstanding be pulling up that, which they judg is *Tares*, do openly declare that they make no bones to break the commands of Christ. Miserable is that evasion, which some of our adversaries use here, in alledging these *Tares* is meant of *Hypocrites*, and not of *Hereticks*! But how to evince that, seeing *Hereticks* as well as *Hypocrites*, are *children of the wicked one*, they have not any thing but their own bare affirmation, which is therefore justly rejected,

Obj. If they say, *because Hypocrites cannot be discerned, but so may not Hereticks.*

Answ. This is both false, and a begging of the question. For those, that have a Spiritual discerning, can discern both Hypocrites and Hereticks; and those that want it, cannot certainly discern either: seeing the question will arise, *Whether that is a Heresie, which the Magistrate saith his so?* And seeing it is both possible, and confessed by all, to have often faln out, that some Magistrates have judged that *Heresie*, which was not, punishing men accordingly for *Truth*, instead of *error*: there can no argument be drawn from the obviousness or evidence of heresie, unless we should conclude *heresie* could never be mistaken for *Truth*, nor *Truth* for *heresie*, whereof experience shews daily the contrary, even among Christians. But neither is this shift applicable to this place, for the servants did discern the *Tares*, and yet were liable to hurt the *wheat*, if they had offered to pull them up.

Obj. §. III. But they object against this *Liberty of Conscience*, Deut. 13. 5. where

where falſe Prophets are appointed to be put to death, and accordingly they give example thereof.

The caſe no ways holds parallel, thoſe particular commands to the Jews, and practiſes following upon them, are not a rule for Chriſtians, elſe we might, by the ſame rule, ſay, It were lawful for us to borrow from our neighbours their goods, and ſo carry them away becauſe the Jews did ſo by God's command; or that it is lawful for Chriſtians to invade their neighbours Kingdoms, and cut them all off, without mercy, becauſe the Jews did ſo to the *Canaanites*, by the command of God. Anſw.

If they urge, *that theſe commands ought to ſtand, except they be repealed in the Goſpel.* Obj.

I ſay, theſe precepts and practiſes of Chriſt and his Apoſtles mentioned, are a ſufficient repeal; for if we ſhould plead, that every command given to the Jews, is binding upon us, except there be a particular repeal, then would it follow, that becauſe it was lawful for the Jews, if any man killed one, for the neareſt of kindred preſently to kill the Murderer, without any order of Law, it were lawful for us to do ſo alſo. And doth not this command of *Deut.* 13. 9. openly order him, who is enticed by another to forſake the Lord, though he were his brother, his ſon, his daughter, or his wife, preſently to kill him, or her? *Thou ſhalt ſurely kill him, thy hand ſhall be firſt upon him, to put him to death.* If this command were to be followed, there needed neither inquiſition, nor Magiſtrate, to do the buſineſs; and yet there is no reaſon why they ſhould ſhuffle by this part, and not the other; yea to argue this way from the practice among the Jews were to overturn the very Goſpel, and to ſet up again the carnal ordinances among the Jews, to pull down the Spiritual ones of the Goſpel. Indeed we can far better argue from the *analogy* betwixt the *figurative* and *carnal* ſtate of the Jews, and the *real* and *Spiritual* one, under the Goſpel. That *as* Moſes *delivered the Jews out of outward* Egypt, *by an outward force, and eſtabliſhed them in an outward Kingdom, by deſtroying their outward enemies for them; ſo Chriſt, not by overcoming outwardly, and killing others, but by ſuffering and being killed, doth deliver his choſen ones, the inward Jews, out of myſtical* Egypt, *deſtroying their Spiritual enemies before them, and eſtabliſhing among them his Spiritual Kingdom, which is not of this world.* And as *ſuch, as departed from the fellowſhip of outward* Iſrael, *were to be cut off by the outward Sword, ſo thoſe, that depart from the inward* Iſrael, *are to be cut off by the Sword of the Spirit*; for it anſwers very well, *that as the Jews were to cut off their Enemies outwardly, to eſtabliſh their Kingdom and outward worſhip, ſo they were to uphold it* Anſw.

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the ſame way. But, *as the Kingdom and Goſpel of Chriſt was not to be eſtabliſhed nor propagated, by cutting off, or deſtroying the Gentiles, but by perſwading them, ſo neither is it to be upheld otherwiſe.*

Obj. But ſecondly they urge *Rom.* 13. where the *Magiſtrate* is ſaid *not to bear the ſword in vain, becauſe he is the miniſter of God, to execute wrath upon ſuch as do evil. But hereſie*, ſay they, *is evil.* Ergo.

Anſw. But ſo is Hypocriſie alſo, yet they confeſs he ought not to puniſh that. Therefore this muſt be underſtood of moral evils, relative of affairs betwixt man and man, not of matters of judgment or worſhip, or elſe what great abſurdities would follow, conſidering that *Paul* wrote here to the Church of *Rome*, who was under the Government of *Nero*, an *impious Heathen*, and *perſecutor* of the Church? Now, if a power to puniſh, in point of *Hereſie*, be here included, it will neceſſarily follow, that *Nero* had this power, yea, and that he had it of God; for, becauſe the *power* was of *God*, therefore the Apoſtle urges their obedience. But can there be any thing more abſurd, than to ſay, that *Nero* had power to judg in ſuch caſes? Surely if Chriſtian Magiſtrates be not to puniſh for *Hypocriſie*, becauſe they cannot outwardly diſcern it, far leſs could *Nero* puniſh any body for *Hereſie*, which he was uncapable to diſcern. And, if *Nero* had not power to judge, nor puniſh in point of Hereſie, then nothing can be urged from this place: ſince all, that's ſaid here, is ſpoken as applicable to *Nero*, with a particular relation to whom it was written. And if *Nero* had ſuch a power, ſurely he was to exerciſe it, according to his judgment and conſcience, and in doing thereof he was not to be blamed; which is enough to juſtifie him in his perſecuting of the Apoſtles, and murdering the Chriſtians.

Obj. Thirdly, they object that ſaying of the Apoſtle to the *Gal.* 5. 12. *I would they were even-cut off, which trouble you.*

Anſw. But how this imports any more, than a cutting off from the Church, is not, nor can be ſhewn. *Beza*, upon the place, ſaith, *We cannot underſtand that otherwiſe, than of Excommunication: Such as was that of the inceſtuous* Corinthian. *And indeed, it is madneſs, to ſuppoſe it otherwiſe; for* Paul *would not have theſe cut off otherwiſe, than he did* Hymenæus *and* Philetus, *who were Blaſphemers; which was by giving them over to Satan, not by cutting off their Heads.*

The ſame way may be anſwered that other argument drawn from *Rev.* 2. 20. Where *the Church of* Thyatira *is reproved for ſuffering the woman* Jezebel. Which can be no other waies underſtood, than that they did not excommunicate her, or cut her off by a Church cenſure: for as to corporal puniſhment, it is known, that

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at that time the Chriſtians had not power to puniſh Hereticks, ſo, if they had had a mind to it.

Fourthly, they alledge, that *Hereſies are numbred among the works of the Fleſh*, Gal. 5. 20. *Ergo*, &c. Obj.

That Magiſtrates have power to puniſh all the works of the *Fleſh*, is denyed, and not yet proved. Every *evil* is a work of the Fleſh, but every *evil* comes not under the Magiſtrates cogniſance. Is not *Hypocriſie*, a work of the Fleſh, which our adverſaries confeſs the Magiſtrates ought not to puniſh? Yea, is not *Hatred* and *Envy* there mentioned, as the works of the *Fleſh*? and yet the Magiſtrates cannot puniſh them, as they are in themſelves, until they exert themſelves in other acts, which come under his power. But, ſo long as *Hereſie* doth not exert it ſelf in any act deſtructive to humane ſociety, or ſuch like things, but is kept within the ſphere of thoſe duties of doctrin or worſhip, which ſtand betwixt a man and God, they no waies come under a Magiſtrates power. Anſw.

§. IV. But ſecondly, this forcing of mens conſciences is contrary to ſound *Reaſon*, and to the very law of *Nature*. For man's underſtanding cannot be forced by all the bodily ſufferings another man can inflict upon him, eſpecially in matters Spiritual and Supernatural: *'tis arguments and evident demonſtrations of Reaſon, together with the power of God reaching the Heart, that can change a man's mind from one opinion to another, and not knocks and blows, and ſuch like things, which may well deſtroy the Body, but can never inform the Soul, which is a free agent, and muſt either accept or reject matters of opinion, as they are born in upon it by ſomething proportional to its own nature.* To ſeek to force minds, in ony other manner, is to deal with men, as if they were brutes, void of underſtanding, and at laſt is but to loſe ones labour, and, as the proverb is, *to ſeek to waſh the Blackmore white*. By that courſe indeed men may be made *Hypocrites*, but can never be made *Chriſtians*; and ſurely the products of ſuch *compulſion* (even where the end is obtained, to wit, an outward aſſent, or conformity, whether in Doctrin or Worſhip) can be no waies acceptable to God, who deſireth not any Sacrifice, except that, which cometh througly from the Heart, and will have no conſtrained ones: ſo that men, ſo conſtrained, are ſo far from being members of the Church, that they are made ten-times more the Servants of Satan, than before, in that to their *Error* is added *Hypocriſie*, the worſt of *Evils* in matters of Religion, and that, which above all things the Lord's Soul moſt abhors.

But if it be ſaid, *their error notwithſtanding is thereby ſuppreſſed, and the ſcandal removed.* Obj.

Answ. I answer, besides that this is a method no waies allowed by Christ, as is above proved, surely the Church can be no waies better'd by the accession of *Hypocrites*, but greatly corrupted and endangered, for open Heresie men be aware of, and shun such, as profess them, when they are separated from the Church by her Censures, but secret *Hypocrites* may putrifie the Body, and leaven it, ere men be aware. And if the Dissenters prove resolute, and suffer boldly for the Opinions they esteem right, experience sheweth, that such sufferings often tend to the condemnation of the sufferers, but never of the persecutors: for such suffering ordinarily breeds compassion, and begets a curiosity in others, to inquire the more diligently into the things, for which they see men suffer so great losses so boldly, and is also able to beget an opinion, that it is for some good, they do suffer, it being no waies probable, that men will venture all, meerly to acquire fame, which may as well be urged to detract from the reputation of all the *Martyrs*, unless some better arguments be brought against it, than a Halter or a Faggot. But supposing this principle, *that the Magistrate hath power to force the Consciences of his Subjects and to punish them, if they will not comply:* very great inconveniencies and absurdities will follow, and even such as are inconsistent with the nature of the Christian Religion.

For first it will naturally follow, that the Magistrate ought to do it, and sinneth by omission of his duty, if he do it not. Will it not then hence be inferred, that Christ was defective to his Church, who, having power to force men, and for to call for legions of Angels so to do, did notwithstanding exert that power, but left his Church to the mercy of the wicked without so necessary a bulwark.

Secondly, seeing every Magistrate is to exercise his power, according to the best understanding he hath, being obliged so to do, for the promoting of what he in conscience is perswaded to be Truth. Will not this justifie all the Heathen Emperors in their persecutions against Christians? Will not this justifie the *Spanish Inquisition*, which yet is *odious* not only to Protestants, but to many moderate Papists? How can Protestants in reason condemn the Papists for persecuting them, seeing they do but exercise a *lawful power*, according to their *Conscience*, and best understanding, and do no more to them, than the sufferers profess they would do to them, if they were in the like capacity? Which takes away all ground of commiseration from the sufferers, whereas that was the ground, that gained,

gained, of old, reputation to the Chriſtians, that they, being innocent, ſuffered, who neither had, nor by principle could, hurt any. But there is little reaſon to pity one, that is but dealt by according as he would deal with others. For to ſay, *they have not reaſon to perſecute us, becauſe they are in the wrong, and we in the right*, is but miſerably to beg the queſtion. Doth not this Doctrin ſtrengthen the handsof perſecutors every where, and that rationally, from a principle of ſelf preſervation? For who can blame me for deſtroying him, that I know waits but for an occaſion to deſtroy me, if he could? Yea, this makes all ſuffering for Religion, which of old was the glory of Chriſtians, to be but of pure neceſſity; whereby they are not led as *Lambs to the Slaughter*, as was *the Captain of their Salvation*, but rather as *Wolves* catched in the ſnare, who only bite not again, becauſe they are not able, but, could they get force, would be as ready to lead thoſe the ſame way, that lead them. Where is the faith and patience of the Saints? For indeed it is but a ſmall glory to make a vertue of neceſſity, and ſuffer becauſe I cannot help it. Every thief and murderer is a Martyr at that rate; experience hath abundantly proved this in theſe laſt centuries. For, however each party talk of paſſively obeying the Magiſtrates in ſuch caſes, and that the power reſides in him, yet it is apparent, that from this Principle it naturally followes that any party, ſuppoſing themſelves right, ſhould ſo ſoon as they are able, endeavour at any rate to get uppermoſt, that they might bring under thoſe of another opinion, and force the Magiſtrate to uphold their way, to the ruin of all others. What Engine the Pope of *Rome*, uſed to make of his pretended power in this thing, upon any pretence of diſlike to any Prince or State, even for very ſmall hereſies, in their own account, to depoſe Princes, and ſet up their ſubjects againſt them, and give their dominions to other Princes to ſerve his intereſt, they cannot be ignorant that have read the life of *Hildebrand*; and how Proteſtants have vindicated the liberty of their conſciences, after this ſame manner, is apparent. They ſuffered much in *France*, to the great increaſe and advantage of their party, but how ſoon they found themſelves conſiderable, and had gotten ſome Princes upon their ſide, they began to let the King know, that they muſt either have the liberty of their Conſciences, or elſe they would purchaſe it, not by ſuffering, but by fighting. And the experience of other Proteſtant States ſhews that, if *Henry* the Fourh, to pleaſe the Papiſts, had not quitted his Religion, to get the Crown the more peaceably, and ſo the Proteſtants had prevailed with the Sword, they would as well have taught

the Papists with the Faggot, and led them to the Stake; so that this Principle of *Persecution*, on all hands, is the ground of all those miseries and contentions: for so long as any party is perswaded, that it is both lawful for them, and their duty, if in power to destroy those, that differ from them, it naturally follows they ought to use all means possible to get that power, whereby they may secure themselves in the ruin of their adversaries. And that neither Papists nor Protestants judg it unlawful to compell the Magistrate, if they be strong enough to do it, to effect this. Experience shews it to be a known Popish Principle, that *the Pope may depose an Heretick Prince, and absolve the People from the Oath of fidelity*, and the Pope, as is above-said, hath done so to divers Princes; and this Doctrine is defended by *Bellarmin* against *Barclay*. The *French* refused *Henry* the Fourth, till he quitted his Religion. And as for Protestants, many of them scruple not to affirm, *that wicked Kings and Magistrates may be deposed and killed*; yea, our Scotch Presbyters are as positive in it as any Jesuits, who would not admit this present *Charles* the Second, though otherwise a Protestant Prince, unless he would swear to renounce *Episcopacy*, a matter of no great difference, though contrary to his Conscience. Now how little proportion these things bear with the primitive Christians, and the Religion propagated by Christ and his Apostles, needs no great demonstration; and it is observable, that notwithstanding many other superstitions crept into the Church very early, yet this of Persecution was so inconsistent with the nature of the Gospel, and liberty of Conscience, as we have asserted it, such an innate and natural part of the Christian Religion, that almost all the Christian Writers, for the first three hundred years, earnestly contend for it, condemning the contrary opinion.

Athan. *in epist. ad solit. vit. ag. ibid.*

§ V. Thus *Athanasius*, *It is the property of Piety not to force, but to perswade, in imitation of our Lord, who forced no body, but left it to the will of every one to follow him*, &c. *But the Devil, because he hath nothing of Truth, uses knocks and axes to break up the doors of such as receive him. But our Saviour is meek, teaching the truth; whosoever will come after me, and whosoever will be my Disciple*, &c. *but constraining none, coming to us, and knocking rather, and saying, My Sister, my Spouse, open to me*, &c. *and entreth when he is opened to, and retires, if they delay, and will not open unto him, because it is not with swords, nor darts, nor souldiers, nor armour, that Truth is to be declared, but with perswasion and counsel.* And it is observable, that it was the impious *Arians*, who first of all brought in this doctrine to persecute others, among Christians, whose successors both Papists and Protestants are in this mat-

matter, whom *Athanaſius* thus reproveth further. *Where* (ſaith he) *have they learned to perſecute? Certainly they cannot ſay they have learned it from the Saints; but this has been given them, and taught them of the devil. The Lord commanded indeed ſometimes to flee, and the Saints ſometimes fled, but to perſecute, is the invention and argument of the devil, which he ſeeks againſt all.* And after he ſaith, *in ſo far as the Arians baniſh thoſe, that will not ſubſcribe their decrees, they ſhew that they are contrary to Chriſtians, and friends of the devil,* Athan. Apol. 1. de fuga ſua, tom. 1.

But now, O lamentable! (ſaith Hilarius) *it is the ſuffrages of the earth, that recommend the religion of God, and Chriſt is found naked of his vertue, while ambition muſt give credit to his name. The Church reproves and fights by baniſhments and priſons, and forceth herſelf to be believed, which once was believed, becauſe of the impriſonments and baniſhments her ſelf ſuffered. She that once was conſecrated by the terrors of her perſecutors, depends now upon the dignity of thoſe, that are in her communion. She, that once was propagated by her baniſhed Prieſts, now baniſheth the Prieſts. And ſhe boaſts now that ſhe is loved of the world, who could not have been Chriſts, if ſhe had not been hated of the world.* Hill. contra Aux.

The Church (ſaith Hierom) *was founded by ſhedding of blood, and by ſuffering, and not in doing of hurt. The Church increaſed by perſecutions, and was crowned by Martyrdom.* Hieron. epiſt. 62. ad. The.

Ambroſe ſpeaking of *Auxentius*, ſaith thus, *whom he*, (viz. Auxentius) *could not deceive by diſcourſe, he thinks ought to be killed by the ſword, making bloody laws with his mouth, writing them with his own hands, and imagining that an Edict can command Faith.* Ambr. epiſt. 32. tom. 3.

And the ſame *Ambroſe* ſaith, *that going into* France, *he would not communicate with thoſe Biſhops, that required that Hereticks ſhould be put to death.* Ambr. epiſt. 27.

The Emperor *Marcio*, who aſſembled the Council of *Chalcedon*, proteſts, *that he would not force, nor conſtrain any one to ſubſcribe the Council of* Chalcedon, *againſt his will.* Marc. epiſt. ad Archimand, &c. Mon. Eg. in acta concil. Chalce.

* *Hoſius*, Biſhop of *Cordua*, teſtifies, *that the Emperor* Conſtance, *would not conſtrain any to be Orthodox.* * Hoſius epiſt. ad Conſtit. apud Ath. in epiſt. ad ſolit. vit. tom. 1.

(a) *Hilarius* ſaith further, *that God teacheth, rather than exacteth the knowledg of himſelf, and authorizing his commandments by the miracles of his heavenly works, he wills not that any ſhould confeſs him with a forced will*, &c. *He is the God of the whole Univerſe, he needs not a forced obedience, nor requires a conſtrained confeſſion.* (a) Hil. l. 1. ad Conſt.

(b) *Chriſt* (ſaith Ambroſe) *ſent his Apoſtles to ſow Faith, not to conſtrain, but to teach; not to exerciſe coercive power, but to extoll the Doctrine of Humility.* (b) Ambr. comm. in. Luc. l. 7.

Hence

Hence *Cyprian*, (c) comparing the Old Covenant with the New, (c) Cypr. *epiſt.* 62. ſaith, *then were they put to death with the outward ſword, but now the proud and contumacious are cut off with the Spiritual ſword, by being caſt out of the Church:* and this anſwers very well that objection, before obſerved, (d) Tertu. *Apolog. cap.* 24. taken from the practice of the Jews under the Law.

(d) *See* (ſaith Tertullian to the Heathens) *if it be not to contribute to the renown of irreligion, to ſeek to take away the liberty of Religion, and to hinder men their choice of God, that I may not be admitted to adore, whom I will, but muſt be conſtrained to ſerve him, whom I will not. There is none, nay not a man, that deſires to be adored by any, againſt their will.* And again, *It's a thing that eaſily appears to be unjuſt, to conſtrain and force men to ſacrifice againſt their wills: ſeeing, to do the ſervice of God, there is required a willing heart.* And again, *It is an humane right, and natural power, that every one Worſhip what he eſteems; and one mans religion doth not profit nor hurt another. Neither is it any piece of Religion, to enforce religion, which muſt be undertaken by conſent, and not by violence, ſeeing that the Sacrifices themſelves are not required but from a willing-mind.* Id. *Apolog. c.* 28. Idem *ad.* Scapul. *c.* 2.

Now, how either Papiſts or Proteſtants (that boaſt of *Antiquity*) can get by theſe plain teſtimonies, let any rational man judge. And indeed I much queſtion, if in any one point owned by them, and denyed by us, they can find all the old Fathers, and Writers ſo exactly unanimous. Which ſhews how contrary all of them judged this to be, to the nature of Chriſtianity, and that in the point of *perſecution* lay no ſmall part of the Apoſtacy, which from little to more, came to that, *that the Pope upon every ſmall diſcontent, would excommunicate Princes, abſolve their ſubjects from obeying them, and turn them in and out at his pleaſure.* Now if Proteſtants do juſtly abhor theſe things among Papiſts, is it not ſaid that they ſhould do the like themſelves? A thing that at their firſt appearance, when they were in their primitive innocency, they did not think on, as appears by that ſaying of *Luther. Neither Pope nor Biſhop, nor any other man, hath power to oblige a Chriſtian to one ſyllable, except it le by his own conſent.* And again, *I call boldly to Chriſtians, that neither man, nor Angel, can impoſe any Law upon them, but ſo far as they will; for we are free of all.* And when he appeared at the Diet of *Spiers*, before the Emperor, in a particular conference he had, before the Arch biſhop of *Triers*, and *Joachim* Elector of *Brandenburgh*, when there ſeem'd no poſſibility of agreeing him with his oppoſers, they asking him, *what remedy ſeem'd to him moſt fit?* He anſwered, *the counſel, that* Gamaliel *propoſed to the Jews*, to wit, *that, if this deſign was of God, it would* Luth. *lib. de captivitt* Babyloni-ca.

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ſtand, if not, it would vaniſh, which, he ſaid, ought to content the Pope: he did not ſay, *becauſe he was in the right, he ought to be ſpared.* For this counſel ſuppoſeth, that thoſe, that are tolerated, may be wrong; and yet how ſoon did the ſame *Luther*, ere he was well ſecure himſelf, preſs the Elector of *Saxony*, to baniſh poor *Carloſtadius*, becauſe he could not, in all things, ſubmit to his judgment; and certainly it is not without ground reported, that it ſmote *Luther* to the heart (ſo that he needed to be comforted) when he was informed, that *Caroloſtadius*, in his Letter to his Congregation, ſtiled himſelf *a man baniſhed for Conſcience, by the procurement of* Martin Luther. And ſince, both the Lutherans and Calviniſts not admitting one another to worſhip, in thoſe reſpective Dominions, ſheweth how little better they are, that either Papiſts, or Arians, in this particular. And yet *Calvin* ſaith, that *the Conſcience is free from the power of all men.* If ſo, why then did he cauſe *Caſtellio* to be baniſht, becauſe he could not, for Conſcience ſake, believe, as he did, *that God had ordained men to be damned?* and *Servetus* to be burned, for denying the Divinity of Chriſt, if *Calvin*'s report of him be to be credited, which opinion, though it was indeed to be abominated, yet no leſs was *Calvin*'s practice, in cauſing him to be burned, and afterwards defending that it was lawful to burn *Heretick*s, by which he encouraged the Papiſts to lead his followers the more confidently to the Stake, as having, for their warrant, the doctrin of their own *Sect-maſter*, wqich they omitted not frequently to twit them with, and indeed it was to them unanſwerable. Hence, npon this occaſion, the judicious Author of the Hiſtory of the Couneil of *Trent* (in his fifth Book, where, giving an account of ſeveral Proteſtants, that were burned for their Religion) well and wiſely obſerveth it, *as a matter of aſtoniſhment, that thoſe of the new Reformation did offer to puniſh in caſe of Religion*: And afterwards taking notice, that *Calvin* juſtifies the puniſhing of Hereticks, he adds, *But ſince the name of Hereſie may be more or leſs reſtricted, yea, or diverſly taken, this Doctrin may be likewiſe taken in divers ſenſes, and may at one time hurt thoſe, whom at another time it may have benifited.*

Hiſtory of the Council of Trent.

Calv. Inſt. c. 19. Sect. 14.

So that this Doctrin of *Perſecution* cannot be mentioned by Proteſtants, without ſtrengthening the hands of Popiſh Inquiſitors, and indeed, in the end, lands in direct Popery. *Seeing, if I may not profeſs and preach that Religion, which I am perſwaded of in my Conſcience is true, it is to no purpoſe to ſearch the Scripture, or to ſeek to chuſe my own faith by convictions thence derived, ſince whatever I*

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there observe, or am perswaded of, I must either subject to the jungment of the Magistrate and Church of that place I am in, or else resolve to remove, or dye. Yea doth not this *heretical* and *Anti-christian* Doctrine both of Papists and Protestants, at last resolve into that cursed policy of *Mahomet, who prohibited all reason or discourse about Religion, as occasioning factions and divisions?* And indeed, those that press *Persecution*, and deny *Liberty of Conscience*, do thereby shew themselves more the Disciples of *Mahomet*, than of *Christ*, and that they are no ways followers of the Apostles Doctrine, who desired the *Thessalonians*, 1 *Thess.* 5. 21. *To prove all things, and hold fast that which is good*: and also saith, —*unto such as are otherwise minded, God shall reveal it*, Phil. 3. 15. not that by beatings and banishments it must be knocked into them.

§. VI. Now the *ground* of *Persecution*, as hath been above shewn, is an *unwillingness to suffer*; for no man that will persecute another for his *Conscience*, would suffer for his own, if he could avoid it, seeing his Principle obliges him if he had power, by force to establish that which he judges is the *Truth*, and so to force others to it. Therefore I judg it meet, for the information of the Nations, briefly to add something in this place concerning the *nature of true Christian sufferings*, whereunto a very faithful testimony has been borne by God's Witnesses, which he hath raised up in this age, beyond what hath been generally known or practised for these many generations, yea since the Apostacy took place. Yet 'tis not my design here in any wise to derogate from the sufferings of the *Protestant Martyrs*, whom I believe to have walked in faithfulness towards God, according to the dispensation of *Light* in that day appearing, and of which many were utter enemies to *persecution*, as by their testimonies against it, might be made appear.

But the true, faithful, and Christian suffering is, *for men to profess what they are perswaded is right, and so practice and perform their Worship towards God, as being their true right so to do, and neither to do more in that because of outward incouragement from men, nor anywhit less because of the fear of their Laws and Acts against it.* Thus for a Christian man to vindicate his just liberty, with so much boldness and yet Innocency, wil in due time, though through blood, purchase peace, as this age has in some measure experienced, and many are witnesses of it, which yet shall be more apparent to the world, as *Truth* takes place in the earth. But they greatly sin against this excellent rule, that in time of persecution, do not profess their own way, so much as they would if it were otherwaies; and yet, when they can get the Magistrate upon

upon their side, not only stretch their own liberty to the utmost, but seek to establish the same, by denying it to others. But of this excellent patience and sufferings, the Witnesses of God, in scorn called, *Quakers*, have given a manifest proof; for, so soon as God revealed his Truth among them, without regard to all opposition, or what they might meet with, they went up and down, as they were moved of the Lord, preaching and propagating the Truth in Market-places, High-ways, Streets, and publick Temples, though daily beaten, whipped, bruised, haled, and imprisoned therefore. And when there was any where a Church or Assembly gathered, they taught them to keep their meetings openly, and not to shut the door, nor do it by stealth, that all might know it, and who would might enter: and as hereby all just occasion of fear of plotting against the Government was fully removed, so this their courage and faithfulness, in not giving over their meeting together, (but more especially the presence and Glory of God, manifested in the meeting, being terrible to the Consciences of the Persecutors) did so weary out the malice of their adversaries, that often-times they were forced to leave their work undone. For when they came to break up a meeting, they were forc'd to take every individual out by force, they not being free to give up their liberty, by dissolving at their command: and when they were haled out, unless they were kept forth by violence, they presently returned peaceably to their place. Yea when sometimes the Magistrates have pulled down their Meeting-houses, they have met the next day, openly upon the rubbish, and so by innocency kept their possession and ground, being properly their own, and their right to meet and worship God being not forfeited to any. So that, when armed men have come to dissolve them, it was impossible for them to do it, unless they had killed every one, for they stood so close together, that no force could move any one to stir, until violently pull'd down: so that when the malice of their opposers stirred them to take shovels and throw the rubbish upon them, there they stood unmoved, being willing if the Lord should so permit, to have been there buried alive, witnessing for him. As this patient, but yet couragious way of suffering, made the Persecutors work very heavy, and wearisome unto them, so the courage and patience of the sufferers using no resistance, nor bringing any weapons to defend themselves, nor seeking any ways revenge upon such occasions, did secretly smite the hearts of the persecutors, and make their Charriot-wheels go on heavily. Thus after much and many kind of sufferings thus patiently born, which to rehearse would make a volumn of it self, which may in due time be

publiſhed to the Nations (for we have them upon record) a kind of negative liberty has been obtained, ſo that at preſent for the moſt part, we meet together without diſturbance from the Magiſtrate. But on the contrary, moſt Proteſtants, when they have not the allowance and tolerance of the Magiſtrate, meet only in ſecret, and hide their teſtimony: and if they be diſcovered, if there be any probability of making their eſcape by force, though it were by cutting off thoſe that ſeek them out, they will do it, whereby they loſe the glory of their ſufferings by not appearing as the innocent followers of Chriſt, nor having a teſtimony of their harmleſneſs *in* the hearts of their purſuers, their fury, by ſuch reſiſtance, is the more kindled againſt them. As to this laſt part of reſiſting ſuch as perſecute them, they can lay claim to no precept from Chriſt, nor any example of him or his Apoſtles approved.

Obj. But as to the firſt part for fleeing, and meeting ſecretly, and not openly teſtifying for the Truth, they uſually object that ſaying of Chriſt, *Matth.* 10. 23. *when they perſecute you in this City, flee ye into another.* And *Acts* 9. 4. *that the Diſciples met ſecretly for fear of the Jews.* And *Acts* 9. 25. *that* Paul *was let out of* Damaſcus *in a basket down by the wall.*

Anſw. To all which I anſwer, Firſt as to that ſaying of Chriſt, it is a queſtion if it had any further relation than to that particular meſſage, with which he ſent them to the Jews, yea the latter end of the words ſeem expreſly to hold forth ſo much, *for ye ſhall not have gone over the Citys of* Juda, *till the Son of man be come.* Now a particular practice or command, for a particular time, will not ſerve for a *preſident* to any, at this day, to ſhun the Croſs of Chriſt. But ſuppoſing this precept to reach further, it muſt be ſo underſtood, to be made uſe of only according as the Spirit giveth liberty, elſe no man that could flee, might ſuffer perſecution. How then did not the Apoſtles *John* and *Peter* flee, when they were the firſt time perſecuted at *Jeruſalem?* But on the contrary went the next day after they were diſcharged by the Council, and preached boldly to the People. But indeed many are but too capable to ſtretch ſuch ſayings as theſe, for ſelf preſervation, and therefore have great ground to fear, when they interpret them, that they ſhun to witneſs for Chriſt, for fear of hurt to themſelves, leſt they miſtake them. As for that private meeting of the Diſciples, we have only an account of the matter of fact, but that ſuffices not to make of it a preſident for us, and mens aptneſs to imitate them in that (which for ought we know, might have been an act of weakneſs) and not in other things of the contrary nature, ſhews that it is not a true zeal to

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be like thoſe Diſciples, but indeed a deſire to preſerve themſelves, which moves them ſo to do. Laſtly, as to that of *Paul's* being conveyed out of *Damaſcus*, the caſe was ſingular, and is not to be doubted, but it was done by a ſpecial allowance from God, who having deſigned him to be a principal Miniſter of his Goſpel, ſaw meet, in hss Wiſdom, to diſoppoint the wicked council of the Jews. But our adverſaries have no ſuch pretext for fleeing, whoſe fleeing proceeds from ſelf-preſervation, not from immediate revelation. And that *Paul* made not this the method of his proceedure, appears in that at another time, notwithſtanding the perſwaſion of his Friends, and certain Prophecys of his ſufferings to come, he would not be diſſwaded to go up to *Jeruſalem*, which according to the fore-mentioned rule, he ſhould have done.

But laſtly, to conclude this matter, Glory to God and our Lord Jeſus Chriſt, that now theſe twenty five years, ſince we were known to be a diſtinct and ſeparate People, hath given us faithfully to ſuffer for his *Name*, without ſhrinking or fleeing the Croſs; and what liberty we now enjoy, it is by his Mercy, and not by an outward working or procuring of our own, but 'tis he has wrought upon the hearts of our oppoſers; nor was it any outward intereſt hath procured it unto us, but the teſtimony of our harmleſneſs in the hearts of our Superiors: for God hath preſerved us hitherto in the patient ſuffering of Jeſus, that we have not given away our cauſe by perſecuting any, which few, if any, Chriſtians that I know, can ſay. Now againſt our unparalleled, yet innocent and Chriſtian cauſe, our malicious enemies, have nothing to ſay, but that if we had Power, we would do ſo likewiſe. This is a piece of meer unreaſonable malice, and a priviledg they take to judg of things to come, which they have not by immediate revelation; and ſurely it is the greateſt heighth of harſh judgment, to ſay, men would do contrary to their *profeſſed Principle* if they could, who have from their practice, hitherto given no ground for it, and wherein they only judg others by themſelves: ſuch conjectures cannot militate againſt us, ſo long as we are innocent. And if ever we prove guilty of *perſecution*, by forcing other men by corporal puniſhment, to our way, then let us be judged the greateſt of Hypocrites, and let not any ſpare to perſecute us. *AMEN, ſaith my Soul.*

The Fifteenth Proposition,

Concerning Salutations and Recreations, &c.

Eph. 5. 11. 1 Pet. 1. 14. Joh. 5. 44. Jer. 10. 3. Acts 10. 26. Matth. 15. 13. Col. 2. 8.

Seeing the chief end of all Religion is to redeem men from the Spirit and vain converſation of this World, and to lead into inward communion with God, before whom if we fear always, we are accounted happy, therefore all the vain cuſtoms and habits thereof, both in word and deed, are to be rejected and forſaken by thoſe who come to this fear; ſuch as the taking off the Hat to a man, the bowings and cringings of the body, and ſuch other Salutations of that kind, with all the fooliſh and ſuperſtitious formalities attending them, all which man has invented in his degenerate ſtate, to feed his Pride in the vain pomp and glory of this world, as alſo the unprofitable Plays, frivolous Recreations, Sportings and Gamings which are invented to paſs away the precious time, and divert the mind from the witneſs of God in the heart, and from the living ſenſe of his fear, and from that Evangelical Spirit wherewith Chriſtians ought to be leavened, and which leads into ſobriety, gravity, and godly fear, in which as we abide, the bleſſing of the Lord is felt to attend us in thoſe actions, which we are neceſſarily ingaged, in order to the taking care for the ſuſtenance of the outward man.

§. I. HAving hitherto treated of the Principles of Religion, both relating to Doctrine and Worſhip; I am now to ſpeak of ſome practices, which have been the product of this Principle, *in* thoſe Witneſſes, whom God hath raiſed up in this day, to teſtifie for his *Truth*. It will not a little commend them (I ſuppoſe) in the judgment of ſober and judicious men, that taking them generally (even by the Confeſſion of their Adverſaries) they are found to be free of thoſe Abominations, which abound among other Profeſſors, ſuch as are *Swearing*, *Drunkenneſs*, *Whoredom*, *Rioutſneſs*, &c. And that generally the very coming among this People, doth naturally work ſuch a change, ſo that many vitious and profane perſons have been known, by coming to this Truth, to become ſober and vertuous; and many light, vain and wanton ones

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to become grave and ſerious, as our adverſaries dare not deny, *yet that they may not want ſomething to detract us for, ceaſe not to accuſe us for thoſe things, which when found among themſelves, they highly commend; thus our *gravity*, they call *ſullenneſs*; our *ſeriouſneſs*, *melancholly*; our *ſilence*, *ſottiſhneſs*. Such as have been vitious and profane among them, but by coming to us have left off thoſe evils, leſt they ſhould commend the truth of our profeſſion they ſay, that whereas they were profane before, they are *become worſe in being hypocritical and ſpiritually proud*. If any before *diſſolute* and *profane* among them, by coming to the Truth with us, become *frugal* and *diligent*, then they will charge them with *covetouſneſs*. And if any *eminent* among them for *ſeriouſneſs*, *piety*, and *diſcoveries of God*, come unto us, then they will ſay, they were always ſubject to *melancholly* and to *enthuſiaſm*, though before when among them, it was eſteem'd neither *melancholly nor enthuſiaſm*, in an evil ſenſe, but *Chriſtian gravity*, and *Divine revelation*. Our *boldneſs* and *Chriſtian ſuffering*, the call *obſtinacy* and *pertinacy*, though half as much if among themſelves, they would account *Chriſtian courage* and *nobility*. And, though thus by their envy, they ſtrive to read all relating to us backwards, counting theſe things vice in us, which in themſelves they would extol as vertues, yet hath the ſtrength of Truth extorted this confeſſion often from them, *that we are generally a pure and clean people as to the outward converſation*.

But this they ſay, *is but in policy to commend our hereſie*.

But ſuch policy it is, ſay I, as Chriſt and his Apoſtles made uſe of, and all good Chriſtians ought to do; yea ſo far hath Truth prevailed by the purity of his followers, that if one that is called a *Quaker*, do but that which is common among them, as to laugh and be wanton, ſpeak at large, and keep not his word punctually, or be overtaken with haſtyneſs or anger, they preſently ſay, *O! this is againſt your profeſſion!* As if indeed ſo to do were very conſiſtent with theirs, wherein, though they ſpeak the Truth, yet they give away their cauſe. But if they can find any under our name, in any of thoſe evils, common among themſelves, (as who can imagine, but among ſo many thouſands there will be ſome chaff, ſince of twelve Apoſtles one was found ſo be a devil) O! how will they inſult, and make more noiſe of the eſcape of one Quaker, than of an hundred among themſelves!

§. II. But there are ſome ſingular things, which moſt of all our adverſaries plead for the lawfulneſs of, and allow themſelves in, as no ways inconſiſtent with the Chriſtian Religion, which we have found to be no ways lawful unto us, and have been commanded of the Lord to

**After this manner the Papiſts uſed to diſapprove the ſobriety of the Waldenſes of whom Reinerius a popiſh Author ſo writeth.* But this ſect of the Leoniſts hath a great ſhew of Truth; for that they live righteouſly before men, and believe all things well of God, and all the articles which are contained in the creed, only they blaſpheme and hate the church of *Rome*.

to lay them aside, though the doing thereof hath occasioned no small sufferings and buffetings, and hath procured us much hatred and malice from the world. And because the nature of these things is such, that they do upon the very sight distinguish us, and make us known, so that we cannot hide our selves from any, without proving unfaithful to our testimony: our tryals and exercises have herethrough, proved the more numerous and difficult, as will after appear. These I have laboured briefly to comprehend in this Proposition, but they may more largely be exhibited in those Six following Propositions.

1. *That it is not lawful to give to men such flattering Titles, as your Holyness, your Majesty, your Eminency, your Excellency, your Grace, your Lordship, your Honour, &c. nor use those flattering words, commonly called* [COMPLEMENTS.]

2. *That it is not lawful for Christians to kneel, or prostrate themselves to any man, or to bow the body, or to uncover the head to them.*

3. *That it is not lawful for a Christian to use superfluities in apparel, as are of no use, save for ornament and vanity.*

4. *That it is not lawful to use games, sports, plays, nor among other things Comedies among Christians, under the notion of recreations, which do not agree with Christian silence, gravity, and sobriety: for laughing, sporting, gaming, mocking, jesting, talking, &c. is not Christian liberty, nor harmless mirth.*

5. *That it is not lawful for Christians to swear at all under the Gospel, not only not vainly, and in their common discourse, which was also forbidden under the Mosaical Law, but even not in Judgment, before the Magistrate.*

6. *That it is not lawful for Christians to resist evil, or to war or fight in any case.*

Before I enter upon a particular disquisition of these things, I shall first premise some general considerations, to prevent all mistakes; and next add some general considerations, which equally respect all of them. I would not have any judg, that hereby we intend to destroy the *mutual relation*, that either is betwixt *Prince* and *people*, *Master* and *servant*, *Parents* and *children*, nay not at all. We shall evidence that our Principle in these things hath no such tendency, and that these natural relations are rather better established, than any ways hurt by it. Next, let not any judge, that from our opinion in these things, any necessity of levelling will follow, or that all men must have things in common. Our Principle leaves every man to enjoy that peaceably, which either his own industry, or parents have purchased to him, only

only he is thereby inſtructed to uſe it aright, both for his own good, and that of his brethren, and all to the Glory of God: In which alſo his acts, are to be voluntary, and no ways conſtrained. And further we ſay not hereby, that no man may uſe the creation more, or leſs than another. For we know that, as it hath pleaſed God, to diſpenſe it diverſly, giving to ſome more, and ſome leſs, ſo they may uſe it accordingly. The ſeveral conditions under which men are diverſly ſtated, together with their educations anſwering thereunto, do ſufficiently ſhew this: the *ſervant* is not the ſame way educated as the *Maſter*, nor the *Tennant* as the *Land-lord*, nor the *rich* as the *poor*, nor the *Prince* as the *Peaſant*. Now, though it be not lawful for any, however great abundance they may have, or whatever their education may be, to uſe that which is meerly ſuperfluous: yet ſeeing their *education* has accuſtomed them thereunto, and their *capacity* enables them ſo to do, without being profuſe or extravagant, they may uſe things better in their kind, than ſuch whoſe education hath neither accuſtomed them to ſuch things, nor their capacity will reach to compaſs them. For it is beyond queſtion, that whatever thing the Creation affords, is for the uſe of man, and the moderate uſe of them is lawful, yet *per accidens* they may be unlawful to ſome, and not to others. As for inſtance, who by reaſon of his eſtate and education hath been uſed to eat *fleſh* and drink *wine*, to be cloathed with the *fineſt wool*, if his eſtate bear it, and he uſe it neither in ſuperfluity, nor immoderately, he may do it, and perhaps if he ſhould apply himſelf to feed or be cloathed as are the peaſants, it might prejudice the health of his body, and nothing advance his Soul. But if a man, whoſe eſtate and education had accuſtomed to both courſer food and rayment, ſhould ſtretch himſelf beyond what he had or were uſed to, to the manifeſt prejudice of his Family and Children, no doubt it would be unlawful to him, even ſo to eat or be cloathed, as another, (in whom it is lawful) for that that other may as much mortified, and have denyed himſelf as much in coming down to that, which this aſpires to, as he in willing to be like him, aſpires beyond what he either is able or hath accuſtomed to. The ſafe place then is for ſuch as have fulneſs to watch over themſelves, that they uſe it moderately, and reſcind all ſuperfluities, being willing ſo far as they can, to help the need of thoſe, to whom Providence hath allotted a ſmaller allowance. *Let the brother of high degree rejoyce in that he is abaſed, and ſuch as God calls in a low degree to be content with their condition, not envying thoſe brethren, who have greater abundance*, knowing *they have received abundance as to the inward man*, which is chiefly to be regarded. And there-

therefore beware of such a temptation, as to use their calling as an engine to be richer, knowing they have this advantage beyond the *rich* and *noble*, that are called, that the Truth doth not any ways abase them, nay not in the esteem of the world, as it doth the other, but that they are rather exalted thereby, in that as to the inward and spiritual fellowship of the Saints they become the brethren and compaion of the greatest and richest, and in this respect *let him of low degree rejoyce that he is exalted.*

These things premised, I would seriously propose unto all such as mind in reality, to be Christians indeed, and that in *nature*, and not in *name* only, whether it were not desirable, and would not greatly contribute to the commendation of Christianity, and to the increase of the life and vertue of Christ, if *all superfluous titles of honour, profuseness and prodigality in meat and apparel, excess of gaming, sporting and playing* were laid aside and forborn? And whether such as lay them aside, in so doing, walk not more like the Disciples of Christ and his Apostles, and are therein nearer their example, than such as use them? Whether the laying them aside would hinder any from being good Christians, or if *Christians* might not be better without them, than with them? Certainly the *sober* and *serious* among all sorts, will say yea. Then surely such as lay them aside, as reckoning them unsutable for Christians, are not to be blamed, but rather commended for so doing: because that both in principle and practise, they effectually advance that, which others acknowledg were desirable; but can never make effectual, so long as they allow the use of them as lawful. And God hath made it manifest in this age, that by discovering the evil of such things, and leading his Witnesses out of them, and to testifie against them, he hath produced effectually *in* many, that *mortification* and *abstraction from the love and cares of this world*, who daily are conversing in the world (but inwardly redeemed out of it) both in Wedlock, and in their lawful implovments, which was judged could only be obtained by such as were shut up in Cloysters and Monasteries. This much in general.

§. III. As to the first, we affirm positively; that *it is not lawful for Christians either to give or receive these titles of honour*, as *your Holiness*, *your Majesty*, *your Excellency*, *your Eminency*, &c.

First, because these *titles* are no part of that obedience, which is due to Magistrates or Superiors, neither doth the giving them add to, nor diminish from that subjection we owe to them, which consists *in obeying their just and lawful commands*, not in *titles* and designations.

Secondly,

Secondly, We find not, that, in the *Scripture* any ſuch *titles* are uſed either under the *Law*, or the *Goſpel:* but, that in the ſpeaking to *Kings*, *Princes*, or *Nobles*, they uſed only a ſimple compellation, as *O King*, and that without any further deſignation, ſave perhaps the name of the perſon, as *O King Agrippa*, &c.

Thirdly, It laies a neceſſity upon Chriſtians moſt frequently to *lie*; becauſe the perſons, obtaining theſe *titles*, either by Election or Hereditarily, may frequently be found to have nothing really *in* them, deſerving them, or anſwering them: as ſome, to whom it is ſaid *Your Excellency*, having nothing of *Excellency in them:* and who is called *Your Grace*, appear to be an enemy to *Grace*: and he who is called *Your Honour*, is known to be baſe and ignoble. I wonder what law of man, or what patent ought to oblige me to make a lie, in *calling good, evil, and evil, good?* I wonder what Law of man can ſecure me, in ſo doing from, the juſt Judgment of God, that will make me count for *every idle word*, and to *lye*, is ſomething more? Surely, Chriſtians ſhould be aſhamed, that ſuch Laws, manifeſtly croſſing the Law of God, ſhould be among them.

If it be ſaid, *We ought in Charity to ſuppoſe, that they have theſe vertues, becauſe the King has beſtowed thoſe titles upon them, or that they are deſcended of ſuch as deſerved them.* Obj.

I anſwer, *Charity* deſtroys not *knowledg*: I am not obliged, by *charity*, either to believe or ſpeak a *lie*. Now it is apparent, and cannot be denied by any, but that thoſe vertues are not in many of the perſons, expreſſed by the *titles* they bear, neither will they allow to ſpeak ſo to ſuch, in whom theſe vertues are, unleſs they be ſo dignified by outward Princes. So that ſuch as are truly vertuous muſt not be ſtiled by their vertues, becauſe not priviledged by the Princes of this World, and ſuch, as have them not, muſt be ſo called, becauſe they have obtained a patent ſo to be; and all this is done by thoſe, who pretend to be his followers, that commanded his Diſciples *not to call any man Maſter*, and told them ſuch *could not believe as received honour one from another, and ſought not the honour which cometh from God only.* This is ſo plain to ſuch as will indeed be Chriſtians, that it needs no conſequence. Anſw.

Fourthly, as to thoſe *titles* of *Holineſs*, *Eminency* and *Excellency*, uſed among the Papiſts to the *Pope* and *Cardinal*, &c. and *Grace*, *Lordſhip* and *Worſhip* uſed to the *Clergy* among the *Proteſtants*, it is a moſt blaſphemous uſurpation. For, if they uſe *Holineſs* and *Grace*, becauſe theſe things ought to be in a *Pope* or in a Biſhop, how come they to uſurp that peculiarly to themſelves? Ought not *Holineſs* and

Grace to be in every Christian? And so every Christian should say *Your Holiness* and *Your Grace one to another*. Next, how can they in reason claim any more *titles*, than were practised, and received by the Apostles and primitive Christians, whose successors they pretend they are, and as whole successors (and no otherwise) themselves, I judge, will confess, any honour they seek is due to them? Now, if they neither sought, received, nor admitted such *honour*, nor *titles*, how came these by them? If they say they did, let them prove it if they can: we find no such thing in the Scripture. The Christians speak to the Apostles without any such denominations, neither saying, *If it please your Grace*, *Your Holiness*, *Your Lordship*, nor *your Worship*: they are neither called *My Lord* Peter, nor *My Lord* Paul, nor yet *Master* Peter, nor *Master* Paul, nor *Doctor* Peter, nor *Doctor* Paul, but singly *Peter* and *Paul*, and that not only in the Scripture, but for some hundreds of years after. So that, this appears to be a manifest fruit of the Apostasie: for, if these *titles* arise either from the *office* or *worth* of the *persons*, it will not be denied, but the Apostles deserved them better, than any now; that call for them. But the case is plain, the Apostles had *the Holiness*, *the Excellency*, *the Grace*, and because they were *Holy*, *Excellent* and *Gracious*, they neither used nor admitted of such *titles*: but these, having neither *Holiness*, *Excellency*, nor *Grace*, will needs be so called, to satisfie their ambitious and ostentive minds, which is a manifest token of their Hypocrisie.

Fifthly, as to that *title* of *Majesty*, usually ascribed to Princes, we do not find it given to any such in the Holy Scripture. But that it is specially and peculiarly ascribed unto God, as 1 *Chron.* 29. 11. *Job* 37. 22. *Psal.* 21. 5. 29. 4. 43. 3. 63. 1. 96. 6. *Isa.* 2. 10. 24. 14. 26. 10. *Heb.* 1. 3. 2 *Pet.* 1. 16. and many more places. Hence saith *Jude*, ver. 25. *To the only Wise God our Saviour be Glory, and Majesty*, &c. not to men. We find in Scripture the proud King *Nebuchadnezzar*. assuming this *title* to himself, *Dan.* 4. 30. who at that time received a sufficient reproof, by a sudden Judgment which came upon him. Therefore in all the compellations used to Princes in the Old Testament, is not to be found, nor yet in the New. *Paul* was very civil to *Agrippa*, yet he gives him no such *title*: neither was this *title* used among Christians in the primitive times. Hence the Ecclesiastick History of the Reformation of *France*, relating the Speech of Lord *Rochefort*, at the Assembly of the Estate of *France*, held under *Charles* the Ninth, in the year 1560. saith, *that this harangue was well remarked, in that he used not the word* [Majesty] *invented by flatterers of late years*, and yet this Author minded not how his Master *Calvin* used this

Eccles. hist. lib. 4. *pag.* 445.

this *flattering title* to *Francis* the First, King of *France*, and not only ſo, but calls him *moſt Chriſtian King*, in the Epiſtle to his *Inſtitutions*, though, by his daily perſecuting of the Reformers, it was apparent, he was far from being ſuch, even in *Calvin*'s own eſteem. Surely the complying with ſuch vain *titles*, impoſed and introduced by Antichriſt, greatly tended to ſtrain the *Reformation*, and to render it defective in many things.

Laſtly, all theſe *titles* and *ſtiles* of *honour*, are to be rejected by Chriſtians; becauſe they are to ſeek the *honour, that comes from above*, and not the *honour* that is from below. But theſe honours are not that honour, that comes from above, but are from below. For we know well enough what induſtry, and what pains men are at, to get theſe things, and what party it is that ſeeks after them, to wit, the *proud, inſolent, haughty, aſpiring mind.* For judge, it is the *meek* and *innocent Spirit of Chriſt*, that covets that honour? Is it that Spirit that muſt be *of no reputation in this World*, that has its *converſation in Heaven*, that comes to have *fellowſhip with the Sons of God*? Is it that Spirit, I ſay, that loves that honour, that ſeeks after that honour, that pleads for the upholding of that honour, that frets and rages and fumes, when it is denied that honour? Or is it not rather the lordly inſulting Spirit of *Lucifer*, the *Prince of this World*, he, that of old affected and ſought after this honour, and loved not to abide in the ſubmiſſive low place? And ſo all his Children are poſſeſſed with the ſame ambitious proud mind, ſeeking and coveting *titles* of *honour*, which indeed belong not to them. For let us examine, *who they are, that are honourable indeed?* Is it not the *righteous man?* Is it not the *holy man?* Is it not the *humble hearted man*? the *meek ſpirited man?* And are not ſuch thoſe, that ought to be *honoured* among *Chriſtians?* Now, of theſe, may there not be poor men? labourers? ſilly Fiſher-men? And if ſo, how comes it that the *titles* of *honour* are not beſtowed upon ſuch? But who are they, that generally receive and look for this honour? Are they not the rich ones? Such as have abundance of the Earth? As be like the rich glutton? Such as are proud and ambitious? Such as are oppreſſors of the poor? Such as ſwell with luſt and vanity? and *all ſuperfluity of naughtineſs?* Who are the very abomination and plague of the Nations: Are not theſe they, that are accounted the honourable? that require and receive the titles of honour, proud *Haman*? Now whether is this the honour that comes from God, or the honour from below? Doth God honour ſuch as daily diſhonour him, and diſobey him? And if this

Phil. 3. 20.

1 Sam. 2. 30.

Heiron. in his Epistle to Celant. *admonisheth her,* That she was to be preferred to none for her *nobility*, for the Christian Religion admits not of respect of persons, neither are men to be esteemed because of their outward condition, but according to the disposition of the mind, to be esteemed either noble or base; he that obeyeth not sin, is free, who is strong in vertue is noble. *Let the epistle of* James *be read.*

be not the honour, that comes from God, but the honour of this World, which the Children of this World give, and receive one from another, how can the Children of God, such as are Christians indeed, give or receive that honour among themselves, without coming under the reproof of Christ, who saith, that *such as do, cannot believe?* But further, if we respect the cause, that most frequently procures to men these *titles* of *honour*, there is not one of a thousand that shall be found to be, because of any Christian Vertue. But rather for things to be discommended among Christians. As by the favour of Princes procured by flattering, and often by worse means, yea, the most frequent, and accounted among men most honourable, is *fighting*, or some great martial Exploit, which can add nothing to a Christians worth: since, sure it is, it were desirable there were no fightings among Christians at all, and in so far as there are, it shews they are not right Christians. And *James* tells us, that *all fightings proceeds from the lusts*, so that it were fitter for Christians by the Sword of God's Spirit to fight against their lusts, than by the prevalency of their lusts to destroy one another. Whatever honour any might have attained of old, under the *Law*, this way, we find under the *Gospel*, Christians commended for *suffering*, not for *fighting*, neither did any of Christ's Disciples, save one, offer outward violence by the Sword, in cutting off *Malchus*'s Ear, for which he received no title of honour, but a just reproof. Finally, if we look either to the *nature* of this *honour*, the *cause* of it, the *way* its conveyed, the *terms* in which it is delivered, it cannot be used by such as mind to be *Christians* in good earnest.

§. IV. Now besides these general *titles* of honour, what gross abuses are crept in among such as are called *Christians*, in the use of *Complements*, wherein not servants to masters, or others, with respect to any such kind of relations, do say and write to one another at every turn, *Your humble servant*, *Your most obedient servant*, &c. Such wicked customs have, to the great prejudice of Souls, accustomed Christians to lye, and to use lying is now come to be accounted civility. O horrid Apostacy! For it is notoriously known that the use of these *Complements* imports not any design of service, neither are any such fools as to think so, for if we should put them to it, that say so, they would not doubt to think we abused them, and would let us know they gave us words in course, and no more. It is strange, that such as pretend to Scripture as their rule, should not be ashamed to use such things: since *Elihu*, that had not the Scriptures, would by the *Light* within him, which these men think insufficient, say *Job* 32. 21, 22.

Let

Let me not accept any mans perſon, neither let me give flattering titles unto man. For I know not to give flattering titles, in ſo doing *my Maker would ſoon take me away.* * A certain Antient devout Man in the primitive time ſubſcribed himſelf to a Biſhop; *your humble ſervant*, wherein I doubt not, but he was more real, than our uſual *Complementers:* and yet he was ſharply reproved for it.

* This hiſtory is reported by *Caſaubonus*, in his Book of *Manners* and *Cuſtoms*, pag. 169. In this laſt Age he is eſteemed an uncivil Man, who will not, either to his inferior, or equal, ſubſcribe himſelf Servant. But *Sulpitious Severus* was heretofore ſharply reproved by *Paulinus* Biſhop of *Nola*, becauſe, in his Epiſtle, he had ſubſcribed himſelf his *Servant*, ſaying, *Beware thou ſubſcribe not thy ſelf* his Servant, *who is* thy Brother, *for flattery is ſinful, not a teſtimony of humility, to give their honors to Men, which are only due to the One Lord, Maſter, and* G O D.

But they uſually object, to defend themſelves, *that* Luke *ſaith*, *Moſt Excellent* Theophilus, *and* Paul, *Moſt Noble* Feſtus.

I anſwer, ſince *Luke* wrote that, by the dictates of the *infallible Spirit* of God, I think it will not be doubted, but *Theophilus* did deſerve it, as being really endued with that vertue, in which caſe we ſhall not condemn thoſe, that do it by the ſame Rule. But it is not proved, that *Luke* gave *Theophilus* this title, as that, which was inherent to him, either by his Father, or by any patent *Theophilus* had obtained from any of the Princes of the Earth, or that he would have given it him, in caſe he had not been truly *Excellent*; and without this he proved, which never can, there can nothing hence be deduced againſt us. The like may be ſaid of that of *Paul* to *Feſtus*, whom he would not have called ſuch, if he had not been truly *Noble*; as indeed he was, in that he ſuffered him to be heard in his own cauſe, and would not give way to the fury of the Jewes againſt him, it was not becauſe of any outward Title beſtowed upon *Feſtus*, that he ſo called him, elſe he would have given the ſame Compellation to his predeceſſor *Felix*, who had the ſame office, but being a covetous man we find he gives him no ſuch Stile.

§. V. It will not be unfit in this place, to ſay ſomething concerning the uſing of the *ſingular number* to *one Perſon*; of this there is no controverſie in the *Latine*, for when we ſpeak to one, we always uſe the Pronoun [TU,] and he that would do otherwiſe, would break the rules of Grammar. For what boy learning his rudiments, is ignorant that it is incongruous to ſay, [*vos amas, vos legis*,] that is [*you lov'ſt, you readſt*,] ſpeaking to *one?* But the pride of man, that hath corrupted many things, refuſes alſo to uſe this *ſimplicity* of ſpeaking in the vulgar Languages. For being puff'd up with a vain opinion of themſelves, as if the *ſingular number* were not ſufficient to them, they will have

have others to ſpeak to them in the *plural*. Hence *Luther* in his plays, reproves and mocks this manner of ſpeaking, ſaying, *Magiſter vos es iratus*. Which corruption *Eraſmus* ſufficiently refutes in his Colloquys. Concerning which likewiſe *James Howel*, in his epiſtle to the Nobility of *England*, before the *French* and *Engliſh Dictionary*, takes notice, *that both in* France *and in other Nations, the word* [THOU] *was uſed in ſpeaking to one, but by ſucceſs of time, when the Roman Common-wealth grew into an Empire, the Courtiers began to magnifie the Emperor (as being furniſhed with power to confer dignities and offices) uſing the word* [You,] *yea, and deifying him with more remarkable titles; concerning which matter we read in the Epiſtles of* Symmachus, *to the Emperors* Theodoſius *and* Valentinianus, *where he uſeth theſe forms of ſpeaking,* Veſtra Æternitas, *your Eternity,* Veſtrum numen, *your Godhead,* Veſtra ſerenitas, *your Serenity,* Veſtra clementia, *your Clemency. So that the word* [You,] *in the plural number, together with the other titles and compellations of honour, ſeem to have taken their riſe from Monarchial government, which afterwards by degrees, came to be derived to private perſons*

The ſame is witneſſed by *John Mareſius*, of the *French* Academy, in the Preface of his *Clovis*. *Let none wonder* (ſaith he) *that the word* [Thou,] *is uſed in this work to Princes and Princeſſes. For we uſe the ſame to God: and of old the ſame was uſed to* Alexanders, Cæſars, Queens, *and* Empreſſes. *The uſe of the word* [You] *when one perſon is ſpoken to, was only introduced by theſe baſe flatteries of men of later ages, to whom it ſeemed good to uſe the plural number to one perſon, that he may imagine himſelf alone to be equal to many others in dignity and worth, from whence at laſt it came to perſons of lower quality.*

To the ſame purpoſe ſpeaketh alſo *M. Godeau*, in his preface to the New Teſtament tranſlation. *I had rather* (ſaith he) *faithfully keep to the expreſs words of* Paul, *than exactly follow the poliſhed ſtile of our tongue. Therefore I alwaies uſe that form of calling God in the ſingular number, nor in the plural, and therefore I ſay rather* [Thou,] *than* [You]. *I confeſs indeed, that the civility and cuſtom of this world requires him to be honoured after that manner, but it is likewiſe, on the contrary, true, that the original tongue of the New Teſtament hath nothing common with ſuch manners and civility, ſo that not one of theſe many old verſions we have, doth obſerve it. Let not men believe, that we give not reſpect enough to God, in that we call him by the word* [Thou;] *which is nevertheleſs far otherwiſe, for I ſeem to my ſelf (may be by the effect of cuſtom) more to honour his Divine Majeſty, in calling him after this manner, than if I ſhould call him after the manners of men, who are ſo delicat in thei forms of ſpeech.*

See

See how clearly and evidently these men witness, that this form of speaking, and these profane Titles derive their origin from the base flattery of those last ages, and from the delicate haughtiness of *worldly men*, who have invented these *Novelties*, that thereby they might honor one another under, I know not what, pretence of *civility* and *respect*. From whence many of the present Christians, so accounted, are become so perverse, in commending most wicked men, and wicked customs, that the *simplicity* of the *Gospel* is wholly lost, so that the giving of men and things their own names is not only worn out of custom, but the doing thereof is accounted absurd and rude, by such kind of *delicate Parasites*, who desire to ascribe to this flattery and abuse the name of *Civility*. Moreover, that this way of speaking proceeds from a high and proud mind, hence appears, because that men usually use the *singular number* to *beggars*, and to their *servants*, yea and in their *prayers* to *God*. Thus the *superior* will speak to his *inferior*, who yet will not bear that the *inferior* so speak to him, as judging it a kind of reproach unto him. So hath the *pride* of *men* placed *God* and the *beggar* in the same *Category*. I think I need not use arguments to prove to such, as know congruous language, that we ought to use the *singular number*, speaking to *one*; which is the common dialect of the whole Scripture, as also the most interpreters do translate it. Seeing therefore it is manifest to us, that this form of speaking to men, in the *plural number*, doth proceed from pride, as well as that it is, in it self a lye, we found a necessity upon us, to testifie against this corruption, by using the *singular* equally unto *all*. And albeit no reason can be given, why we should be persecuted upon this account, especially by Christians, who profess to follow the rule of Scripture, whose dialect this is, yet it would perhaps seem incredible, if I should relate how much we have suffered for this thing, and how these proud ones fume, fret, and gnash their teeth, frequently beating and striking us, when we speak to them thus in the *singular number*: whereby we are the more confirmed in our judgment, as seeing that this Testimony of Truth, which God hath given us to bear, in all things, doth so vex the serpentine nature in the *Children of Darkness*.

§ VI. Secondly, Next unto this of *titles* the other part of *honor*, used among Christians, is the *kneeling*, *bowing*, and *uncovering of the head* to one another. I know nothing our Adversaries have to plead for them in this matter, save some few instances of the *Old Testament*, and the *Custom* of the *Country*.

The first are such as *Abraham*'s *bowing himself to the Children of* Heath, *and* Lot *to the two Angels*, &c.

But

But the practice of these Patriarchs, related as matter of fact, are not to be a rule to Christians now: Neither are we to imitate them in every practice, which has not a particular reproof added to it, for we find not *Abraham* reproved for taking *Hagar*, &c. and indeed to say, all things were lawful for us, which they practised, would produce inconveniencies obvious enough to all. And as to
Rom. 12. 2 the *Customs of the Nations*, it's a very ill argument for a Christian's practice. We should have a better rule to walk by, than the *Custom* of the *Gentiles*, the Apostles desire us not to be *conformed to this World*, &c. We see how little they have to say for themselves in this matter. Let it be observed then, whether our reasons for laying aside those things be not considerable, and weighty enough to uphold us, in so doing.

First, We say, *that God, who is the Creator of Man, and he to whom he oweth the dedication both of Soul and Body, is over all to be worshipped and adored, and that not only by the Spirit, but also with the prostration of Body.* Now *kneeling*, *bowing*, and *uncovering of the head* is the alone outward signification of our *adoration* towards *God*, and *therefore it is not lawful to give it unto Man.* He that kneeleth or prostrates himself to man, what doth he more to God? He that boweth and *uncovereth his head* to the *creature*, what hath he reserved to the *Creator?* Now the Apostle shews us that the *uncovering* of the *head* is that, which God requires of us in our worshipping of him, 1 *Cor.* 11. But if we make our address to men in the same manner, where lieth the difference? Not in the outward *signification*, but meerly in the *intention*, which opens a door for the *Popish veneration* of *Images*, which hereby is necessarily excluded.

Secondly, *Men, being alike by creation*, (tho their being stated under their several relations requires from them mutual services, according to those respective relations) *owe not worship to one another, but all equally are to return it to God: because it is to him and his Name alone, that every knee must bow, and before whose Throne the four and twenty Elders prostrat themselves.* Therefore for men to take this one from another is to rob God of his Glory: since all the dutys of relations may be performed one to another, without these kind of bowings, which therefore are no essential part of our duty to man, but to God: all men, by an inward instinct, in all Nations have been led to prostrate and bow themselves to God. And it is plain, that this Bowing to Men took place from a slavish fear possessing some, which led them to set up others as Gods, when also an ambitious proud spirit got up *in* those others to usurp the place of God over their Brethren.

Thirdly,

Thirdly, *We see that* Peter *refused it from* Cornelius, saying, *he was a Man.* Are then the *Popes* more, or more excellent, than *Peter*, who suffer men daily to fall down at their feet, and kiss them? This reproof of *Peter* to *Cornelius* doth abundantly shew, that such manners were not to be admitted among Christians. Yea we see, that the Angel twice refused this kind of *bowing* from *John*, Rev. 19. 10. 22. 9. for this reason, *because I am thy fellow-servant, and of thy Brethren*; abundantly intimating, that it is *not lawful* for *fellow-servants* thus to prostrat themselves one to another, (and in this respect all men are fellow-servants.)

If it be said, *John intended here a Religious Worship, and not a Civil.* Obj.

I answer, that is to say, not to prove: neither can we suppose *John* Answ. at that time of the day so ill instructed, as not to know it was unlawful to worship Angels; only it should seem, because of these great and Misterious things revealed to him by that Angel, he was willing to signify some more then ordinary Testimony of respect, for which he was reproved. These things being thus considered, it is remitted to the judgment of such as are desirous to be found Christians indeed, whether we be found worthy of blame for waving it to Men. Let those then, that will blame us, consider whether they might not as well accuse *Mordecai* of uncivility, who was no less singular than we, in this matter. And forasmuch as they accuse us herein of Rudeness and Pride, tho the Testimony of our Consciences, in the sight of God, be a sufficient guard against such Calumnies, yet there are of us, known to be Men of such Education, as forbear not these things, for want of that they call *good breeding*, and we should be very void of reason to purchase that Pride, at so dear a Rate, as many have done the exercise of their Conscience in this matter, many of *us* having been *sorely Beaten* and *Buffeted*, yea and several Months *Imprisoned*, for no other reason, but because we could not satisfy the *Proud unreasonable humors of proud Men*, as to *uncover* our *Heads*, and *bow* our *Bodies*. Nor doth our innocent practice in standing still, tho upright, not puting off our *Hats* any more than our *Shoes*, the one being the *covering* of our *Heads*, as well as the other of our *Feet*, shew so much rudeness as their beating or knocking us, *&c.* because we cannot *Bow* to them, contrary to our Consciences. Which certainly shews less *Meekness* and *Humility* upon their part, than it doth of Rudeness or Pride upon ours. Now suppose it were our Weakness, and we really under a Mistake in this thing, since it is not alledged, to be the breach of any Christian precept, are we not to be indulged, as the Apostle Commanded should be done to such as scrupled to eat Flesh? And doth not persecuting us and reviling us upon this

account ſhew them to be more like unto proud *Haman*, than the Diſciples or followers of the *Meek ſelf-denying Jeſus?* And this I can ſay boldly, in the ſight of God, from my own experience, and that of many thouſands more, that however ſmall or fooliſh this may ſeem, yet we behoved to chuſe death rather than do it, and that for Conſcience ſake: and that, in its being ſo contrary to our natural ſpirits, there are many of us, to whom the forſaking of theſe bowings and ceremonies was as death it ſelf. Which we could never have left, if we could have enjoyed our peace with God in the uſe of them, *though it be far from us to judge all thoſe, to whom God hath not ſhewn the evil of them, under the like hazard*, yet nevertheleſs, we doubt not, but to ſuch, as will prove *faithful Witneſſes* to Chriſt's *Divine Light in* their *Conſciences*, God will alſo ſhew the evil of theſe things.

§ VII. The third thing to be treated of, is the *Vanity and Superfluity of Apparel*, in which firſt two things are to be conſidered, the *condition of the Perſon*, and the *Country he lives in*. We ſhall not ſay, that all Perſons are to be cloathed alike, becauſe it will perhaps neither ſute their Bodies, nor their Eſtates. And if a man be cloathed ſoberly and without ſuperfluity, tho they may be finer, than that, which his ſervant is cloathed with, we ſhall not blame him for it: The abſtaining from ſuperfluities, which his condition and education hath accuſtomed him to, may be *in* him, a greater act of Mortification, than the abſtaining from finer cloaths in the ſervant, who never was accuſtomed to them. As to the *Countrey*, what it naturally produces may be no vanity to the inhabitants to uſe, or what is commonly imparted to them by way of exchange, ſeeing it is without doubt that the Creation is for the uſe of man. So where *Silk* abounds, it may be worn, as well as Wool; and were we in thoſe Countreys, or near unto them, where Gold or Silver were as Common as Iron or Braſs, the one might be uſed as well as the other. The iniquity lies then here, Firſt, when, from a luſt of vanity, and deſire to adorn themſelves, Men and Women, not content with what their condition can bear, or their countrey eaſily affords, do ſtretch to have things, that, from their rarity, and the price, that's put upon them, ſeem to be pretious, and ſo feed their luſt the more, and this all ſober men of all ſorts will readily grant to be evil.

Secondly, when men are not content to make a true uſe of the Creation, whether the things be fine or courſe, and do not ſatisfie themſelves with what need and conveniency calls for, but adds thereunto things meerly ſuperfluous, ſuch as is the uſe of *Fibbons* and *Lace*, and

and much more of that kind of ſtuff, as *painting the Face*, *platting the Hair*, which are the fruits of the faln, luſtful and corrupt nature and not of the new Creation, as all will acknowledge. And though ſober men, among all ſorts, will ſay, that it were better theſe things were not, yet will they not reckon them unlawful, and therefore do admit the uſe of them, among their Church-members? But we do account them altogether unlawful, and unſuitable to Chriſtians, and that for theſe reaſon.

Firſt, *the uſe of Cloaths came originally from the fall*, if man had not faln, it appears he would not have needed them. But this miſerable ſtate made them neceſſary in two reſpects, 1. *To cover his nakedneſs*, 2. *To keep him from the cold*, which is both the proper and principle uſe of them. Now, for man to delight himſelf in that, which is the firſt fruit of his iniquity, and is the conſequence of ſin, can be no waies lawful for him; ſo to extend things beyond their real uſe, or to ſuperadd things wholly ſuperfluous, is a manifeſt abuſe of the Creation, and therefore not lawful to Chriſtians.

Secondly, thoſe, that will needs ſo adorn themſelves in the uſe of their Cloaths, as to beſet them with things having no real uſe or neceſſity, but meerly for ornament's ſake, do openly declare, that the end of it is either to pleaſe their *luſt* (for which end theſe things are chiefly invented and contrived) or otherwiſe to gratifie a *vain*, *proud and oſtentive mind*; and it is obvious theſe are their general ends in ſo doing. Yea, we ſee, how eaſily men are puff'd up with their Garments, and how proud and vain they are, when adorned to their mind. Now, how far theſe things are below a true Chriſtian, and how unſuitable, it needs not great probation. Hereby, thoſe, that love to be *gaudy* and *ſuperfluous* in their Cloaths, ſhew they concern themſelves little with *Mortification* and *Self-denial*, and that they mind to beautifie their Bodies more than their Souls, which proves they mind little upon *Mortality*, and ſo certainly are more *nominal* than *real* Chriſtians.

Thirdly, the Scripture ſeverely reproves ſuch practices, both commending and commanding the contrary, as *Iſa.* 3. how ſeverely doth the Prophet reprove the Daughters of Iſrael for their *tinkling Ornaments*, their *Cauls*, and their *round Tiars*, their *Chains* and *Bracelets*, &c. And yet is it not ſtrange to ſee Chriſtians allow themſelves in theſe things, from whom a more ſtrict and exemplary converſation is required? Chriſt deſires us not to be *anxious* about our *Cloathing*, *Matth.* 6. 25. And to ſhew the vanity of ſuch as glory in the ſplendor of their Cloathing, tells them, *that even*

Solomon *in all his Glory was not to be compared to the Lilly of the Field, which to day is, and to morrow is caſt into the Oven.* But ſurely they make ſmall reckoning of Chriſts words and doctrin, that are ſo curious in their Cloathing, and ſo induſtrious to deck themſelves, and ſo earneſt to juſtifie it, and ſo mad, when they are reproved for it; the Apoſtle *Paul* is very poſitive in this reſpect, 1 *Tim.* 2. 8, 9, 10. *I will therefore in like manner alſo, that Women adorn themſeves in modeſt Apparel, with ſhamefac'dneſs and ſobriety, not with broidered Hair, or Gold, or Pearls, or coſtly Aray: But (which becometh Women, profeſſing godlineſs) with good works.* To the ſame purpoſe ſaith *Peter*, 1 *Pet.* 3 3, 4. *Whoſe adorning, let it not be that outward adorning, of platting the Hair, and wearing of Gold, or of putting on of Apparel. But* let it be *the hidden man of the heart, in that, which is not corruptible*, even the ornament *of a meek and quiet ſpirit*, &c. Here, both the *Apoſtles* do very poſitively and expreſsly aſſert two things, Firſt, That the adorning of Chriſtian Women (of whom it is particularly ſpoken, I judge, becauſe that Sex is moſt naturally inclined to that vanity, and that it ſeems that Chriſtian men, in thoſe daies deſerved not in this reſpect ſo much to be reproved) ought not to be outward, nor conſiſt in the Apparel. Secondly, that they ought not to uſe *the platting of the Hair*, or *Ornaments*, &c. which was at that time the cuſtom of the Nations. But is it not ſtrange, that ſuch, as make the Scripture their rule, and pretend they are guided by it, ſhould not only be ſo frequently and ordinarily in the uſe of theſe things, which the Scripture ſo plainly condemns, but alſo ſhould allow themſelves in ſo doing? For the Apoſtles not only commend the forbearance of theſe things, as an attainment commendable in Chriſtians, but condemn the uſe of them as unlawful, and yet may it not ſeem more ſtrange, that, in contradiction to the Apoſtles Doctrin, as if they had reſolved to ſlight their teſtimony, they ſhould condemn thoſe, that, out of Conſcience, apply themſelves ſeriouſly to follow it, as if, in ſo doing, they were ſingular, proud, or ſuperſtitious? This certainly betokens a ſad *Apoſtaſie* in thoſe, that will be accounted Chriſtians, that they are ſo offended with thoſe, that love to follow Chriſt and his Apoſtles, in denying of, and departing from, the *lying vanities* of this *periſhing world*, and ſo doth much evidence their affinity with ſuch, as *hate to be reproved*, and *neither will enter themſelves, nor ſuffer thoſe, that would.*

§. VIII. Fourthly, let us conſider the uſe of *Games*, *Sports*, *Comedies*, and other ſuch things, commonly and indifferently uſed, by all the

the ſeveral ſorts of Chriſtians, under the notion of *divertiſement* and *recreation*, and ſee whether theſe things can conſiſt with the *ſeriouſneſs*, *gravity*, and *godly fear*, which the Goſpel calls for: Let us but view and look over the notions of them, that call themſelves Chriſtians, whether Papiſt or Proteſtant, and ſee, if generally there be any difference, ſave in meer name and profeſſion, from the Heathen; doth not the ſame *folly*, the ſame *vanity*, the ſame *abuſe* of *precious* and *irrevocable time* abound? The ſame *Gaming*, *Sporting*, *Playing*, and, from thence, *Quarrelling*, *Fighting*, *Swearing*, *Ranting*, *Revelling?* Now, how can theſe things be remedied, ſo long as the *Preachers* and *Profeſſors*, and thoſe who are the leaders of the People, do allow theſe things, and account them not inconſiſtent with the profeſſion of Chriſtianity? And it is ſtrange to ſee that theſe things are tolerated every where, the inquiſition laies no hold on them, neither at *Rome* nor in *Spain*, where, in their *Maſquerades* all manner of *Obſcenity*, *Folly*, yea, and *Atheiſm*, is generally practiſed, in the face of the world, to the great ſcandal of the *Chriſtian* name: but if any man reprove them in theſe things, and forſake their ſuperſtitions, and come ſeriouſly to *ſerve God*, and *worſhip him in the Spirit*, he is made a prey, and preſently made liable to cruel ſufferings. Doth this bear any proportion to Chriſtianity? Do theſe things look any thing like the Churches of the primitive Chriſtians? Surely not at all. I ſhall firſt cite ſome few Scripture teſtimonies, being very poſitive precepts to Chriſtians, and then ſee, whether ſuch, as obey them, can admit of theſe forementioned things. The Apoſtle commands us, that, *whether we eat or drink, or whatever we do, we do it all to the glory of God.* But I judg none will be ſo impatient, as to affirm that, in the uſe of theſe *Sports* and *Games*, God is glorified. If any ſhould ſo ſay, they would declare they neither knew God nor his Glory: and experience abundantly proves, that, in the practice of theſe things, men mind nothing leſs, than the glory of God, and nothing more than the ſatisfaction of their own *carnal luſts*, *wills* and *appetites*. The Apoſtle deſires us, 1 *Cor.* 7. 29. 31. *Becauſe the time is ſhort, that they, that buy ſhould be, as though they poſſeſſed not. And they, that uſe this world, as not abuſing it*, &c. But how can they be found in the obedience of this precept, that plead for the uſe of theſe *Games* and *Sports*? who, it ſeems, think the time ſo long, that they cannot find occaſion enough to employ it, neither in taking care for their ſouls, nor yet in the neceſſary care for their bodies, but invent theſe *games* and *ſports*, to paſs it away, as if they wanted other *work* to ſerve *God*, or be uſeful to the *creation* in. The Apoſtle *Peter* deſires us to *paſs the time of our ſojourning here in fear*, 1 *Pet.* 1. 17 But will

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any say, that such, as use *dancing* & *comedies*, *carding* & *dicing*, do so much as mind this precept in the use of these things? where there is nothing to be seen, but *lightness* and *vanity*, *wantonness* and *obscenity*, contrived, to hinder men from *fear*, or being *serious*, and therefore no doubt calculate for the service of the Devil. There is no duty more frequently commanded, nor more incumbent upon Christians, than *the fear of the Lord*, to *stand in awe before him*, to *walk*, as *in his presence*, but if such, as use these Games and sports, will speak from their Consciences, they can, I doubt not, experimentally declare, that this fear is forgotten in their gaming: and if God, by his *Light* secretly touch them, or mind them of the *vanity* of their way, they strive to shut it out, and use their gaming as an engine to put away from them that troublesom gust, and thus *make merry over the Just One, whom they have slain and crucified in themselves*. But further, if Christ's reasoning be to be heeded, who saith, *Matth.* 12. 35, 36. That *the good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things*: And that *of every idle word* we *shall give an account in the day of Judgment*; it may be easily gathered from what *treasure* these *inventions* come, and it may be easily proved, that it is from the *evil*, and not the *good*. How many *idle words* do they necessarily produce? Yea what are *Comedies* but a *studied Complex of idle* and *lying words*? Let men, that believe their *Souls* are *Immortal*, and that there will be a day of Judgment, in which these words of Christ will be accomplished, answer me, how all these will make account in that great and terrible day, of all these *Idle words*, that are necessarily made use of, about dancing, gaming, carding, and comedies acting? And yet how is it that, by Christians not condemning these things, but allowing of them, many, that are accounted Christians, take up their whole time in them, yea make in their Trade and Employment, such as the *Dancing-masters* and *Comedians*, &c. whose hellish conversations do sufficiently declare what Master they serve, and to what end these things contribute, and it cannot be denyed, as being obviously manifest by experience, that such as are Masters of these trades, and are most delighted in them, (if they be not open Atheists and Profligats) are such at best, as make Religion, or the care of their Souls, their least business. Now, if these things were discountenanced by *Christians*, or inconsistent with their profession, it would remove these things: for these *Wretches* would be necessitated then to betake themselves to some more honest livelyhood, if they were not fed and upholden by these. And as hereby a great scandal and stumbling-block would be removed from off the Christian Name, so also would that, in part, be taken out of the way, which provokes the Lord to with-hold his Blessing, and by occasion of which things

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the *minds* of many remained *chained* in *darkneſs*, and drowned in *luſt*, *ſenſuality*, and *worldly pleaſures*, without any ſenſe of God's fear, or their own Souls Salvation. Many of thoſe, called *Fathers of the Church*, and other ſerious perſons, have ſignified their regrete for theſe things, and their deſires they might be remedied, of whom many Citations might be alledged, which for brevities ſake I have omitted!

§ IX. But they object, *that mens Spirits could not ſubſiſt, if they were always intent upon Serious and Spiritual matters, and that therefore there is need of ſome Divertiſement to recreate the mind a little, whereby it being refreſhed, is able, with greater vigor, to apply it ſelf to theſe things.* Obj.

I anſwer, though all this were granted, it would no ways militat againſt us, neither plead the uſe of theſe things, which we would have wholly laid aſide. For that Men ſhould be always in the ſame intentiveneſs of mind we do plead, knowing how impoſſible it is, ſo long as we are cloathed with this Tabernacle of Clay. But this will not allow us at any time ſo to recede from the Memory of God and of our Souls chief concern, as not ſtill to retain a certain ſenſe of his fear, which cannot be ſo much as rationally ſuppoſed to be in the uſe of theſe thing, which we condemn. Now the neceſſary occaſions, which all are involved into, in order to the care and ſuſtentation of the outward man, are a relaxation of the mind from the more ſerious duties; and thoſe are performed in the bleſſing, as the mind is ſo leavened with the love of God and ſenſe of his preſence, that, even in doing theſe things, the Soul carryeth with it that *Divine influence* and *Spiritual habit*, whereby, though theſe Acts, as of *Eating*, *Drinking*, *Sleeping*, *Working*, be upon the matter, one with what the wicked do, yet they are done in another Spirit, and in doing of them, we pleaſe the Lord, ſerve him, and anſwer our end in the Creation, and ſo feel, and are ſenſible of his bleſſing. Whereas the wicked and profane, being not come to this place, are, in whatſoever they do, curſed, and their *ploughing* as well as *praying*, *is ſin*; Now, if any will *plead*, that for Relaxation of mind, there may be a liberty allowed beyound theſe things, which are of abſolute need to the ſuſtenance of the outward man; I ſhall not much *contend* againſt it, provided theſe things be not ſuch as are wholly ſuperfluous, or in their proper nature and tendency lead the mind into *luſt*, *vanity*, and *wantonneſs*, as being chiefly contrived and framed for that end, or generally experienced to produce theſe effects, or being the common engines of ſuch as are ſo minded to feed one another Anſw.

ther therein, and to propagate their wickedneſs, to the impoiſoning of others; ſeeing there are other innocent divertiſements, which may ſufficiently ſerve for relaxation to the mind, ſuch as for *friends to viſit one another, to hear or read Hiſtory, to ſpeak ſoberly of the preſent or paſt Tranſactions, to follow after Gardnering, to uſe Geometrical and Mathematical Experiments*, and ſuch other things of this nature: in all which things we are not to forget God (*in whom we both live and are moved*, Acts 10. 26.) as not to have alwaies ſome ſecret reſerve to him, and ſenſe of his fear and preſence, which alſo frequently exerts it ſelf in the midſt of theſe things, by ſome ſhort aſpiration and breathings, and that this may neither ſeem ſtrange nor troubleſome. I ſhalt clear it by one manifeſt inſtance, anſwerable to the experience of all men, it will not be denied, but that men ought to be more in the love of God, than of any other thing, for we ought to *love God above all things*. Now, it is plain, that men, that are taken with love, whether it be of a woman, or any other thing, if it hath taken a deep place in the heart, and poſſeſs the mind, it will be hard for the man, ſo in love, to drive out of his mind the perſon or thing ſo loved, yea, in his eating, drinking and ſleeping, his mind will alwaies have a tendency that way, and, in buſineſs or recreations however intent he be in it, there will but a very ſhort time be permitted to paſs, but the mind will let ſome ejaculation forth towards its beloved. And, albeit ſuch a one muſt be converſant in thoſe things, that the care of this body, and ſuch like things call for, yet will he avoid, as death it ſelf, to do thoſe things, that may offend the party ſo beloved, or croſs his deſign in obtaining the thing ſo earneſtly deſired, though there may be ſome ſmall uſe in them, the great deſign, which is chiefly in his eye, will ſo ballance him, that he will eaſily look over and diſpence with ſuch petty neceſſities, rather than endanger the loſs of the greater, by them. Now that men ought to be thus *in love* with *God* and the *life to come*, none will deny, and the thing is apparent from theſe Scriptures, *Matth. 6.* 20. *But lay up for your ſelves treaſures in heaven*, Col. 3. 2. *Set your affection on things above*, &c. And that this hath been the experience and attainment of ſome, the Scripture alſo declares, *Pſal. 63.* 1. 84. 2 *Cor.* 5. 14.

And again, that theſe *games, ſports, plays, dancing, comedies*, &c. do naturally tend to draw men from God's fear, to make them forget heaven, death and judgment, to foſter *luſt*, *vanity*, and *wantonneſs*, and therefore are moſt loved as well as uſed by ſuch kind of perſons, experience abundantly ſhews, and the moſt ſerious and conſcientious among all, will ſcarcely deny, which if it be ſo, the application is eaſie.

§. X.

§ X. Fifthly, the uſe of *Swearing* is to be conſidered, which is ſo frequently practiſed almoſt among all Chriſtians, not only profane *Oaths* among the profane, in their common diſcourſes, whereby the *moſt HOLY NAME of GOD* is, in a horrible manner, daily Blaſphemed, but alſo *ſolemn Oaths* with thoſe, that have ſome ſhew of piety, whereof the moſt part do defend *ſwearing* before the Magiſtrate, with ſo great zeal, that not only they are ready themſelves to do it upon every occaſion, but alſo ſtir up the Magiſtrates to perſecute thoſe, who, out of obedience to Chriſt, their Lord and Maſter, judge it unlawful to ſwear: Upon which account not a few have ſuffered impriſonment, and the ſpoiling of their goods.

But conſidering theſe clear words of our Saviour, *Matth.* 5. 33, 34. *Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths. But I ſay unto you, SWEAR NOT AT ALL, neither by Heaven,* &c. *But let your Communication be Yea, Yea: Nay, Nay: for whatſoever is more than theſe, cometh of evil.* As alſo the words of the Apoſtle *James* 5. 12. *But above all things, my Brethren, Swear not, neither by Heaven, neither by the Earth, neither by any other Oath: but let your Yea be Yea, and your Nay, Nay. leſt ye fall into condemnation.* I ſay, conſidering theſe clear words, it is admirable, how any one, that profeſſeth the Name of Chriſt, can pronounce any *Oath* with a quiet Conſcience; far leſs to perſecute other Chriſtians, that dare not ſwear, becauſe of their Maſter Chriſt his Authority. For did any one purpoſe ſeriouſly, and in the moſt rigid manner, to forbid any thing, comprehended under any general, can they uſe a more full and general prohibition, and that without any exception? I think not. For Chriſt, Firſt, propoſeth it to us negatively, *Swear not at all, neither by Heaven, nor by the Earth, nor by* Jeruſalem, *nor by thy Head,* &c. And again, *Swear not by Heaven, nor by Earth, nor by* any other *Oath.* Secondly, he preſſeth it affirmatively, *But let your Communication be Yea, Yea: and Nay, Nay: for whatſoever is more than theſe cometh of evil.* And ſaith *James, leſt ye fall into Condemnation.*

Which words both all and every one of them do make ſuch a full prohibition, and ſo free of all exception, that it is ſtrange, how men, that boaſt the *Scripture* is the *Rule* of their *faith* and *life*, can counterfeit any exception. Certainly reaſon ought to teach every one, that it is not lawful to make void a general prohibition, coming from God, by ſuch oppoſition, unleſs the exception be as clearly and evidently expreſſed as the prohibition; neither is it enough, to endeavour to confirm it by conſequences and probabilitys, which are obſcure and uncertain,

certain, and not ſufficient to bring quiet to the Conſcience. For, if they ſay, that there is therefore an exception and limitation in the words, becauſe there are found exceptions in the other general prohibition of this fifth chapter, as in the forbidding of *divorcement*, where Chriſt ſaith, *It hath been ſaid, Whoſoever ſhall put away his Wife, let him give her a writing of divorcement. But I ſay unto you, That whoſoever ſhall put away his Wife, ſaving for the cauſe of fornication, cauſeth her to commit Adultery*; If I ſay, they ſay this, they not only labour in vain, but alſo fight againſt themſelves, becauſe they can produce no exception of this general command of *not ſwearing*, expreſſed by God to any under the New Covenant, after Chriſt gave this prohibition, ſo clear as that, which is made in the prohibition it ſelf: moreover, if Chriſt would have excepted *Oaths*, made before *Magiſtrates*, certainly he had then expreſſed, adding, *except in judgment, before the Magiſtrate*, or the like; as he did in that of divorcement, by theſe words, *ſaving for the cauſe of fornication*: which being ſo, it is not lawful for us to except or diſtinguiſh, or (which is all one) make void this general prohibition of Chriſt; it would be far leſs agreeable to Chriſtian holyneſs, to bring upon our heads the crimes of ſo many *Oaths*, which by reaſon of this corruption and exception, are ſo frequent among Chriſtians.

Neither is it to be omitted, that without doubt, the moſt learned Doctors of each Sect know, that theſe forementioned words were underſtood, by the Antient Fathers of the firſt three hundred years after Chriſt, to be a prohibition of all ſorts of *Oaths*: It is not then without reaſon, that we wonder, that the Popiſh Doctors and Prieſts bind themſelves by an *Oath*, to interpret the Holy Scriptures according to the univerſal expoſition of the Holy Fathers, who notwithſtanding underſtood thoſe controverted texts quite contrary to what theſe Modern Doctors do: and from thence alſo doth clearly appear the vanity and fooliſh certainty (ſo to ſpeak) of Popiſh traditions; for, if by the writings of the *Fathers*, ſo called, the faith of the Church of theſe ages may be demonſtrated, it is clear, they have departed from the faith of the Church of the firſt three Ages in the point of *ſwearing*. Moreover, becauſe not only Papiſts, but alſo Lutherans and Calviniſts, and ſome others, do reſtrict the words of *Chriſts* and *James*, I think it needful to make manifeſt the vain foundation, upon which their preſumption in this matter is built.

Obj. §. XI. Firſt they object, *That Chriſt only forbids theſe Oaths, that are made by Creatures, and things Created*; and they prove it thence, becauſe he numbers ſome of theſe things.

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Secondly, *All rash and vain oaths in familiar discourses, because he saith, Let your communication be Yea, Yea, and Nay, Nay.*

To which I answer, First, that the *Law* did forbid all Oaths made by the Creatures, as also all vain and rash Oaths in our common Discourses, commanding, that men should only swear by the name of God, and that neither falsly, nor rashly, for that is to take his Name in vain. Answ. 1.

Secondly, it is most evident, that Christ forbids somewhat, that was permitted under the Law, to wit, to swear by the Name of God, because it was not lawful for any man to swear but by God himself, and because he saith, *neither by Heaven, because it is the Throne of God*, therefore he excludes all other Oaths, even those, which are made by God? for he saith, chap. 23. 22. *He, that shall swear by Heaven, sweareth by the Throne of God, and by him, that sitteth thereon*: which also to be understood of the rest. Answ.

Lastly, that he might put the matter beyond all controversie, he adds, *neither by any other oath*: Therefore, seeing to swear, before the Magistrate by God, is an Oath, it is here without doubt forbidden. Answ. 3.

Secondly, they object, *that by these words Oaths by Gods Name cannot be forbidden, because the Heavenly Father hath commanded them, for the Father and the Son are one, which could not be, if the Son did forbid that which the Father commanded.* Obj.

I answer, They are indeed One, and cannot contradict one another; nevertheless the Father gave many things to the Jews, for a time, because of their infirmity under the old Covenant, which had only a shaddow of good things to come, not the very Substance of things, until Christ should come, who was the Substance, and by whose coming all these things evanished, to wit, Sabbaths, Circumcision, the Paschal Lamb, men used then Sacrifices, who lived in controversies with God, and one with other, which all are abrogated in the coming of the Son, who is the Substance, Eternal Word, and essential Oath and Amen, in whom *the promises of God are Yea and Amen*: who came, that men might be redeemed out of strife, and might make an end of controversie. Answ.

Thirdly, they object, *But all Oaths are not Ceremonies, nor any part of the Ceremonial Law.* Obj.

I answer, Except it be shewn to be an eternal, immutable, and moral precept, it withstands not; neither are they of so old an origin as tithes, and the offering of the first fruits of the ground, which by *Abel* and *Cain* were offered, long before the ceremonial Law, or the use of Oaths, which, whatever may be alledged against it, were no Answ.

doubt ceremonies, and therefore no doubt unlawful now to be practiſed.

Obj. Fourthly, they object, *that to ſwear by the Name of God, is a moral precept of continual duration; becauſe it is marked with his eſſential and moral worſhip,* Deut. 6. 13. and 10. 20. *Thou ſhalt fear the Lord thy God, and ſerve him alone: thou ſhalt cleave to him, and ſwear by his Name.*

Anſw. I anſwer, this proves not, that it is a moral and eternal precept; for *Moſes* adds that to all the precepts and ceremonies in ſeveral places: as *Deut.* 10. 12, 13. ſaying, *And now* Iſrael, *what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy Soul. To keep the Commandments of the Lord, and his Statutes, which I command thee this day?* And chap 14. verſ. 23. the fear of the Lord is mentioned together with the Tithes. And ſo alſo *Lev.* 16. 2, 3, 6. the Sabbaths and regard to parents are mentioned with Swearing.

Obj. Fifthly, they Object, that *ſolemn Oaths, which God commanded, cannot be here forbidden by Chriſt, for he ſaith, that they come from evil: But theſe did not come from evil, for God never commanded any thing, that was evil, or came from evil.*

Anſw. I anſwer, there are things, which are *good*, becauſe *commanded*, and *evil*, becauſe *forbidden*: other things are *commanded*, becauſe *good*, and *forbidden*, becauſe *evil.* As *Circumciſion* and *Oaths*, which were *good*, when and becauſe they were commanded, and in no other reſpect; and again, when and becauſe prohibited under the Goſpel, they are *evil.*

And in all theſe Jewiſh conſtitutions, however ceremonial, there was ſomething of good, to wit, in their ſeaſon, as prefiguring ſome good: as by Circumciſion, the purifications, and other things, the holineſs of God was typified, and that the Iſraelites ought to be *holy, as their God was holy.* In the like manner *Oaths* under the *ſhaddows* and *ceremonys* ſignified the *verity* of *God*, his faithfulneſs and certainty, and therefore that we ought in all things to ſpeak and witneſs the Truth. But the *Witneſs of Truth* was before all oaths, and remains, when all oaths are aboliſhed; and this is the morality of all oaths, and ſo long as men abide therein, there is no neceſſity of, nor place for Oaths, as *Polibius* witneſſed, who ſaid, *The uſe of Oaths in Judgment were rare among the Antients, but by the growing of perfidiouſneſs ſo grew alſo the uſe of Oaths.* To which agreeth *Grotius*, ſaying, *An Oath is only to be uſed, as a Medicin, in caſe of neceſſity: a ſolemn oath is not uſed*

but

but to ſupply defect. The lightneſs of men and their inconſtancy begot diffidence, for which ſwearing was ſought out a remedy. Baſil the Great ſaith, that *ſwearing is the effect of ſin.* And *Ambroſe*, that *Oaths are only a condeſcendency for defect. Chryſoſtom* ſaith, *that an Oath entred, when evil grew, when men exerciſeth their frauds, when all foundations were overturned: that Oaths took their beginning from the want of Truth.* Theſe and the like are witneſſed by many others with the forementioned Authors. But what need of teſtimonies, where the evidence of things ſpeak it ſelf? For who will force another to ſwear, of whom he is certainly perſwaded, that he abhors to lye in his words? And again, as *Chryſoſtom* and others ſay, *For what end wilt thou force him to ſwear, whom thou believeſt not that he will ſpeak the Truth.*

§. XII. That then, which was not from the beginning, which was of no uſe in the beginning, which had not its beginning firſt from the will of God, but from the work of the Devil, occaſioned from evil, to wit, from *unfaithfulneſs*, *lying*, *deceit*; and which was at firſt only invented by man as a mutual remedy of this evil, in which they called upon the names of their idols; yea that, which (as *Hirerom*, *Chryſoſtom*, and others teſtifie) was given to the Iſraelites by God, as unto children, that they might abſtain from the *Idolatrous Oaths* of the Heathens, *Jer.* 12. 16. whoſoever is ſo, is far from being a moral and eternal precept; and laſtly, whatſoever by its profanation an abuſe is polluted with ſin, ſuch as are abundantly the oaths of theſe times, by ſo often ſwearing, and forſwearing, far differs from any neceſſary and perpetual duty of a Chriſtian: But oaths are ſo: Therefore, *&c.*

Sixthly, they object, that *God ſwore*, *Therefore to ſwear is good.* Obj.

I anſwer with *Athanaſius*, *Seeing it is certain, it is proper in ſwearing to ſwear by another, thence it appears, that God, to ſpeak properly, did never ſwear, but* only *improperly: whence ſpeaking to men he is ſaid to ſwear; becauſe theſe things, which he ſpeaks, becauſe of the certainty and immutability of his will, are to be eſteemed for Oaths.* Compare *Pſal.* 110. 4. where it is ſaid, *The Lord did ſwear, and it did not repent him*, &c. And *I ſwore* (ſaith he) *by my ſelf: and this is not an Oath, for he did not ſwear by another, which is the property of an oath, but by himſelf. Therefore God ſwears not according to the manner of men, neither can we be induced from thence to ſwear, but let us ſo do and ſay, and ſhew our ſelves ſuch by ſpeaking and acting, that we need not with our hearers an oath, and let our words of themſelves have the teſtimony of Truth: for ſo we ſhall plainly imitate God.* Anſw. Athan. in paſſ. & cruc. Domin.

Seventhly,

Obj. Seventhly, they object: *Christ did swear, and we ought to imitate him.*

Answ. I answer, that Christ did not swear; and albeit he had sworn, being yet under the Law, this would no waies oblige us under the Gospel, as neither Circumcision, or the Celebration of the Paschal Lamb. Concerning which *Hierom* saith, *All things agree unto us,* Hier. lib. Ep. part. 3. tract. 1. Ep. 2. *who are Servants, that agreed unto our Lord,* &c. *The Lord swore, as Lord, whom no man did forbid to swear: but unto us, that are servants, it is not lawful to swear, because we are forbidden by the Law of our Lord. Yet, lest we should not suffer scandal by his Example, he hath not sworn, since he commanded us not to swear.*

Obj. Eighthly, they object, *that* Paul *swore, and that often,* Rom. 1. 19. *Phil.* 1. 8. saying, *For God is my Witness,* 2 Cor. 11. 10. *As the Truth of Christ is in me,* 2 Cor. 1. 23. *I call God for a record upon my Soul. I speak the Truth in Christ, I lye not.* Rom. 9. 1. *Behold, before God, I lye not,* Gal. 1. 20. *And so requires Oaths of others. I object you,* saith he, *before God and our Lord Jesus Christ,* 1 Thes. 5. 27. *I charge you by the Lord, that this Epistle be read to all the Brethren. But* Paul *would not have done so, if all manner of Oaths had been forbidden by Christ, whose Apostle he was.*

Answ. To all which I answer, First, that the using of such forms of speaking are neither Oaths, nor so esteemed by our adversaries, for, when upon occasion, in matters of great moment we have said, *We speak the Truth in the fear of God, and before him, who is our Witness, and the searcher of our hearts,* adding such kind of serious attestations, which we never refused in matters of consequence, nevertheless an Oath hath moreover been required of us, with the ceremony of putting our hand upon the book, the kissing of it, the lifting up of the hand or fingers, together with this common form of imprecation, *So help me God,* or *So truly let the Lord God Almighty help me.* Secondly, This contradicts the opinion of our adversaries, because that *Paul* was neither before a Magistrate, that was requiring an Oath of him; nor did he himself administer the office of a Magistrate, as offering an Oath to any other. Thirdly, the question is not, what *Paul* or *Peter* did, but what their and our Master taught to be done; and if *Paul* did swear (which we believe not) he had sinned against the command of Christ; even according to their opinion, because he swore not before a Magistrate, but in an Epistle to his Brethren.

Obj. Ninthly, they object, *Isa.* 65. 16. where speaking of the Evangelical times, he saith, *That he who blesseth himself in the Earth, shall bless himself in the God of Truth, and he that sweareth in the Earth, shall swear by the God of Truth; because the former troubles are forgotten,*

ten, and becauſe they are hid from mine Eyes. For behold, I create new Heavens, and a new Earth: Therefore in theſe times we ought to ſwear by the Name of the Lord.

I anſwer, It is ordinary for the Prophets, to expreſs the greateſt duties of Evangelical times in Moſaical terms, as appears, among others, from *Jer.* 31.38,39, 40. *Ezek.* 36. 25. and 40. and *Iſa.* 45. 23. *I have ſworn by my ſelf, that unto me every knee ſhall bowe, every tongue ſhall ſwear.* Where the Righteouſneſs of the *New Jeruſalem*, the purity of the Goſpel with its Spiritual Worſhip, and the profeſſion of the Name of Chriſt, are expreſſed under forms of ſpeaking uſed to *Old Jeruſalem*, under the waſhings of the Law, under the names of Ceremonies, the Temple, Services, Sacrifices, Oaths, *&c.* Yea, that, which the Prophet ſpeaks here of Swearing, the Apoſtle *Paul* interprets it expreſly of confeſſion, ſaying, *Rom.* 14. 11. *For it is written, As I live, ſaith the Lord, Every knee ſhall bowe to me, and every tongue ſhall confeſs to God.* Which being rightly conſidered, none can be ignorant, but theſe words, which the Prophet writes under the Law, when the Ceremonial Oaths were in uſe, to wit, *Every Tongue ſhall ſwear*, where by the Apoſtle being under the Goſpel, when thoſe Oaths became aboliſhed, expreſſed by *Every tongue ſhall confeſs.* Anſw.

Tenthly, they object, *But the Apoſtle* Paul *approves Oaths uſed among men, when he writes*, Heb. 6. 16. *For men verily ſwear by the greater, and an Oath of Confirmation is to them an end of all ſtrife. But there are as many conteſts, fallacies and differences at this time, as there were ever: Therefore the neceſſity of Oaths doth yet remain.* Obj.

I anſwer, the Apoſtle tells indeed in this place, what men at that time did, who lived in controverſies and incredulity, not what they ought to have done, nor what the Saints did, who were redeemed from ſtriſe and incrudulity, and had come to Chriſt, that Truth and Amen of God. Moreover, he only alludes to a certain cuſtom uſual among men, that he might expreſs the firmity of the Divine Promiſe, that he might excite in the Saints ſo much the more *confidence* in God, promiſing to them, not that he might inſtigate them to ſwear againſt the law of God, or confirm them in that: no not at all, for neither doth, 1 *Cor.* 9. 24. teach Chriſtians the vain races, whereby men often times, even to the deſtruction of their Bodies, are wearied to obtain a corruptible prize. So neither doth *Chriſt*, who is the *Prince of Peace*, teach his Diſciples to fight, albeit he takes notice, *Luk.* 14. 31. what it behoveth ſuch Kings to do, who are accuſtomed to fight, as prudent warriors therein. Secondly, as to what pertains to conteſts, perfidies, and diffidences among men, which our adverſaries affirm Anſ.

affirm to have grown to ſuch an height, that Swearing is at preſent as neceſſary as ever; that we deny not at all, for we ſee, and daily experience teacheth us, that all manner of deceit and malice doth encreaſe among worldly men and falſe Chriſtians, but not among true Chriſtians: but, becauſe men cannot truſt one another, and therefore require Oaths one of another, it will not therefore follow, that true Chriſtians ought to do ſo, whom Chriſt has brought to true faithfulneſs and honeſty, as well towards God, as one towards another, and therefore has delivered them from conteſts, perfidies, and conſequently from Oaths.

Obj. Eleventhly, they object, *We grant, that among true Chriſtians, there is not need of Oaths, but by what means ſhall we infallibly know them? It will follow then, that Oaths are at preſent needful, and that it is lawful for Chriſtians to ſwear, to wit, that ſuch may be ſatisfied, who will not acknowledg this and the other man to be a Chriſtian.*

Anſw. I anſwer, It is no waies lawful for a Chriſtian to ſwear, whom Chriſt hath called to his eſſential Truth, which was before all Oaths, forbidding him to ſwear, and, on the contrary, commanding him to ſpeak the Truth in all things, to the honour of Chriſt, who called him; that it may appear, that the words of his Diſciples may be as truly believed, as the Oaths of all the worldly men. Neither is it lawful for them to be unfaithful in this, that they may pleaſe others, for that they may avoid their hurt: for thus the primitive Chriſtians for ſome ages remained faithful, who, being required to ſwear, did unanimouſly anſwer, *I am a Chriſtian, I ſwear not.* What ſhall I ſay of the Heathens, ſome of whom arrived to that degree? For *Diodoris Siculus*, relates, lib. 16. that *the giving of the right hand was, among the Perſians, a ſign of ſpeaking the Truth*: and the *Scythians*, as *Qu. Curtius*, relates, ſaid, in their conferences with *Alexander* the Great, *Think not, that the Scythians confirm their friendſhip by ſwearing, they ſwear by keeping their* promiſes. *Stobæus*, in his third Sermon, tells that *Solomon* ſaid, *A good man ought to be in that eſtimation, that he need not an Oath, becauſe it is to be reputed a leſſening of his honour, if he be forced to ſwear. Pythagoras*, in his Oration, among other things, hath this maxime, as that, which concerns the adminiſtration of the Common-wealth: *Let no man call God to witneſs by an Oath, no not in judgment; but let every man ſo accuſtom himſelf to ſpeak, that he may become worthy to be truſted even without an Oath.* *Baſil* the Great commends *Clinias* an Heathen, *that he had rather pay three talents, which are about three thouſand pound, than ſwear. Socrates*, as *Stobæus* relates, Serm. 14. had this ſentence, *the duty of good men requires, that they*

they ſhew to the world, that their manners and actions are more firm than Oaths: the ſame was the judgment of *Iſocrates. Plato* alſo ſtood againſt Oaths in his judgments, *De Leg.* 12. *Quintilianus* takes notice, *that it was of old a kind of infamy, if any was deſired to ſwear; but to require an Oath of a noble man, was like an examining him by the Hangman. Marcus Aurelius Antonius,* the Emperor of *Rome,* ſaith, in his deſcription of *a good man, Such is his integrity, that he needs not an Oath.* So alſo ſome Jews did witneſs, as *Grotius* relates out of *Maimonides, It is beſt for a man to abſtain from all Oaths.* The *Eſſeans,* as *Philo Judæus* relates, *did eſteem their words more firm than Oaths; and Oaths were eſteemed among them as needleſs things.* And *Philo* himſelf, ſpeaking of the third Commandment, explains his mind thus, *viz. It were better altogether not to ſwear, but to be accuſtomed alwaies to ſpeak the Truth, that naked words might have the ſtrength of an Oath.* And elſwhere he ſaith, *It is more agreeable to natural Reaſon, altogether to abſtain from Swearing;* perſwading, *that whatſoever a good man ſaith, may be equivalent with an Oath.*

Who then needs further to doubt, but that, ſince Chriſt would have his Diſciples attain the higheſt pitch of Perfection, he abrogated Oaths, as a rudiment of infirmity, and, in place thereof, eſtabliſhed the uſe of Truth? Who can now any more think, that the holy Martyrs and ancient Fathers, of the firſt three hundred years, and many others ſince that time, have ſo oppoſed themſelves, to Oaths, that they might only rebuke vain and raſh Oaths by the Creatures, or heathen Idols, which were alſo prohibited under the Moſaical Law; and not alſo ſwearing by the True God, in Truth and Righteouſneſs, which was there commanded, as *Polycarpus, Juſtin Mart.* Apol. 2. and many Martyrs, as *Euſebius* relates. *Tertullian* in his Apol. cap. 32. ad *Scap.* cap. 1. of Idolatry, c. 11. *Clem. Alexan.* Strom. lib. 7. *Origen.* in Matth. Tract. 25. *Cypr.* lib. 3. *Athanaſ.* in paſſ. & cruc. Dom. Chriſti. *Hilarius* in Mat. 5. 34. *Baſil. Magn.* in Pſal. 14. *Greg. Nyſſenus* in Cant. Orat. 13. *Greg. Nazian.* in dial. contra juramenta. *Epiphan.* ad verſus hæreſ. lib. 1. *Ambroſ.* de Virg. lib. 3. Idem in Mat. 5. *Chryſoſt.* in Geneſ. hom. 15. Idem hom. in Act. Apoſt. cap. 3. *Hieronymus* Epiſt. lib. part. 3. Ep. 2. Idem in Zach. lib. 2. cap. 8 Idem in Mat. lib. 1. cap. 5. *Auguſtin.* de ſerm. Dom. ſerm. 28. *Cyrillus* in Jer. 4. *Theodoretus* in Deut. 6. *Iſidor. Peluſiota* Ep. lib. 1. Epiſt. 155. *Chromatius* in Mat. 5. *Johan. Damaſcenus* l. 3. c. 16. *Caſiodorus* in Pſal. 94. *Iſidorus Hiſpalenſis* cap. 31. *Antiochus* in Pandect. ſcript. hom. 62. *Beda* in Jac. 5. *Haimo* in Apoc. *Ambroſ. Ansbertus* in Apoc. *Theophylactus* in Mat. 5. *Paſcaſius Ratbertus* in Mat. 5. *Otho Brunſfelſius* in Mat. 5. *Druthmarus* in Mat. 5. *Euthymius Eugubinus* Bibliioth. vet. patr. in Mat. 5. *OEcumenius* in Jac. c. 5. v. 12. *Anſelmus* in Mat. 5. *Waldenſes,*

Vicleus, *Eraſmus* in Mat. 5. & in Jac. 5. Who can read theſe places, and doubt longer of their ſenſe in this matter? And who, believing that they were againſt all *Oaths*, can bring ſo great an indignity to the Name of Chriſt, as to ſeek to ſubject again his followers to ſo great an indignity? Is it not rather time, that all good men labour to remove this abuſe and infamy from Chriſtians?

Obj. Laſtly, They Object, *This will bring in fraud and confuſion, for Impoſtors will counterfeit probity, and under the benefit of this diſpenſation will be without fear of puniſhment.*

Anſw. I anſwer, There are two things only, which oblige a man to ſpeak the Truth: Firſt, Either the fear of God *in* his heart and love of Truth, for, where this is, there is no need of Oaths to ſpeak the Truth: Or Secondly, the fear of puniſhment from the Judge. Therefore let there be the ſame or rather greater puniſhment appointed to thoſe, who pretend ſo great truth in words, and ſo great ſimplicity *in* heart, that they cannot lie, and ſo great reverence towards the Law of Chriſt, that for Conſcience ſake they deny to Swear in any wiſe, if they fail, and ſo there ſhall be the ſame good order, yea greater ſecurity againſt deceivers, as if Oaths were continued, and alſo by that more ſevere puniſhment, to which theſe falſe diſſemblers ſhall be liable. Hence wicked men ſhall be more terrified, and good men delivered from all oppreſſion, both in their liberty and Goods: for which cauſe, for their tender Conſciences, God hath often a regard to Magiſtrates and their ſtate, as a thing moſt acceptable to him. But if any can further doubt of this thing, to wit, if without confuſion it can be practiſed in the Common-wealth, let him conſider the ſtate of the United Netherlands, and he ſhall ſee the good effect of it, for there, becauſe of the great number of Merchants, more than in any other place, there is moſt frequent occaſion for this thing, and tho the number of thoſe, that are of this mind, be conſiderable, to whom the States theſe hundred years have condeſcended, and yet daily condeſcend, yet nevertheleſs there has nothing of prejudice followed thereupon to the Common-wealth, Government, or good order, but rather great advantage to Trade, and ſo to the Common-wealth.

§ XIII. Sixthly, The laſt thing, to be conſidered, is *revenge* and *war*, an evil as oppoſit and contrary to the Spirit and Doctrin of Chriſt, as *Light* to *Darkneſs*. For as is manifeſt, by what is ſaid, through contempt of Chriſt's Law, the whole world is filled with various oaths, curſings, blaſphemous profanations, and horrid perjuries, ſo likewiſe through contempt of the ſame Law the world is filled with violence,

lence, Oppreſſion, Murders, raviſhing of Women and Virgins, Spoilings, Depredations, Burnings, Vaſtations, and all manner of Laſciviouſneſs and Cruelty: ſo that it is ſtrange, that men, made after the Image of God ſhould have ſo much degenerated, that they rather bear the Image and nature of rearing Lions, tearing Tygers, devouring Wolves, and raging Boars, than of rational Creatures endued with reaſon: and is it not yet much more admirable, that this horrid Monſter ſhould find place and be fomented among thoſe men, that profeſs themſelves Diſciples of our *peaceable* Lord and Maſter Jeſus Chriſt, who by *excellency* is called *the Prince of Peace*, and hath expreſly prohibited his children all violence, and on the contrary, commanded them, that according to his example, they ſhould follow Patience, Charity, Forbearance, and other vertues worthy of a Chriſtian.

Hear then what this great Prophet ſaith, whom every Soul is commanded to hear under the pain of being cut-off, *Matth.*5. from v. 38. to the end of the chapter. For thus he ſaith: *Ye have heard, that it hath been ſaid, an eye for an eye, and a tooth for a tooth. But I ſay unto you, That ye reſiſt not evil: But whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo. And if any man will ſue thee at law, and take away thy coat, let him have thy cloak alſo. And whoſoever ſhall compel thee to go a mile, go with him twain. Give to him that asketh thee; and for him that would borrow of thee, turn not thou away. Ye have heard, that it hath been ſaid. Thou ſhalt love thy Neighbour, and hate thine Enemy: But I ſay unto you, Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you, That ye may be the Children of your Father which is in Heaven: for he maketh his Sun to riſe on the evil, and on the good, and ſendeth rain on the juſt, and on the unjuſt. For if ye love them which love you, what reward have ye? Do not even the Publicans the ſame? And if ye ſalute your brethren only, what do you more than others? Do not the Publicans ſo? Be ye therefore perfect, even as your Father which in heaven is perfect.*

Theſe words with a reſpect to *revenge*, as the former, in the caſe of *ſwearing*, do forbid ſomethings, which were formerly lawful to the Jews conſidering their condition and diſpenſation, and command unto ſuch, as will be the Diſciples of Chriſt, a more perfect, eminent, and full ſignification of charity, as alſo patience and ſuffering, than was required of them in that time, ſtate, and diſpenſation by the Law of *Moſes*. This not only the judgment of moſt, if not all, the Antient *Fathers*, ſo called, the firſt 300 years after Chriſt, but alſo of many others, and in general of all thoſe, who have rightly underſtood and propagated the Law of Chriſt,

concerning *Swearing*, as appears from *Justin Mart.* in Dialog. cum Tryph. ejusdemque Apolog. 2. Item ad Zenem. *Tertul.* de Corona Militis. It. Apolog. cap. 21 & 37. It. lib. de Idolol. c. 17, 18, 19. It. ad Scapulam cap. 1. It. adversus Jud. cap. 7. & 9. It. adv. Gnost. 13. It. adv. Marc. c. 4. It. lib. de patientia c. 6. 10. *Orig.* con. Celsum. lib. 3. 5. 8. It. in Josuam. hom. 12. cap. 9. It. in Mat. cap. 26. Tract. 36. *Cypr.* Epist. 56. It. ad Cornel. Lactan. de just. lib. 5. c. 18. lib. 6. c. 20. *Ambr.* in Luc. 22. *Chrys.* in Matth. 5. hom. 18. It. in Matth. 26. hom. 85. It. lib. 2. de Sacerdotio. It. 1 Cor. 13. *Chromat.* in Matth. 5. *Hieron.* ad Ocean. It. lib. Epist. p. 3. Tom. 1 Ep. 2. *Athan.* de Inc. Verb. Dei. *Cyrill. Alex.* lib. 11. in Johan. cap. 25, 26. Yea *Austin*, although he vary much in this matter, notwithstanding in these places he did condemn *fighting*, Epist. 158, 159, 160. It. ad Judices, Epist. 263. It. ad Darium, & lib. 21. It ad Faustum, cap. 76. lib. 22. de Civit. ad Marc. cap. 6. as *Sylburgius* relates. *Euthym.* in Matth. 26. and, among others of this age, *Erasmus* in Luc. cap. 3. & 22. *Ludov. Vives* in introduc. ad Sap. *J. Ferus*, lib. 4. Comment. in Matth. 7. & Luc. 22.

From hence it appears, that there is so great a connexion betwixt these two precepts of Christ, that, as they were uttered and commanded by him at one and the same, so the same way they were received by men of all ages, not only in the first promulgation, by the little number of the Disciples, but also after the Christians encreased in the first three hundred years, even also in the Apostasie, the one was not left and rejected without the other, and now again in the restitution and renewed preaching of the Eternal Gospel, they are acknowledged as eternal and unchangeable laws, properly belonging to the Evangelical state and perfection thereof, from which if any withdraw, he falls short of the perfection of a Christian man.

And truly the words are so clear in themselves, that, in my judgement, they need no illustration, to explain their sense: for it is more easie to reconcile the greatest contradictions, as these Laws of our Lord Jesus Christ, with the wicked practices of *Wars*, for they are plainly inconsistent. Whoever can reconcile this, *Resist not evil*, with *Resist violence by force*; again, *Give also thy other cheek*, with *strike again*; also *Love thine enemies*, with *spoil them, make a prey of them, pursue them with fire and sword*, or, *pray for those, that persecute you, and those, that calumniate you*, which *persecute them by fines, imprisonments, and death it self*, and not only such, as do not *persecute you*, but *who heartily seek and desire your eternal and temporal welfare*; whoever, I say, can find a means to reconcile these things may be supposed also to have found away to reconcile *God* with the *Devil*, *Christ* with *Antichrist*,

christ, *Light* with *Darkneſs*, and *Good* with *Evil*. But if this be impoſſible, as indeed it is impoſſible, ſo will alſo the other be impoſſible, and men do but deceive themſelves and others, while they boldly adventure to eſtabliſh ſuch abſurd and impoſſible things.

§. XIV. Nevertheleſs becauſe ſome, perhaps through *inadvertency*, and by the force of *cuſtom* and *tradition*, do tranſgreſs this command of Chriſt, I ſhall briefly ſhew, how much *War* doth contradict this precept, and how much they are inconſiſtent with one another, and conſequently, that *War is no waies lawful to ſuch, as will be the Diſciples of Chriſt*. For

Firſt, Chriſt commands, *that we ſhould love our enemies*: But War, on the contrary, teacheth us to hate and deſtroy them. Matth. 5. 43.

Secondly the Apoſtle ſaith, that *we war not after the fleſh*, and that *we fight not with fleſh and blood*: But outward War is according to the Fleſh, and againſt Fleſh and Blood, for the ſhedding of the one, and deſtroying of the other. Eph. 6. 12.

Thirdly, the Apoſtle ſaith, that *the weapons of our warfare are not carnal, but ſpiritual*: But the weapons of outward warfare are carnal, ſuch as Cannon, Muſkets, Spears, Swords, *&c.* of which there is no mention in the armour deſcribed by *Paul*. 2 Cor. 10. 4.

Fourthly, becauſe *James* teſtifies, that *Wars and Strifes comes from the Luſts, which war in the Members of carnal men*: But Chriſtians, that is, thoſe, that are truly Saints, *have crucified the Fleſh with its Affections and Luſts*: Therefore they cannot indulge them in waging war. Ja. 4. 1. Gal. 5. 24.

Fifthly, becauſe the Prophet *Iſaiah* and *Micah* have expreſly propheſied, that, *in the Mountain of the Houſe of the Lord, Chriſt ſhall judge the Nations*, and then *they ſhall beat their Swords into Ploughſhares*, &c. and the ancient *Fathers* of the firſt three hundred years after Chriſt, did affirm theſe propheſies to be fulfilled in the Chriſtians of their times, who were moſt averſe from War, concerning which *Juſtin Martyr*, *Tertullian*, and others, may be ſeen: which need not ſeem ſtrange to any, ſince *Philo Judæus* abundantly teſtifies of the *Eſſeans*, that *there was none found among them, that would make inſtruments of War*. But how much more did Jeſus come, *that he might keep his followers from fighting, and might bring them to patience and charity*? Iſa. 2. 4. Mich. 4. 3.

Sixthly, becauſe the Prophet foretold, that *there ſhould none hurt nor kill in all the Holy Mountain of the Lord*: But outward War is appointed for killing and deſtroying. Iſa. 65. 25.

Seventhly,

Joh. 18. v. 36. Seventhly, Becauſe Chriſt ſaid, That *his Kingdom is not of this world*, and therefore that *his ſervants ſhall not fight*: Therefore thoſe, that fight, *are not his Diſciples nor ſervants.*

Matth. 26. v. 52. Eighthly, Becauſe he reproved *Peter* for the uſe of the Sword, ſaying, *Put up again thy ſword into his place: for all they that take the ſword, ſhall periſh with the ſword.* Concerning which *Tertullian* ſpeaks well, lib. de idol. *How ſhall he fight in peace without a ſword, which the Lord did take away? For altho Souldiers came to* John *and received a form of obſervation, if alſo the Centurion believed afterwards, he diſarmed every Souldier in diſarming of* Peter. Idem de Coro. Mil. asketh, *ſhall it be lawful to uſe the Sword, the Lord ſaying, that he, that uſeth the Sword, ſhall periſh by the Sword.*

Rom. 12. v. 19. Ninthly, Becauſe the Apoſtle admoniſheth Chriſtians, *that they defend not themſelves, neither revenge by rendring evil for evil, but give place unto wrath, becauſe Vengeance is the Lords: Be not overcome of evil; but overcome evil with good. If thine enemy hunger, feed him: if he thirſt, give him drink:* But War throughout teacheth and enjoyneth the quite contrary.

Marc. 8. v. 34. Tenthly, Becauſe *Chriſt calls his children to bear his Croſs, not to crucifie or kill others*: to *patience* not *to revenge*: to *truth and ſimplicity*, not to *fraudulent ſtratagems of War*, or to *play the Sycophant*, which *John* himſelf forbids: *to flee the glory of this World*; not *to acquire it by warlike endeavours*: Therefore War is altogether contrary unto the Law and Spirit of Chriſt.

Obj. §. XV. But they Object, *That it is lawful to War, becauſe Abraham did War before the giving of the Law, and the Iſraelites after the giving of the Law.*

Anſw. I anſwer as before, 1. that *Abraham* offered ſacrifices at that time, and Circumciſed the Males: which nevertheleſs are not lawful for us under the Goſpel.

2. That neither defenſive nor offenſive War was lawful to the Iſraelites, of their own will, or by their own counſel or conduct, but they were obliged at all times, if they would be ſucceſsful, firſt to inquire the Oracle of God.

3. That their Wars, againſt the wicked Nations, were a Figure of the inward war of the true Chriſtians againſt their Spiritual enemies, in which we overcome the Devil, the World, and the Fleſh.

4. Something is expreſly forbidden by Chriſt, *Matth.* 5. 26. which was granted to the Jews in their time, becauſe of their hardneſs; and, on the contrary, we are commanded that ſingular patience and exerciſe of Love, which *Moſes* commanded not to his Diſciples.

From

From whence *Tertullian* saith well against *Marc. Christ truly teacheth a new patience, even forbidding the revenging of an injury, which was permitted by the Creator.* And lib. de patien. *The Law finds more than is lost, by Christ saying, Love your enemies.* And in the time of *Clem. Alex.* Christians were so far from Wars, that he testified, that they had no marks or signs of violence among them, saying, *Neither are the faces of Idols to be painted, to which so much as to regard is forbidden: neither sword nor bow to them, that follow peace, nor Cups to them, who are moderate and temperate,* as Sylvius Disc. de Rev. Belg.

Secondly, they object, *that Defence is of natural right, and that Religion destroys not nature.* Obj.

I answer, Be it so, but to obey God, and commend our selves to him in faith and patience, is not to destroy nature, but to exalt and perfect it; to wit, to elevate it from the natural to the supernatural life, by Christ living therein, and comforting it, that it may do all things, and be rendered more than conqueror. Answ.

Thirdly, they object, *that* John *did not abrogate or condemn war, when Souldiers came unto him.* Obj.

I answer, What then? the question is not concerning *John*'s Doctrine, but Christ's, whose Disciples we are, not *John*'s: for Christ, and not *John*, is that Prophet, whom we ought all to hear: and albeit that Christ said, *that a greater than* John *the Baptist was not among men born of women*, yet he adds, *that the least in the Kingdom of God is greater than he.* But what was *John*'s answer, that he may see, if it can justify the souldiers of this time? For, if it be narrowly minded, it will appear, that, what he professeth to Souldiers, doth manifestly forbid them that employment, for he commands them, *not to do violence to any man, not to defraud any man*, but that they *be content with their wages.* Consider then what he discharged to Souldiers, *viz.* not to use violence or deceit against any, which being removed, let any tell how Souldiers can war? For is not *craft, violence*, and *injustice*, three properties of *War*, and the natural consequences or Battels? Answ. Luc. 7. v. 28. Luc. 3. v. 14.

Fourthly, they object, *that* Cornelius, *and that centurion, of whom there is mention made*, Matth. 8. 5. *were Souldiers, and there is no mention that they laid down their Military employments.* Obj.

I answer, Neither read we that they continued in them. But it is most probable, that, if they continued in the doctrin of Christ, (and we read not any where of their falling from the Faith, that they did not continue in them; especially if we consider, that two or three ages afterwards Christians altogether rejected War, or at least a long while after their time, if the Emperor *Marc. Aurel. Anton.* be to be credited, Answ.

who

who writes thus:—*I prayed to my countrey Gods. But when I was neglected by them, and observed my self pressed by the enemy, considering the fewness of my forces, I called to one, and entreated those, who with us are called Christians, and I found a great number of them: and I forced them with threats: which ought not to have been: because afterwards I knew their strength and force*; therefore they betook themselves neither to the use of darts, nor trumpets, *for they use not to do so, for the cause and Name of their God, which they bear in their Consciences.* And this was done about an hundred and sixty years after Christ. To this add those words, which in *Justin Martyr* the Christians answer, οὐ πολεμοῦμεν τοῖς ἐχθροῖς, that is, *We fight not with our Enemies*: and moreover the answer of *Martin* to *Julian* the Apostate, related by *Sulpitius Severus*: *I am a Souldier of Christ, therefore I cannot fight*, which was three hundred years after Christ. It is not therefore probable, that they continued in warlike employment. How then is *Vincentius Lyrinensis* and the Papists consistent with their maxim, *That which always, every where and by all was received*, &c. And what becomes of the Priests with their oath, *that they neither ought, nor will, interpret the Scripture, but according to the universal consent of the Fathers*, so called? *For it is as easy to obscure the sun at mid-day, as to deny that the primitive Christians renounced all revenge and War.*

And albeit this thing be so much known to all, yet it is as well known, that all the modern sects live in the neglect and contempt of this Law of Christ, and likewise oppress others, who in this agree not with them for Conscience sake towards God, even as we have suffered much in our country, because *we neither could our selves bear arms, nor send others in our place, nor give our money for the buying of drums, standards, and other military attire*: and lastly, *because we could not hold our door, windows, and shops close, for Conscience sake, upon such daies as fasts and prayers were appointed; for to desire a blessing upon, and success for, the arms of the Kingdom or Common-wealth, under which we live) neither give thanks for the victories acquired by the effusion of much blood.* By which forcing of the Conscience, they would have constrained our Brethren living in divers Kingdoms, at War together, to have implored our God for contrary and contradictory things, and consequently impossible; for it is impossible, that two partys fighting together should both obtain the victory. And because we cannot concur with them in this confusion, therefore we are subject to *persecution.* Yea and others, who with us do witness that the use of Arms is unlawful to Christians, do look asquint upon us: but which of us two do most faithfully observe this testimony against Arms? either they, who at certain times at the Ma-

Magiſtrates order to cloſe up their ſhops and houſes, and meet in their aſſembly, praying for the proſperity of their Arms, or giving thanks for ſome victory or other, whereby they make themſelves like to thoſe that approve wars and fighting? Or we which cannot do theſe things, for the ſame cauſe of Conſcience, leſt we ſhould deſtroy by our works, what we eſtabliſh in words, we ſhall leave to the judgment of all prudent men;

Fifthly, they object *that Chriſt*, Luk. 22. 36. *ſpeaking to his Diſciples, commands them, that he that then had not a Sword, ſhould ſell his Coat and buy a Sword: Therefore* ſay they, *Arms are lawful.* Obj.

I anſwer, Some indeed underſtand this of the *outward Sword*, nevertheleſs regarding only that occaſion, otherwiſe judging that Chriſtians are prohibited wars under the Goſpel: among which is *Ambroſe*, who upon this place ſpeaks thus: *O Lord! Why commandeſt thou me to buy a Sword, who forbideſt me to ſmite with it? why commandeſt thou me to have it, whom thou prohibiteſt to draw it? Unleſs perhaps a defence be prepared, not a neceſſary revenge, and that I may ſeem to have been able to revenge, but that I would not. For the Law forbids me to ſmite again: and therefore perhaps he ſaid to* Peter, *offering two Swords,* [it is enough] *as if it had been lawful, until the Goſpel time, that in the law, there might be a learning of equity, but in the Goſpel a perfection of goodneſs.* Others judg Chriſt to have ſpoken here myſtically, and not according to the letter, as *Origen* upon *Matth.* 19. ſaying, *If any looking to the letter, and not underſtanding the will of the words, ſhall ſell his bodily Garment, and buy a Sword, taking the words of Chriſt contrary to his will he ſhall periſh. But concerning which ſword he ſpeaks is not proper here to mention.* And truly when we conſider the anſwer of the Diſciples, *Maſter behold here are two ſwords*, underſtanding it of outward Swords; and again Chriſt's anſwer, *It is enough*; it ſeems that Chriſt would not, that the reſt, who had not Swords (for they had only two Swords) ſhould ſell their Coats, and buy an outward Sword. Who can think, that matters ſtanding thus, he ſhould have ſaid *two was enough*? But however it is ſufficient, that the uſe of Arms, is unlawful, under the Goſpel. Anſw.

Sixthly they object, *that the Scriptures and old Fathers*, ſo called, *did only prohibit private revenge, not the uſe of arms, for the defence of our country, body, wives, children, and goods, when the Magiſtrate commands it, ſeeing the Magiſtrates ought to be obeyed: Therefore albeit it be not lawfull for private men to do it of themſelves, nevertheleſs they are bound to it by the command of the Magiſtrate.* Obj.

I anſwer, If the Magiſtrate be truly a Chriſtian, or deſires to be ſo, he ought himſelf in the firſt place to obey the command of his Maſter, ſaying *Love your Enemies*, &c. and then he could not command us to kill them: but if he be not a true Chriſtian, then ought we to obey our *Lord* and *King*, *Jeſus Chriſt*, to whom he ought alſo to obey: for in the Kingdom of Chriſt, all ought to ſubmit to his Laws, from the higheſt to the loweſt, that is, from the King to the Beggar, and from *Cæſar* to the Clown. But (alas!) where ſhall we find ſuch an obedience? O deplorable fall! Concerning which *Ludov. Viv.* writes well, lib. de con. vit. Chriſt. ſub Turc. by relation of *Fredericus Sylvius*, Diſc. de Revol. *Belg.* p. 85. *The Prince entred into the Church, not as a true and plain Chriſtian: which had indeed been moſt happy and deſirable, but he brought in with him his Nobility, his Honours, his ARMS, his Enſigns, his Triumphs, his Haughtineſs, his Pride, his Superciliouſneſs*, that is, *He came into the Houſe of Chriſt accompanied with the Devil, and which could no ways be done, he would have joyned two Horſes and two Cities together, God's and the Devils, which could not more be done, than* Rome *and* Conſtantinople, *which are diſtant by ſo long a tract both of Sea and Land.* (What communion *ſaith* Paul, is there betwixt Chriſt and Belial?) *Their Zeal cooled by degrees, their Faith decreaſed, their whole Piety degenerated, inſtead* whereof, *we make now uſe of ſhadows and images, and as he ſaith, I would we could but retain theſe!* Thus far *Vives*. But laſtly, as to what relates to this thing, ſince nothing ſeems more contrary to man's nature, and ſeeing of all things, the defence of ones ſelf ſeems moſt tolerable, as it is moſt hard to men, ſo it is the moſt perfect part of the Chriſtian Religion, as that, wherein the *denial* of *ſelf* and *intire confidence in God* doth moſt appear, and therefore Chriſt and his Apoſtles left us hereof a moſt perfect example. As to what relates to the preſent Magiſtrates of the Chriſtian World, albeit we deny them not altogether the name of *Chriſtians*, becauſe of the publick profeſſion they make of Chriſt's Name, yet we may boldly affirm, that they are far from the perfection of the Chriſtian Religion; becauſe in the ſtate in which they are (as in many places before I have largely obſerved) they have not come to the pure diſpenſation of the Goſpel, and therefore while they are in that condition, we ſhall not ſay that War, undertaken upon a juſt occaſion, is altogether unlawful to them. For even as Circumciſion and the other ceremonies were for a ſeaſon permitted to the Jews, not becauſe they were either neceſſary, or of themſelves, or lawful at that time after the Reſurrection of Chriſt, but becauſe that Spirit was not yet raiſed up in them, whereby they could be delivered from ſuch rudiments; ſo the preſent confeſſors of the Chri-

Chriſtian name, who are yet in the mixture, and not in the patient ſuffering Spirit, are not yet fitted for this form of Chriſtianity, and therefore cannot be undefending themſelves, until they attain that perfection: but for ſuch, whom Chriſt has brought hither, it is not lawful to defend themſelves by *arms*, but they ought over all to truſt to the Lord.

§ XVI. But laſtly, to conclude, If to give and receive flattering titles, which are not uſed becauſe of the vertues inherent in the perſons, but are for moſt part beſtowed by wicked men upon ſuch as themſelves; If to bow, ſcrape and cringe to one another; If at every time to call one another *humble ſervant*, and that moſt frequently, without any deſign of real ſervice, if this be the honour that comes from God, and not the honour that is from below, then indeed our adverſaries may be ſaid to be believers, and we condemned as proud and ſtubborn in denying all theſe things. But if with *Mordecai* to refuſe to bow to proud *Haman*, and Eſth. 3. 5. with *Elihu* not to give *flattering titles to men, leſt we ſhould be reproved of* Job. 32. *our Maker*; and if according to *Peter's* example and the Angel's ad- 21, 22. vice, to bow only to God, and not to our Fellow-ſervants; and if to call no man Lord nor Maſter, except under particular relations, according to Chriſt's command, I ſay if theſe things be not to be reproved, then are we not blame-worthy in ſo doing. If to be vain and gaudy in apparel, if to paint the face, and plait the hair; if to be cloathed with gold and ſilver and precious ſtones, and if to be filled with ribbands and lace, be to be cloathed in modeſt apparel; and if theſe be the ornaments of Chriſtians, and if that be to be humble, meek, and mortified, then are our adverſaries good Chriſtians indeed, and we proud, ſingular, and conceited in contenting our ſelves with what need and conveniency calls for, and condemning what is more as ſuperfluous: but not otherwiſe. If to uſe games, ſports, plays; if to card, dice and dance; if to ſing, fiddle, and pipe; if to uſe ſtage plays and comedies, and to lye, counterfeit, and diſſemble, be to fear always; and if that be to do all things to the glory of God; and if that be to paſs our ſojourning here in fear; and if that be to uſe this world as if we did not uſe it; and if that be not to faſhion our ſelves according to our former luſts; to be not conformable to the Spirit and vain converſation of this world; then are our adverſaries, notwithſtanding they uſe theſe things, and plead for them, very good, ſober, mortified, and ſelf-denyed Chriſtians, and we juſtly to be blamed for judging them, but not otherwiſe. If the profanation of the Holy Name of God, if to exact oaths one from another upon every light occaſion; if to call God to witneſs in things of ſuch a nature, in which no earthly King would think himſelf lawful-

ly and honourably to be a witneſs, be the duties of a Chriſtian man; I ſhall confeſs that our adverſaries are excellent good Chriſtians, and we wanting in our duty: but if the contrary be true, of neceſſity our obedience to God in this thing muſt be acceptable, If to revenge our ſelves, or to render injury, evil for evil, wound for wound, to take eye for eye, tooth for tooth; If to fight for outward and periſhing things, to go a warring one againſt another, whom we never ſaw, nor with whom we never had any conteſt, nor any thing to do, being moreover altogether ignorant of the cauſe of the war, but only that the Magiſtrates of the Nations foment quarrels one againſt another, the cauſes whereof, are for the moſt part unknown to the Souldiers that fight, as well as upon whoſe ſide the right or wrong is; and yet to be ſo furious and rage one againſt another, to deſtroy and ſpoil all, that this or the other worſhip may be received or aboliſhed; If to do this, and much more of this kind, be to fulfill the Law of Chriſt, then are our Adverſaries indeed true Chriſtians, and we miſerable Hereticks, that ſuffer our ſelves to be ſpoiled, taken, impriſoned, baniſhed, beaten, and evilly entreated, without any reſiſtance, *placing our truſt only in GOD*, that he may defend us, and lead us by the way of the *Croſs* unto his *Kingdom*. But if it be otherways, we ſhall certainly receive the *reward*, which the Lord hath promiſed to thoſe that *cleave to him*, and in denying themſelves, *confide in him*.

And to ſum up all, If to uſe all theſe things, and many more that might be inſtanced, be to walk in the *ſtrait way that leads to life*, be to *take up the Croſs of Chriſt*; be to *dye with him to the luſts* and *periſhing vanities of this world*; and to *ariſe with him in newneſs of Life*; and *ſit down with him in the heavenly places*; Then our adverſaries may be accounted ſuch, and they need not fear they are in the *broad way*, that *leads to deſtruction*; and we are greatly miſtaken, that have laid aſide all theſe things for Chriſt's ſake, to the crucifying of our own luſts, and to the procuring to our ſelves ſhame, reproach, hatred, and ill-will from the men of this world: not as if by ſo doing we judged to merit Heaven, but as knowing they are contrary to the will of him, who redeems his Children from the love of this world, and its luſts, and leads them in the ways of *Truth* and *Holyneſs*, in which they take delight to walk.

IF *in God's fear*, candid Reader, *thou apply'ſt thy ſelf to conſider this Syſtem of Religion, here delivered with its conſiſteney and harmony, as well in it ſelf, as with the Scriptures of Truth*; *I doubt not, but thou wilt ſay with me and many more, that this is the Spiritual day of Chriſts Appearance, wherein he is again revealing the ancient paths of Truth and Righteouſneſs. For thou mayſt obſerve here the Chriſtian Religion in all its parts, truly eſtabliſhed and vindicated, as it is a living, inward, ſpiritual, pure, and ſubſtantial thing, and not a meer form, ſhew, ſhadow, nation, and opinion, as too many have hitherto held it, whoſe fruits declare they wanted that, which they bear the name of, and yet many of thoſe are ſo in love with their empty forms and ſhadows, that they ceaſe not to calumniate us for commending and calling them to the ſubſtance, as if we therefore denyed or neglected the true form and outward part of Chriſtianity, which indeed is* (*as God the ſearcher of hearts knows*) *a very great ſlander. Thus, becauſe we have deſired People earneſtly to feel after* God near *and* in themſelves, *telling them, that their notions of God, as he is beyond the Clouds will little avail them, if they do not feel him near: hence they have ſought maliciouſly to infer, that we deny any God, except that which is within us. Becauſe we tell people that it is the* Light *and the* Law within, *and not the* letter without, *that can truly tell them their condition, and lead them out of all evil: hence they ſay we villifie the Scriptures, and ſet up our own imaginations above them. Becauſe we tell them that it is not their talking, or believing of Chriſt's outward life, ſufferings, death and reſurrection, no more than the Jews crying,* The Temple of the Lord, the Temple of the Lord, *that will ſerve their turn, or juſtifie them in the ſight of God, but that they muſt know* Chriſt in them, *whom they have crucified to be raiſed, and to juſtifie them and redeem them from their Iniquities: hence they ſay, we deny the life, death, and ſufferings of Chriſt, juſtification by his blood, and remiſſion of ſins through him. Becauſe we tell them, while they are talking and determining about the Reſurrection, that they have more need to know the* Juſt One, *whom they have ſlain, raiſed* in themſelves, *and to be ſure they are partakers*

of

of the first resurrection, *and that if this be, they will be the more capable to judg of the* second: *hence they say, that we deny the resurrection of the body. Because, when we hear them talk foolishly of Heaven and Hell, and the last Judgment, we exhort them to come out of that hellish condition they are in, and come down to the judgment of* Christ in their own hearts, *and believe in the* Light, *and follow it, that so they may come to sit in the heavenly places, that are in Christ Jesus, hence they maliciously say, that we deny any heaven or hell, but that which is within us, and that we deny any general Judgment: which slanders the Lord knows are fouly cast upon us, whom God hath raised for this end, and gathered us, that by us, he might confound the wisdom of the wise, and bring to nought the understanding of the prudent, and might, in and by his own Spirit and Power in a despised People (that no flesh might glory in his presence) pull down that dead, dark, corrupt image, and meer shadow, and shell of Christianity, wherewith Antichrist hath deceived the Nations, for which end he hath called us to be a first-fruits of those that serve him and worship him, no more in the oldness of the letter, but in the newness of the Spirit. And though we be few in number in respect of others, and weak as to outward strength, which we also altogether reject; and foolish, if compared with the wise ones of this world, yet as God hath prospered us, notwithstanding much opposition, so will he yet do, that neither the art, wisdom, nor violence of men or devils shall be able to quench that little spark, that hath appeared, but it shall grow to the consuming of whatsoever shall stand up to oppose it. The mouth of the Lord hath spoken it, yea he that hath arisen in a small remnant, shall arise and go on by the same Arm of Power in his Spiritual manifestation, until he hath conquered all his enemies, until all the Kingdoms of the Earth become the Kingdom of Christ Jesus.*

Unto him that hath begun this work, not among the rich, or great ones, but among the poor and small, and hath revealed it not to the wise and learned, but unto the poor, unto babes and sucklings, even to him the Only-Wise and Omnipotent GOD, be honour, glory, thanksgiving, and renown, from henceforth and for ever. *Amen. Halelu*-JAH.

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